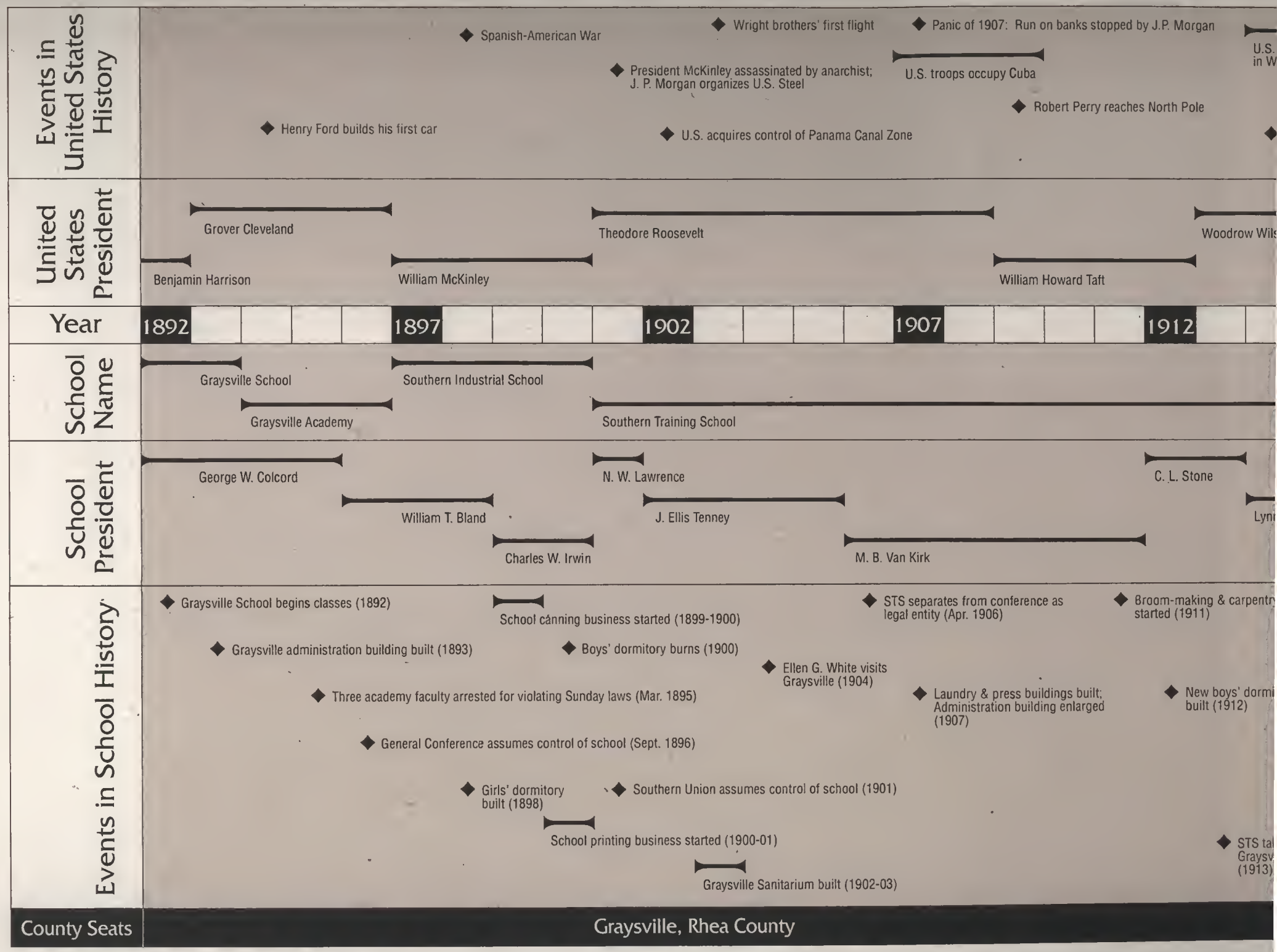
A CENTURY OF CHALLENGE


Events in United States History
Spanish-American War
Wright brothers' first flight
Panic of 1907: Run on banks stopped by J.P. Morgan
President McKinley assassinated by anarchist; J. P. Morgan organizes U.S. Steel
U.S. troops occupy Cuba
Robert Perry reaches North Pole
Henry Ford builds his first car
U.S. acquires control of Panama Canal Zone
United States President
Grover Cleveland
Theodore Roosevelt
Benjamin Harrison
William McKinley
William Howard Taft
Year
1892
1897
1902
1907
1912
School Name
Graysville School
Southern Industrial School
Graysville Academy
Southern Training School
School President
George W. Colcord
N. W. Lawrence
C. L. Stone
William T. Bland
J. Ellis Tenney
Charles W. Irwin
M. B. Van Kirk
Events in School History
Graysville School begins classes (1892)
School canning business started (1899-1900)
STS separates from conference as legal entity (Apr. 1906)
Broom-making & carpentry started (1911)
Graysville administration building built (1893)
Boys' dormitory burns (1900)
Ellen G. White visits Graysville (1904)
Three academy faculty arrested for violating Sunday laws (Mar. 1895)
Laundry & press buildings built; Administration building enlarged (1907)
New boys' dormi built (1912)
General Conference assumes control of school (Sept. 1896)
Girls' dormitory built (1898)
Southern Union assumes control of school (1901)
School printing business started (1900-01)
Graysville Sanitarium built (1902-03)
County Seats
Graysville, Rhea County

olvement

◆ 19th Amendment gives women right to vote

◆ Protectionist tariffs established

◆ President Wilson awarded Nobel Peace Prize

anama Canal opened

Prohibition

◆ Lindbergh makes first solo transatlantic flight

◆ FDR announces 'New Deal' welfare state

Japanese bomb Pearl Harbor; U.S. enters WWII ◆

Stock market 'crash' triggers the Great Depression

U.S. economy begins to recover

◆ FDR attempts to 'pack' Supreme Court

Calvin Coolidge

Franklin D. Roosevelt

Warren G. Harding

Herbert Hoover

1917 1922 1927 1932 1937

Southern Junior College

Leo F. Thiel

H. H. Hamilton

John C. Thompson

. Wood

Lynn H. Wood

Marion E. Cady

J. N. Atteberry

Leo F. Thiel

Henry J. Klooster

hops

School expands curricula (1919-22)

◆ SoJuConians Student Association organized (1923)

◆ *The Southland Scroll* begun
Collegedale Post Office opens (1929)

◆ Pre-Nursing course offered (1934)

First Medical Cadet Corps class (1940-41)

◆ Collegedale Church organized (Dec. 1916)

Financial crisis (1920-22)

Administration building built (1924-25)

Normal Building built (1929-30)

Measles, influenza epidemics (1933-35)

◆ Girls' dormitory built (1917)

◆ Telephone system installed (1920)

◆ South, College, and North halls named (1924)

◆ Tornado does $3,000 damage (Jul. 1931)

◆ First faculty member with Ph.D. hired (1940)

y

◆ Girls' dormitory burns (Feb. 1915)

◆ SJC teaches 14 grades (1918)

First school annual—*The Southland (1922-23)*

◆ SJC secondary school accredited (1930)

◆ SJC accredited as junior college (1936)

◆ Tabernacle built (1941)

No school annual published (1930-38)

◆ School moves to Thatcher farm (1916)

◆ Student-staffed fire department begun (Oct. 1922)

◆ Boys' dormitory built; Electricity installed on campus (1919)

◆ Monthly publication, *The Southland*, begun; Bread bakery built (1926)

Depression causes decline in enrollment (1930-39)

ove
Sanarium

Wave of epidemics hits Collegedale area (Influenza, small pox, measles, scarlet fever, typhoid) (1918-29)

Chattanooga printers sue College Press; Collegedale Industries formed (1931-32)

First SJC student drafted (Jul. 1941) ◆

James County | Hamilton County

Continued on inside back cover

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ABOUT THE AUTHOR

Dennis Pettibone is a professor of history at Southern College with twenty-five years of teaching experience. Before joining the Southern faculty in 1988, he taught history at Columbia College in Colorado for eight years, and at Atlantic Union College in Massachusetts for two years.

Dr. Pettibone's prolific writings have been published in various books and magazines, including the *National Review*, *Adventist Heritage*, and the *Adventist Review*. He received a first-prize award for an article published in *Liberty* magazine, and he wrote a chapter in the book *The World of Ellen G. White*, which was published in 1987. He specializes in writing about church/state relations and has also made twenty-four educational videotapes and two television programs dealing with history and political science.

Dr. Pettibone earned his credentials at three California educational institutions: his bachelor's degree in history from La Sierra College in 1958; his master's degree from Loma Linda University; and his Ph.D. in history from the University of California in Riverside in 1979.

Dr. Pettibone holds memberships in the American Historical Association, the Society of Church History, and the Organization of American Historians. His hobbies include photography and hiking. He and his wife, the former Carol Nelson, and their two daughters, Lori and Teresa, live in Collegedale, Tennessee.

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THE STORY OF SOUTHERN COLLEGE 1892-1992

A CENTURY OF CHALLENGE

DENNIS PETTIBONE

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CONTENTS

Preface 5

Author's Foreword 6

Chapter 1: Graysville Academy (1892 - 1901) 9

Chapter 2: Southern Training School (1901 - 1916) 29

Chapter 3: The Move To Collegedale (1916 - 1927) 51

Photo Essay (1892 - 1927) 85

Chapter 4: Depression And War (1927 -1943) 123

Chapter 5: The Wright Years (1943 -1955) 147

Chapter 6: A Built-In Pocketbook (The Work Program, 1916 - 1992) 174

Chapter 7: A Maturing Senior College (1955 - 1967) 202

Photo Essay (1928 - 1992) 233

Chapter 8: The Pinnacle (1967 - 1980) 263

Chapter 9: Retrenchment And Recovery (1980 - 1992) 287

Endnotes 315

Index 330

PREFACE

As you prepare your mind-set for the history that follows, please do so realizing that a college such as ours can be very much like an individual—it can have both warmth and heart. Its birth is initially formed in the mind and imagination of some creative person or persons. Once born, it goes through a fragile period of infancy, often when life or death hangs by a thread. Many die from childhood disease. Others grow strong through hardships and survive only through the loving efforts of those about them and who are a part of them. And because of these struggles both the institution and its supporters develop a loyalty to each other that becomes an emotional thing—a thing of beauty that cannot be defined in words but is felt very deeply by all who are a part of it.

And thus it is with those who have been a part of Southern College. That which is recorded hereafter is a recounting of its birth, its growing pains, its struggles, and its many victories when defeat seemed imminent. The committee that worked on this narrative found great difficulty in translating their feelings into words and pictures that can even vaguely convey all that this entity means to them and to many others.

We trust you will find joy in the reading.

Charles Fleming, Jr.

Author's Foreword

Having just written the last word of the first draft of the last chapter of *A Century of Challenge*, I have come to the end of a hundred-year journey, one that started in the sleepy little town of Graysville and ended in the "happy valley" frequently scented with the deliciously tempting aroma of brownies baking in the McKee ovens.

For me, as a newcomer to Collegedale, it has been a rare privilege to study and write the history of Southern College of Seventh-day Adventists. Although graduation 1992 will complete only my fourth academic year at Southern, in some ways I'm beginning to feel like an old-timer, almost as if I'd been here one hundred years.

"It's a wonder the school survived!" This sentence from the first chapter might be seen as the thesis for much that follows. Despite problems, conflicts, and tensions, the school did survive. Eventually it was not only surviving but thriving—that is, until the 1980s, when once again its future seemed clouded. But again it survived, and even learned to roll with the punches.

Walking a line between a whitewash on one hand and an exposé on the other, I have attempted to write a book that, while empathetic, is honest, objective, and accurate. For nearly three years I've been trying to sift fact from fiction in Southern's history. I've been thrilled as I've uncovered previously unknown facts about the school, but my emotions have been mixed as my research disproved one after another of our cherished Southern myths and legends, feeling both a scholar's satisfaction combined with the uneasy guilt of a parent who's just told a child that there really isn't a Santa Claus. I didn't set out to become an iconoclast, but when documents contradict memories, I have chosen, for the most part, to accept the evidence of the documents.

Attempting to write a *history* book, an honest account of the past without special pleading, rather than hagiography or simply a book of warm, nostalgic memories, I have ventured into areas that some people told me were taboo. Southern's struggle for survival, at times against overwhelming odds, is a drama that—in my opinion—can't be adequately told without some attention to the bottom line: profit and loss. By recording shadows as well as sunshine, difficulties as well as success, I am in no way attacking the capability, dedication, sincerity, or godliness of school administrators and industrial supervisors who had the misfortune of being in charge when a depression wrecked the Southern economy or a precipitous drop in the market price of baskets or brooms wiped out the profits of a school industry. If historians now know better than to blame the Great Depression on Herbert Hoover, we could hardly blame it on Henry Klooster!

From time to time I have included brief biographical sketches of a few students and a much larger number of faculty members. Obviously I couldn't write a biography of each of Southern's many thousands of students and hundreds of faculty members. Various criteria

were used in determining which faculty members to include, some logical (such as years of service) and some arbitrary (such as the decision to include—except for presidents, academic deans, and one person who started teaching here after I had already written about him as a representative of student leadership—only those joining the faculty before 1967). As I discovered some of the colorful, eccentric, lovable, saintly, feisty, contentious, heroic, and dedicated personalities in Southern's past, I found the biographies to be both some of the most difficult parts of the book to research and some of the most rewarding.

I could never begin to thank all the many people who have helped me in some way as I researched this book. However, I would like to thank for countless hours and numerous valuable suggestions the members of the committee which oversaw this project: Dean Kinsey, Vinita Wayman Sauder, Barbara Ruf, Benjamin McArthur, Jim Ashlock, Charles Fleming, Jr., and Ruth Kneeland Jacobs. Some other people who were especially helpful were Bert Haloviak, Jessica K. Queen, Milton Reiber, and Ronald Graybill, as well as my research assistants, Lisa Springett and Russell Miller. I also want to thank the people I interviewed, either in person or over the telephone, including a few who might be surprised to see their names listed here since they supplied useful information in an informal conversation rather than a formal interview. My verbal sources include Robert Adams, William Allen, Frances Andrews, Bruce Ashton, John Beckett, Horace Beckner, Douglas Bennett, Peg Bennett, Eva Teed Beugnot, June Thorpe Blue, Jane Brown, Betty Broyles, Melvin Campbell, Ben Chon, Ann Clark, Jerome Clark, Earl Clough, Cecil Coffey, Betty Collins, Dale Collins, Lettie Collins, Bert Coolidge, Joyce Spears Cotham, Jesse Cowdrick, Donald Crook, Desmond Cummings, Jr., Thelma Cushman, K. R. Davis, Olivia Dean, Don Dick, Jeanne Stamper Dickinson, Roy Dingle, Helen Case Durichek, John Durichek, Mary Elam, John Felts, Charles Fleming, Jr., John Fowler, Robert Francis, Cyril Futcher, Phil Garver, Ruth Miller Gibson, Jerry Gladson, Laura Hayes Gladson, Loranne Grace, Ronald Graybill, Floyd Greenleaf, Betty Belew Grogg, Edgar Grundset, Norman Gulley, Richard Hammill, James Hannum, Lawrence Hanson, Pamela Maize Harris, Carole Haynes, Inelda Phillips Hefferlin, Ray Hefferlin, Ralph Hendershot, Volker Henning, J. W. Henson III, Lorabel Peavey Midkiff Hersch, Dorothy Hooper, June Snide Hooper, Ralston Hooper, Duane Houck, Katye Burger Hunt, Donald Hunter, Bradley Hyde, Gordon Hyde, Irma Hyde, Ray Jacobs, Ruth Jacobs, Masie White Jameson, Dean Kinsey, Frank Knittel, Irene Tolhurst Kriegsman, H. H. Kuhlman, Marian Kuhlman, Henry Kuhlman, Charles R. Lacey, Edward Lamb, Katie Lamb, Evlyn Lindberg, Margaret Littell, John Loor, Jr., Benjamin McArthur, David Magoon, Sue Summerour Magoon, Terry Martin, Wilma McClarty, Ellsworth McKee, O. D. McKee, Betty Jo Boynton McMillan, Robert Merchant, Margarita Dietel Merriman, R. C. Mills, Sherrie Norton, Ronald Numbers, Georgia Butterfield O'Brien, Martha Montgomery Odom, David Osborne, Judy Edwards Osborne, Helmut Ott, Myrna Ott, Louesa Peters, Carol Pettibone, Lori Pettibone, Susan Rozell Pettibone, Milton Reiber, Joi Richards, Arthur Richert, Jr., Joyce Cunningham

Richert, Wayne Rimmer, Floyd Rittenhouse, Marvin Robertson, Ken Rogers, Cecil Rolfe, Daniel Rozell, Joann Ausherman Rozell, Donald Sahly, Helen Braat Sauls, Lynn Sauls, Wilbert Schneider, Thyra Bowen Sloan, Peggy Davis Smith, Kenneth Spears, Lisa Springett, Ronald Springett, Richard Stanley, William Taylor, Mildred Diane Tennant, Mitchell Thiel, Cheryl K. Thompson, Verle Thompson, Drew Turlington, Wayne VandeVere, Noble Vining, John Wagner, Dale Walters, Thomas Walters, Lora Winkler, William Wohlers, Marianne Wooley, and Edwin Zackrison.

I also appreciate the photographs various people provided for us to use. In addition to some of the people already mentioned, I especially want to thank Archa O. Dart and William O. England, as well as the personnel of Southern's Heritage Museum. Finally, I want to express my heartfelt appreciation to my wife, Carol, and our two daughters, Lori and Teresa, for their patience while their father was engrossed in this enormously time-consuming project and for their critiques of the early chapters.

Dennis Pettibone

Collegedale, Tennessee
December 1991

GRAYSVILLE ACADEMY

1892 - 1901

It's a wonder the school survived, plagued in those early years by shoestring budgets, firetrap buildings, revolving-door faculties, personality clashes, interference by the local community, and confrontations over discipline. The school lurched from crisis to crisis, seeming to grope for a sense of direction while periodically tearing up its educational blueprint and starting over. It would have taken a lot of imagination to see in those twenty-three young children gathered in the second story of a general store the beginnings of a senior college that would at one time reach an enrollment of over 2,000 students. And yet Southern College of Seventh-day Adventists did evolve from that minuscule group of pre-collegiate scholars. In 1892 the school was not yet a college, not even a high school; that first year most students seem to have been in the elementary grades. It did not yet have a name. And it was not yet established in its permanent home. But by 1893 it was christened Graysville Academy, a name reflecting both the village in which it was then located and the founders' aspiration for its success and growth.

▲ *Earliest documented photograph of students and staff at Graysville, 1896. The couple on the left are Elder and Mrs. G. W. Colcord, founders of Graysville Academy in 1892. (Photo courtesy of Wm. O. England, from the collection of his father, Oscar England.)*

A rural mining town in southeast Tennessee, about thirty miles north of Chattanooga, Graysville was far removed from the turbulent, changing times in the rest of the nation during the early 1890s. While the rest of the country marveled about new "horseless carriages," its dirt roads felt only the pressure of mule wagons and a few horse-drawn buggies. While the General Electric Company was incorporating to flood cities with light, householders in Graysville held little expectation of abandoning their lamps and lanterns, and probably had not even a great desire to do so. While the rest of the nation

was entering a period of industrial warfare escalating into pitched battles between the forces of capital and labor, Graysville men worked their shifts in the coal mines and

▲ *Graysville, Tennessee, thirty miles north of Chattanooga.*

speculated on what prices their corn and tobacco crops would bring. In short, while the wealthy barons of commerce and industry were leading the nation into "the gilded age," Graysville inhabitants were quietly living with much of the same pioneer, mountain frugality and wisdom they had always known and trusted.

In 1892, while national periodicals were debating the Supreme Court's statement that the United States was a Christian nation, Graysville had no doubts. Sunday was the Lord's Day, when Christians and respectable citizens attended church and often enjoyed "dinner on the grounds." And in 1892, when the University of Chicago opened its mighty doors to higher education and eventual renown, in Graysville a modicum of public education, coupled with good common sense, served quite adequately. Yet, in 1892 in Graysville, another school was bravely opening its doors—a school which might not achieve the fame and fortune of that university, but a school which would eventually influence thousands of lives worldwide.

Adventism Comes South

Adventism in the South was in its infancy in 1892. Born in New England in the 1830s and 1840s, the Advent- movement had already spread through the Midwest and had established itself on the West Coast. But except for "a stray member or two in Maryland and Virginia and a scattered company in Missouri," Adventism's penetration of the slave states was delayed until after the Civil War. In the post-war period, as northern Adventists sent denominational publications to southern friends and relatives, some Southerners began to develop an interest in the Adventist message.[1]

Reading Adventist literature led a group in Edgefield Junction, Tennessee, eight miles north of Nashville, to begin observing the seventh-day Sabbath. Responding in 1871 to their request, Elbert B. Lane held a series of evangelistic meetings in Edgefield Junction, thus becoming the first Seventh-day Adventist minister to preach in the South. His bi-racial audience listened to his lectures from two separate rooms—the railroad depot waiting room and the telegraph room. When these facilities became too crowded, he moved his meetings to the freight room and the platform. After a short stay Lane returned north, but came back for two weeks in May 1873, organizing the first Seventh-day Adventist church in the South. Other Adventist evangelists followed Lane. Before long D. T. Bordeau was holding meetings in Kentucky, C. O. Taylor was preaching in Alabama and Mississippi, and Robert Mead Kilgore was advancing Adventism in Texas.[2]

▲ *Robert M. Kilgore, who more than any other individual, merits the title "Father of Southern College."*

Kilgore, more than any other single individual, would probably merit the title "Father of Southern College." It was at his urging that George W. Colcord moved from Oregon to Tennessee to establish Graysville Academy. He helped to build the facility with his own hands. And, during the early years when principals changed more often than women's fashions, a measure of stability resulted from his long tenure as board chairman. Arthur W. Spalding, his former secretary, described him as a man "of a genial and hearty nature" who was "known everywhere to his converts and constituents as 'Uncle Robert.'" Born in Tuscarawas County, Ohio, on March 21, 1839, he enlisted in the United States Army at the age of twenty-one, was captured

▲ *Mr. and Mrs. George W. Colcord moved from Oregon to Tennessee to help establish Graysville Academy.*

after the battle of Shiloh, participated in the siege of Vicksburg, was honorably discharged, and reenlisted. By the end of the war he had achieved the rank of captain. Colonel W. B. Bell said of Kilgore, "He was a young man of high Christian character when he enlisted, and he maintained that character during the entire war."[3]

He returned home in 1865 to find his parents observing the seventh-day Sabbath. At their request, he traveled thirty miles to hear his first Seventh-day Adventist sermon. Soon convinced of the truth of the Adventist message, he determined to share in its proclamation. His preparation for the ministry would consist of reading Seventh-day Adventist books. When he wrote to Adventist leader James White explaining his reasons for wanting SDA literature but pointing out his lack of money, White replied, "I send you sixty dollars' worth of books; pay your vows to the Most High."

In 1867 Kilgore married Asenath M. Smith, daughter of one of Michigan's earliest Adventists. After three years of double duty as itinerant evangelist and Iowa's conference treasurer, he was ordained by James White to the gospel ministry in 1872; in 1877 the General Conference asked him to become Adventism's pioneer in Texas.[4]

Only thirty-five Seventh-day Adventists lived in the entire Lone Star state at that time. *The Cleburne Chronicle* considered Kilgore no threat to the religious status quo. Reacting to threats against Kilgore's life, the *Chronicle* suggested that such extremes were unnecessary. Instead, the newspaper countered, Texans should permit him to "proclaim his beliefs as much as he pleases. He will soon run his race. When the excitement dies away, the people will remember him as one of the curiosities of the time." There was, the paper proclaimed, "no danger of his ever getting serious recognition here. He is too far South."[5] When he left Texas in 1885, the conference had grown to eight hundred members, and the *Advent Review and Herald* reported that Kilgore was "greatly beloved by the Texas brethren, most of whom he has been the means of bringing into the truth."[6]

For the next six years he was president of the Illinois Conference, but three years before he relinquished that position he was given an additional responsibility—one to which he would devote his full time after 1891: leadership of District Number Two, the southeastern United States, an area with twenty-seven SDA churches, seven ordained ministers, and about fifty black and five hundred white Seventh-day Adventists. No Seventh-day Adventist institutions existed in the district at that time, and only one organized conference—the Tennessee River Conference[7] Under his direction Adventists began creating

▲ *Early view of a Graysville street.*

schools, sanitariums, conferences, and a publishing house. The first of these schools was Graysville Academy.

In the South Kilgore faced interrelated problems of sectional and religious prejudice and racial segregation. Lingering resentment toward Northerners from the Civil War and its aftermath plagued Adventist evangelists. Arriving during the Reconstruction period, Elbert B. Lane reported, "Every northerner is looked on with suspicion till he proves himself not a meddler with their political affairs." Like some who would follow him, he declared, "This is in many respects an unfavorable field in which to labor, owing principally to the feelings of dislike which people bear toward the North." It took time for him to break down the wall of sectional prejudice, but he reported that it gradually went away, and the size of his audiences climbed from "perhaps ten or twelve" to "between two and three hundred." Once the suspicions were gone, he observed, Southerners were warm-hearted and kind.[8]

Discussing the path-breaking work of J. O. Corliss in Virginia, Kentucky, Tennessee, North Carolina, Georgia, and Alabama, James White wrote, "Political issues set no bounds to the Lord's great harvest field." Recognizing the existence of "strong sectional feelings," White blamed "unprincipled Southern ministers" for taking advantage of sectional prejudice to insulate their flocks from Adventist proselytizers. According to General Conference President George I. Butler, however, Adventism melted sectional prejudice: "We never received a warmer welcome in any section of the country than was given us by our Southern brethren. If sectional feelings existed before, the present truth has the power to break down all such unpleasantness."[9]

Prejudice of a religious nature manifested itself between 1885 and 1896 in the prosecution of more than one hundred Seventh-day Adventists for Sunday-law violations. Most of these prosecutions took place in the South, especially in Tennessee and Arkansas. Kilgore participated in the publicity war that helped to turn public opinion against such prosecutions.[10]

The third type of prejudice that Kilgore encountered was racial. Perhaps one of the reasons the Adventist pioneers in the South encountered sectional and religious prejudice was their refusal to acquiesce in the region's custom of segregating blacks from whites. When the issue was discussed in General Conference sessions between 1877 and 1885, the prevailing opinion was that Adventists should not segregate their churches.

EXPENSES.

Tuition in the Primary Department, per month, .	$2.00
Tuition in the Intermediate Department, per month,	3.00
Tuition in the Academic Department, per month, .	4.00
Board, including room rental, fuel, lights, etc., per week,	2.50

▲ *From the 1896-97 calendar.*

▼ *Two-story administration building built in 1893.*

The school rented the second floor of J. W. Clouse's General Store to conduct its first classes. This photograph was taken decades later.

Kilgore approached the question pragmatically. Concurring with a council of SDA ministers from Kentucky and Tennessee who said that anyone "laboring indiscriminately" among blacks and whites could have "no influence whatever among the whites in any part of the South," Kilgore wrote, "It is hard for our brethren in the North to realize that anything like the color line, or a distinction between the two races, should exist in the minds of any, but there is no question about it here in the South, and any effort made on the part of those from the North to break down the distinction between the races, thus ignoring popular prejudices, is simply fanatical and unwise." He cited race-mixing as a reason the Tennessee Conference meeting had been so poorly attended: "Those who have not labored in the South cannot possibly appreciate the situation." Eventually he persuaded the General Conference leaders not to fight segregation in the South.

Not that Kilgore endorsed racial prejudice. He believed that the Adventist message destroyed racial prejudice as well as sectional feeling. "With those who have received the truth in the love of it, and know the power of the truth in their own hearts as it is in Christ Jesus, the prejudices that once existed are gone," he declared. The problem was not with Adventists, he believed, but with other Southerners who would be hopelessly prejudiced against Adventists if

Graysville before 1892. The school was built on the large area in the foreground.

they continued to hold integrated meetings.[11]

Another problem Kilgore faced was the need for schools to educate leaders for the South. By the time Graysville Academy was established, the denomination was operating three colleges elsewhere in the United States—Battle Creek (Michigan), Healdsburg (California), and Union (Nebraska). A junior college in the United States and a Bible school in Australia were established the same year as Graysville, which would become one of four Adventist academies.[12]

DAILY PROGRAM FOR THE HOME.

Rising Bell	5:30 A. M.
Morning prayers (attendance required)	6:10 "
Breakfast	6:30 "
Recitations	7:30 A. M. to 1:10 P. M.
Dinner	1:30 "
Calling hour	2:30 to 4:00 "
Gymnasium and other special work	4:00 to 6:00 "
Study hour	6:15 to 9:30 "
Evening prayers (attendance required)	6:15 "
Silent hour (1st Div.)	6:30 to 6:50 "
" " (2d ")	6:50 to 7:10 "
First retiring bell	9:10 "
Lights out	9:30 "

Domestic work as assigned.

▲ *From the 1896-97 calendar.*

In 1890 the General Conference officers had accepted a committee report urging the opening of a school in District Number Two "as soon as there is sufficient encouragement that the patronage will sustain it" but recommending that it be started "in a small way" with only one teacher and "no considerable outlay of means," spending only as much money as those "personally interested [are] able to bear." They had also recommended that a committee consisting of R. M. Kilgore, George I. Butler, and W. W. Prescott "look for the most favorable location" and make the "plans necessary to secure the success of the enterprise when it shall be started." Soon after, a gathering of delegates from every state in the district submitted a "very strong plea" for the establishment of a church school for the South, voting to establish a permanent school as soon as practicable and to consider "opening a temporary school" immediately. They were sure they could depend on seventy-five to one hundred students that very winter. But the General Conference brethren thought that plans for such a big school were premature and advised instead small local schools.[13]

The next year, in 1891, Kilgore reported to the General Conference session with greater urgency: "The . . . most imperative demand of all for the advancement of the third angel's message in the southern field, is for a school where workers may be developed on southern soil to labor in this field." Southern white workers were needed to evangelize southern whites and southern black workers were needed to evangelize southern blacks. If southern youth went north for their education, they might be tempted to stay there instead of returning to the South where they were so desperately needed. "In no section of the country," he insisted, "can there be a more pressing demand, or a louder call for school advantages, than that which comes from this portion of the land." The church leaders listened to Kilgore politely, but didn't vote any money for southern education.[14]

Kilgore was not overstating the case. Mass education had not been widely accepted in the South. Opposition to the idea of public schools had frequently taken the form of arson. In July 1869 Tennessee's counties reported the burning of thirty-seven schoolhouses. *Goodspeed's General History of Tennessee* records that "teachers were mobbed and whipped; ropes were put around their necks, accompanied with threats of hanging; ladies were insulted." All public schools were resented as the residue of carpetbag governments and even as a form of "socialism." Schools, according to Virginia Governor F. W. M. Holliday, were "a luxury . . . to be paid for like any other luxury, by the people who wish their benefits." Especially hated were schools teaching blacks. E. B. Lane reported in 1871, "In south Tennessee, in a vicinity where I was, some nine public school houses had been burned, where colored schools were started, and three northern teachers had been whipped nearly or quite to death for attempting to teach them."[15]

Although the percentage of white illiteracy in Tennessee had increased by 50 percent between 1880 and 1890, a leading historian states that "little effective public action was taken to check the retrogression before the end of the century." As late as 1900 fewer than half of the school-aged children in the South were regularly attending school. Kentucky was the only southern state with a compulsory school attendance law; in the rest of the country only two states lacked such laws.[16]

If public elementary schools were scarce and inadequate, public high schools were virtu-

ally non-existent. The gap between elementary school and college was filled almost exclusively by private schools and academies, most of which accepted only males. Thus Graysville Academy would provide a much-needed service, not just for the Seventh-day Adventist denomination, but for the community at large. Many of its students came from non-Adventist homes in Graysville.[17]

Colcord's Private Academy

When Kilgore decided the Seventh-day Adventists needed a school in the South, the man he turned to was George W. Colcord. Like Kilgore, Colcord had spent many years in evangelism. Both men would at times do triple duty in Graysville, combining their administrative positions with pastoring the Graysville Church as well as teaching or holding evangelistic meetings. Colcord was forty-nine years old at the time—four years younger than Kilgore. Prominent Adventist writer A. W. Spalding, one of Colcord's Graysville students, fondly remembered him as "a grand old drillmaster" who was responsible for his love of English grammar and who laid the foundation for his skill in using the English language. Milton T. Reiber describes him as "a man of faith and hard work."

Colcord expressed the driving force in his life in "Sowing and Reaping," a poem he composed for the *Review and Herald*, proclaiming, "Now is the time to sow the seeds of 'present truth' all o'er the field." Graysville was not the first academy he established, nor the only one that might be considered forerunner of a college. He was also the founder of Milton Academy, a predecessor of Walla Walla College. Unlike Milton Academy, however, Graysville was not only founded but also funded by Colcord.[18]

The town of Graysville, described by Ellen G. White as "a pretty little village," was a small, saloon-free, coal-mining community. To the north lay Lone Mountain and to the west, Walden Ridge, where springtime dogwood, wild rhododendron, daisies, and honeysuckle added brilliant splashes of color to the green slopes. *Southern Review* editor N. W. Allee described its "beautiful streams of sparkling water" and its "rocky cliffs, from which vast stretches of broken country are spread out before the eyes of those who delight to study the immeasurable greatness of the Creator." Humbler hills bordered the east between the town and the Tennessee River, and beyond the river rose the foothills of the Great Smoky Mountains of the southern Appalachians. Kilgore had recently moved to Graysville and transferred his district headquarters there. The local Seventh-day Adventist church, organized in 1888 with nine members, had grown to a membership of twenty-one by 1890. Kilgore, as he traveled through the South, began to encourage Adventists to move to Graysville so that their children could get a Christian education. By 1895 at least one-fifth of the approximately 450 townspeople were Seventh-day Adventists.[19]

When did Graysville Academy

COURSES OF STUDY.

ACADEMIC DEPARTMENT.

SCIENTIFIC COURSE.	CLASSICAL COURSE.
FIRST YEAR.	**FIRST YEAR.**
Algebra, 1, 2, 3.	Algebra, 1, 2, 3.
Latin I, 1, 2, 3.	Latin I, 1, 2, 3.
Zoölogy, 1; Civil Government, 2; Botany, 3.	Zoölogy, 1; Civil Government, 2; Botany, 3.
General History, 1, 2, 3.	General History, 3.
SECOND YEAR.	**SECOND YEAR.**
Rhetoric, 1, 2, 3.	Rhetoric, 1, 2; Physics, 3.
Latin II, 1, 2, 3.	Latin II, 1, 2, 3.
Bible III, 1, 2, 3.	Bible III, 1, 2, 3.
Geometry, 1, 2, 3.	Geometry, 1, 2. 3.
THIRD YEAR.	**THIRD YEAR.**
Eng. and American Literature, 1, 2, 3.	Eng. and American Literature, 1, 2, 3.
Astronomy, 1; Advanced Physiology and Bible Hygiene, 2, 3.	New Testament Greek, 1, 2, 3.
Church History, 1, 2, 3.	Latin III, 1, 2, 3.
	Astronomy, 1; Advanced Physiology and Bible Hygiene, 2, 3.
FOURTH YEAR.	**FOURTH YEAR.**
Political Economy, 1; Chemistry, 2; Mental Science, 3.	New Testament Greek, 1, 2, 3.
Bible IV, 1, 2, 3.	Political Economy, 1; Chemistry, 2; Mental Science, 3.
Church History, 1, 2, 3.	Church History, 1, 2, 3.
Pedagogy, 1, 2; Logic, 3.	Pedagogy, 1, 2; Logic, 3.
Debating and Public Speaking, 1, 2, 3.	Debating and Public Speaking. 1, 2, 3.

▲ *From the 1896-97 calendar.*

The Southern Review.

"Fear God, and keep his commandments: for this is the whole duty of man."

Vol. 4. ATLANTA, GA., TUESDAY, MARCH, 19, 1895. No. 10.

PERSECUTION.

Prosperous Community Broken Up.

Graysville Adventists Suffer From a Bad Law.

The County Jail to be Recruited With Some of Our Best Citizens for Working on Sunday.

THE CONVICTED.

G. W. Colcord, I. C. Colcord.
Wm. Burchard, Dwight Plumb.
Henry Burchard, W. J. Kerr.
Wm. Wolf, E. S. Abbott.
M. C. Sturdevant.

The Seventh-day Adventist's trials were held Tuesday and Wednesday before Judge Parks at Circuit Court.

They were all charged with carrying on the common avocations of life on Sunday, contrary to the law, and their names and the character of the work done, as elicited by the testimony of Wright Rains, the principal witness against them, are given below. They were all, nine in number, found guilty:

Wm. Burchard, digging well, in one case, and pulling fodder, in another.

W. J. Kerr, painting house.

Dwight Plumb, building addition to his house.

M. C. Sturdevant, sawing stove wood and building wire fence around flower bed.

Elder G. W. Colcord, superintending carpentering work in his house.

F. S. Abbott, selling goods.

Wm. Wolf, rolling windlass at the well Burchard was digging.

Prof. I. C. Colcord, carrying lumber across several fences to be used in carpentering work about his house.

Henry Burchard, helping dig well.

There were indictments against three others—A. F. Harrison, E. M. Plumb and R. L. Deffenbacher. No arrests were made in these cases, the parties being in other states.

The case against N. B. England was continued at his request, as he had only lately come from North Carolina, and was not prepared for trial. There were in all the unlucky number of thirteen Adventists indicted. Geo. Smith, who is not an Adventist, was also charged with the same offense, the prosecutor named in the indictment being C. R. Wilson. When Smith's case was called Wilson failed to prosecute and the case was dismissed.

The Adventists did not employ a lawyer but all addressed the juries.

Attorney-General Fletcher did not prosecute any further than develop the testimony from witnesses.

On Wednesday morning, Judge Parks gave his decision in all the cases where there was a conviction. The defendants were fined $2.50 each, but he said as it was the first offense, and in view of the peculiar character of the cases, he would suspend the fines, leaving the judgment in force for costs only.

On Wednesday after the sentence the Adventists held a consultation. They concluded not to take an appeal to the Supreme Court, but to serve out their sentence in the Rhea county jail. After this decision was known ex-Attorney General Smith and several other lawyers got their consent to make a motion for an arrest of judgment on the plea that the indictments were not properly drawn up. Judge Parks overuled this motion. The Adventists assembled at the court house Friday afternoon prepared to enter the jail to serve their sentences, and they will be there by the time this paper reaches its readers. The school at Graysville is closed in all its departments, and some of the scholars are already making preparations to leave for their homes in other states

The Adventists all speak in good terms of the courteous treatment they received at the hands of the officials of the court. The law seemed to be plain and against them.—*Dayton (Tenn.) Republican.*

Correspondence.

The unprecedented cold and otherwise bad weather for south Georgia, prevailed almost the whole of the time after the first night of my meeting at Quitman, so that the attendance was very small except at the opening meeting, when there was a fair sized congregation, the weather being good that night. We had the promise on leaving of two intelligent ladies to keep the Sabbath, and others interested and greatly stirred over the matter. Two more were added to the Dixie church after my last report, one by baptism, the other having been previously baptized. After leaving here I visited isolated Sabbath keepers at different points, whom we had not seen before; the canvassers at Oglethorpe, the rem-

Continued on second page.

actually begin classes? Several sources give February 20, 1892, as the opening day, but that date is improbable because it fell on Saturday. Evidence confirms, however, that by April 1892 the school was already in operation.[20] Whatever uncertainties about opening day may persist, Colcord used his own money to rent the second floor of J. W. Clouse's General Store at the corner of Dayton Avenue and Shelton Street. While these temporary quarters were being renovated, the students met for a month in the Graysville Seventh-day Adventist Church. Each of the 23 students paid a monthly tuition of four dollars.

By the end of the first term there were 32 students. Encouraged by an enrollment of 60 in January 1893, Colcord erected a "boxlike," 45 by 45 foot, two-story building on nine acres of donated land.[21] The academy became a boarding school sometime before December 25, 1893.

According to the 1894-95 school catalog the dormitory facilities were separated from the academy "only by a street." The weekly charge for room and board was $2.50. During the 1894-95 school year enrollment reached 120.[22]

The catalog made it clear who was and who wasn't wanted at Graysville, indicating in the process that, unlike most southern academies, it was coeducational: "All worthy persons of both sexes will be welcomed." Graysville was "not a reform school," however; "The incorrigible are not desired." Admission would be denied to anyone using "profane or unbecoming language, or . . . addicted to the use of alcohol or tobacco, or . . . known to be in any way vicious or immoral."

The school's religious mission was also clear: "The managers of the school have no disposition to force upon students denominational views, yet they desire to inculcate in the minds of all, the practical lessons of seeking the kingdom of God." The academy had two societies—a missionary society holding weekly

meetings and a literary society "doing earnest work."

In addition to its primary, intermediate, and high school courses, the academy offered a teacher training program which consisted of finishing the high school classes and demonstrating one's fitness for teaching "by conducting one class for ten weeks." Those complying with these requirements would "be given the normal certificate or diploma."[23]

The Graysville Academy school year was more than twice as long as that of the average public school in the South, which was less than one hundred days until after the turn of the century.[24] The 1894-95 school year at Graysville was scheduled as four terms of about ten weeks each between August 27 and June 2. The school's announced vacation policy was unusual: "The school management advertises no definite vacations, but should a majority of the instructors and students so desire, national holidays and other days may be used as short vacation sessions; but let all understand that the school year is to be devoted almost wholly to earnest educational work."[25] As it turned out, that particular school year did not go as scheduled. An unplanned interruption closed the academy early.

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▲ *The Adventist "chain gang" from Graysville.*

This interruption, an outburst of Sunday law arrests, resulted in what a *Chattanooga Times* reporter called "one of the most celebrated struggles for religious liberty ever waged on American soil"[26] and severely threatened the survival of the school. Many Saturday-keepers of this period believed that the commandment which required rest on the seventh day, equally demanded labor on the other six days. In addition, the administration of Graysville Academy was committed to making Christian education affordable by letting as many students as possible earn as much of their expense as possible. With classes held from Monday through Friday, and with Saturday regarded as holy, much of this student labor would of necessity take place on Sunday. These factors, combined with a dash of local religious prejudice, made Graysville Academy and the Graysville Seventh-day Adventist Church natural targets for prosecution under Tennessee's Draconian Sunday law, which even threatened punishment to parents who allowed their children to play on Sunday.[27]

In March 1895 three Graysville Academy faculty members and six other Graysville Adventists were arrested and tried in Dayton's Circuit Court for Sunday-law violations. Choosing to appear without a lawyer, they were convicted of illegally engaging in common avocations on Sunday by such activities as "pulling fodder," building an addition to a house, and selling goods. The academy principal and church pastor G. W. Colcord was jailed for "superintending carpentering work in his house." The preceptor, or boys' dean, M. C. Sturdevant, was convicted of "sawing stove wood and building

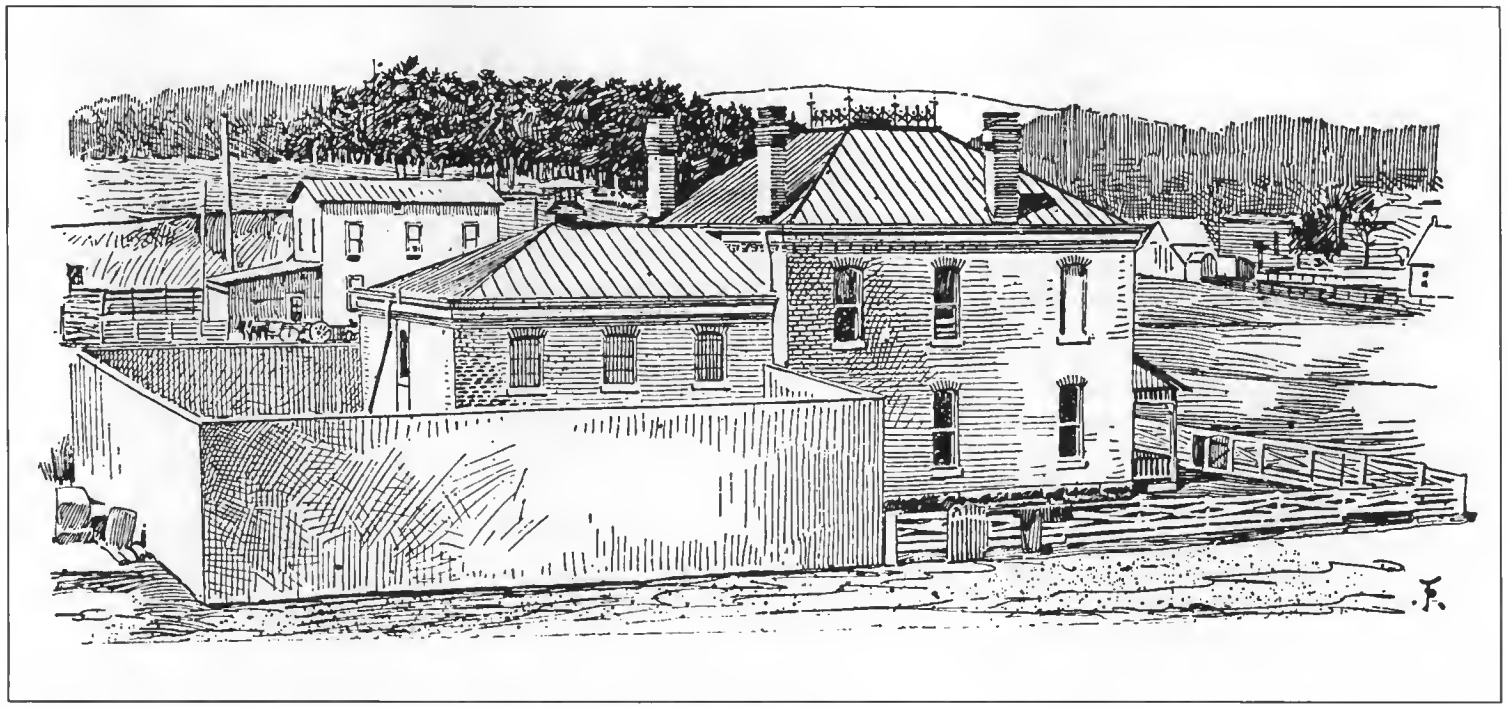
[a] wire fence around [a] flower bed." The third faculty member, I. Celian Colcord, the principal's nephew, was convicted of "carrying lumber across several fences to be used in carpentering work." One non-Adventist was charged at this time in the same court with a Sunday-law violation. His case was dismissed.

C. W. Reavis, the Southern agent of the Religious Liberty Association, described these events as involving "religious prejudice" more than any "offense against public morals." *The Chattanooga Times* agreed that the cases appeared "very much like persecution," noting that—although they couldn't censure the court for enforcing the law—there was a distinct contrast between these cases and those of willful violations by people without conscience.[28]

Although he suspended the $2.50 fines, the judge ordered each of the convicted Adventists to pay court costs. Believing that to pay would be in effect an acknowledgement of the justice of the sentence, they chose imprisonment instead. They were sentenced to terms ranging from twenty to seventy-six days. About a month later, the governor pardoned the five Adventists who had not yet completed their time, but before they were released, new Sunday violation arrest warrants were issued for fourteen Graysville Adventists, including four of those who had already been jailed. This time, despite what some earlier accounts have related, the Colcords were not among those rearrested. Eight were convicted and fined $5 to $15 each plus costs. Again they refused to pay the fines. This second group was assigned to a chain gang engaged in road work and in building a stone bridge at Spring City. When Kilgore held evangelistic meetings in Spring City that summer, the Adventists on the chain gang were permitted to attend the evening meetings but not Sabbath services.[29]

The six remaining members of the second group, including at least one academy student, were not brought to trial until November. The student, Wallace R. Ridgeway, was "charged with fixing the ceiling of a house on Sunday and with cutting firewood for a sick neighbor." Tried in the same courthouse and before the same judge as were the first violators, this group chose the advantage of defending lawyers. Former Congressman H. C. Snodgrass and Judge Louis Shepherd, who volunteered their services, argued that the law, at least as applied to Adventists, was unconstitutional. All were acquitted.

Reporting on these cases, *The Chattanooga Times* described Seventh-day Adventists as "proverbially hard-working, steady, sober, and industrious." Adventists were known as good citizens, the paper said. "It has been ascertained that not a single case of breach of the peace, or the commission of any offense whatever against



Reprinted from the *American Sentinel*, April 11, 1895

▲ *The Rhea County Jail, where the arrested Adventists were detained.*

the law of the land, has ever been committed by any member of the Adventist fraternity during their residence here," wrote a *Times* reporter, obviously excluding Sunday laws as an offense. Contrasting the Adventists in the courtroom with more typical Rhea County residents, the reporter described them as "without exception . . . neat and clean in their attire and [with] faces ruddy with the glow of health." Reporting on the verdict, the paper concluded, "Appearances indicate that the wave of fanaticism and prejudice that has been sweeping Rhea County has subsided."[30]

The Graysville Adventists were not the only members of their denomination facing trial for Sunday-law violations at this time. During 1895 and 1896 the same thing happened to at least seventy-six American and Canadian Seventh-day Adventists. Twenty-eight of them served a total of 1,144 days in prisons or on chain gangs.[31]

Despite the suffering caused, this type of prosecution was in some ways advantageous to the Adventists, giving them an opportunity to publicize their religious and constitutional convictions, but for Graysville Academy it was a nearly fatal disaster. With three of the five members of the academy's faculty in jail, the school closed down and didn't reopen until July 22, 1895. Enrollment plummeted from 125 to 75.[32]

General Conference Control

It was at this point that the General Conference stepped in. Colcord had tried to give the school to the church during the 1893-94 school year, but denominational leaders had refused to accept it. They had, however, left the door open for a later takeover. Assuming title to the school in 1895, the General Conference took control on September 9, 1896, when Graysville Academy opened for a new school year with a totally new faculty, a new program, and new policies.[33]

The new school calendar announced that the revisions of policy and program were designed to put Graysville "upon the same basis as the other schools of the denomination." Many of the new policies and regulations would influence Southern Industrial School, Southern Training School, Southern Junior College, and even Southern Missionary College for decades to come, while others would be short-lived.

The school year was forty weeks long, from September 9 to June 15, divided into three terms with no breaks between. No stated vacations were scheduled, but there might be "such recesses as may be arranged by the Faculty." The daily schedule began at 5:30 with a rising bell and ended with lights out at 9:30. "Morning prayers" were held at 6:10 a.m. and "evening prayers" at 6:15 p.m. Attendance at both was required. A "calling hour" was scheduled from 2:30 to 4:00.[34]

The first four grades, intended to serve children of parents in the community, were described as the "Primary Department." People completing these grades were promoted to the Preparatory Department, where a three-year program was designed for those not yet ready for high school. The four-year Academic Department gave students a choice between the scientific course and the classical course. There wasn't much difference between the two lock-step, no-elective programs. Both required such classes as Algebra I, Geometry, Latin I and II, Rhetoric, Pedagogy, Church History, and Logic, but the classical course included such extras as Latin III, two years of New Testament Greek, and a session of physics. The scientific course required a little more Bible and history. Four classes were considered full work; students couldn't take more without permission, yet to finish the classical program in four years they would apparently have needed such permission at least once. The calendar also listed a

WHO ADMITTED.

All worthy persons of both sexes will be welcomed. The moral influence of the school is carefully guarded, and no one who uses profane or unbecoming language, or who is addicted to the use of alcohol or tobacco, or who is known to be in any way vicious or immoral, will be enrolled.

▲ *From the 1896-97 calendar.*

▼ *From the 1896-97 calendar.*

The young ladies are under the immediate supervision of the Matron, who will have a mother's interest in their welfare, and to whom they may go for counsel and advice. Ladies and gentlemen are allowed to associate only by permission, except at table and in classes. On no occasion will students of different sexes be allowed to visit one another's rooms. Occasional receptions are held in the parlors, where teachers and students may come together for social improvement.

Photo courtesy of Archa O. Dart

Five young men who occupied the "first men's dormitory," a house near the school. Left to right: (Front Row) A. F. Harrison, C. F. Dart; (Back Row) Lewis Brandon, Luther Woodall, Seth Walker.

Graysville Influence

Photo courtesy of Archa O. Dart

Both Charles Francis Dart and Annie Mae Morgan were forced to leave their homes when they began keeping the Sabbath. Charles walked every step of the way to Graysville from Georgia, eating berries and nuts that grew by the wayside. But sometime during Charles' student years, his father had a change of heart. He sold his fruit farm and moved to Graysville where his younger children could be in a Seventh-day Adventist school. As a result of this move, all the younger children became Adventists and married Adventists. Here Charles and his wife Annie stand on the property that his father bought in Graysville.

Charles attended Graysville Academy for five years and helped build the first women's dormitory. His son, Archa O. Dart, attended for five years, too, and helped build the second women's dorm when he was boys' preceptor in 1924. Archa attended SJC for two years, and his daughter attended SMC for two years.[79]

one-year commercial course and a special two-year Bible course for potential Bible workers with limited time. This Bible course actually included only two Bible classes; other requirements included subjects such as history, grammar, physiology, bookkeeping, and botany.[35]

The courses of study were thoroughly overhauled the following year. The school year was divided into two terms instead of three. The Primary Department now consisted of only the first three grades, grades 4-6 were designated the Intermediate Department, and the Academic Department became a five-year program. Gone were the two academic programs, but now some variation was allowed in course selection: for instance, students were allowed to choose between Greek and German.[36]

School administrators couldn't seem to make up their minds whether they wanted the schedule to run on a semester or a quarter basis. Following the three-term 1896-97 school year and the two-term 1897-98 year, they continued the two-term plan in 1898-99, but in 1899-1900 reverted to four terms of three months each. In 1900 they returned to two terms of sixteen weeks each, plus a sixteen-week summer school. The vacillation continued well into the twentieth century, with the school retaining the semester plan until 1908, reverting to the quarter system from 1908 to 1914, and then returning to the semester plan for the remaining years at Graysville.[37]

The four-class limit would be an institutional policy for generations, as would another academic policy introduced in the 1896-97 calendar: automatic forfeiture of grades for being absent from 15 percent of a class's sessions, whether or not any of the absences were excused.[38]

Although Graysville Academy broke with the southern tradition of having separate acad-

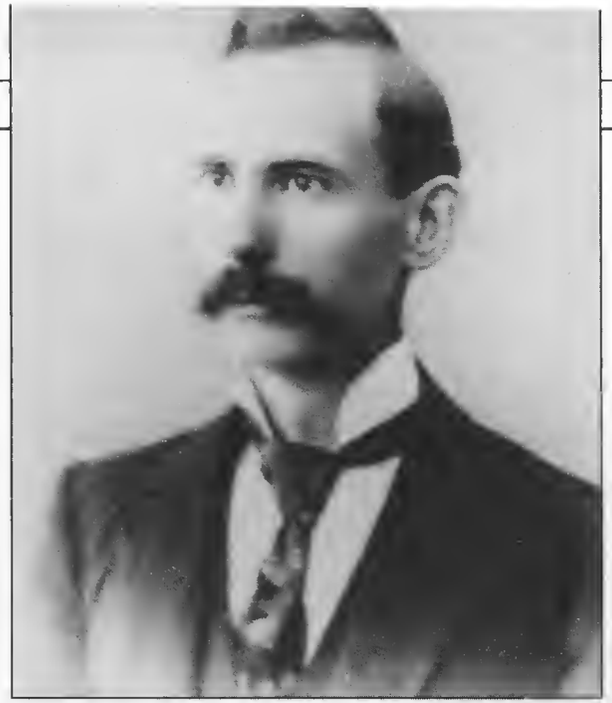
emies for boys and girls, the school severely limited social relationships. "Unrestricted association of the sexes is not permitted, and all students are expected to maintain a proper degree of reserve in their association with the opposite sex," declared the 1896-97 calendar, further admonishing that,

> Ladies and gentlemen are allowed to associate only by permission, except at table and in classes. On no occasion will students of different sexes be allowed to visit one another's rooms. Occasional receptions are held in the parlor, where teachers and students may come together for social improvement.

The following year the faculty added another restriction: "Gentlemen may not escort ladies on the street or to and from public gatherings."[39]

With denominational control in 1896-97 came new rules with respect to entertainment, food in the dormitories, dress, and Sabbath observance. Students were forbidden to attend parties, the theater, or any entertainment of an objectionable character. Parents were requested not to send any food other than fresh fruit, the only kind of food permitted in the dormitories except emergency food trays from the school dining room. The dress code ignored young men's clothing, regulating only the wearing apparel of young ladies. It was not to be constricting, corsets were not to be worn, and shoes must have low heels. The primary concern appears to have been that the clothing be simple and healthful.

Visiting and "strolling about" were forbidden on the Sabbath, and students were not allowed to "spend a single Sabbath away from the Academy" during the school terms. "However great may be the privileges elsewhere," explained the calendar, "the excitement of



◀ *W. T. Bland, principal, 1896-1898.*

◀ *C. W. Irwin, principal, 1898-1900.*

meeting friends and of visiting must prevent, in a measure, the benefit which might otherwise be gained."[40]

Apparently teachers as well as students were expected to live in the dormitory. The calendar spoke of "teachers and students rooming and boarding in the same building" and sharing "one family life." As late as 1901 the business manager had to ask the board for permission to move his family out of the dormitory.[41] Some of the single teachers continued to live in the dormitory even after the move to Collegedale.

In spite of restrictions, students found ways of striking up friendships and finding marriage companions. Such was the case of Annie Mae Morgan, whose parents expelled her from her privileged home, "where hired help did all the house work," when she accepted Adventism. She took to Graysville "her clothes and a willingness to do what was necessary to stay there, including mopping floors, cleaning windows, and washing dishes." While there she met Charles Francis Dart, another student expelled from his home for religious reasons, who arrived "with a bundle of clothes and thirty-seven cents in his pocket." Dart not only earned all of his expenses; at graduation time he had a fifty dollar surplus.

Charles and Annie graduated and went to Louisiana in 1898 as newlyweds, she to be the Louisiana Conference's first church school teacher, and he to be its first publishing director. She later returned to teach in the normal department, and their son Archa later attended his parents' alma mater.[42]

Providing opportunities for students like the Darts to earn their expenses had been part of Colcord's vision for Graysville Academy from the very beginning. But the new management instituted the requirement that students engage in two hours of labor daily in the buildings, the laundry, or the grounds in partial payment of their expenses. This free-labor policy, which remained in effect for as long as the school was at Graysville, made it possible to lower the student's expense for tuition, room, and board from $100 to $80 a year, when paid in advance. This augmented Graysville's advantage over comparable institutions in other parts of the country, an advantage also made possible in part by a lower fuel bill resulting from a milder climate.[43]

▲ *N. W. Lawrence, principal, 1901.*

This advantage, much needed by young people from the economically depressed South, attracted students from other areas as well. By the summer of 1896 a total of 188 students from 20 states had attended the Graysville school. Of these, 94 had come from Tennessee, 14 from Louisiana, 13 each from Florida and Georgia, and 10 from North Carolina. Other southern states had sent a total of 9, and 35 had come from the West and Midwest. Of the non-southern states, Illinois with 9 and Michigan with 8 had sent the most students to Graysville.[44]

In 1897-98 the faculty emphasized the aim of developing the students' "physical powers" by expanding work opportunities. Girls could now work at cooking, sewing, or housekeeping in the kitchen, dining room, parlor, library, or bedrooms, and boys could work outdoors on the fifty acres the school had acquired. Options for the boys included raising fruit, vegetables, or poultry, and doing carpentry.[45] Reflecting a renewed intention to teach useful trades, the board voted in November 1897 to change the school's name to Southern Industrial School. That same month the District Number 2 conference voted to consider Graysville its "central school."[46]

The man at the helm during the first two years under General Conference control was William Thomas Bland. Prior to coming to Graysville he had been a public school teacher, an English teacher and administrator at Battle Creek College, and principal of Mount Vernon Academy in Ohio. Most of the teachers who came with him stayed only one year. The only faculty names to appear in both the 1896-97 and 1897-98 calendars besides his own were Mr. and Mrs. Norris W. Lawrence. The faculty grew to eight, all college graduates, and enrollment crept back up to ninety during his administration. Also while he was principal, work was begun on a new girls' dormitory, which was completed during the administration of his successor.[47]

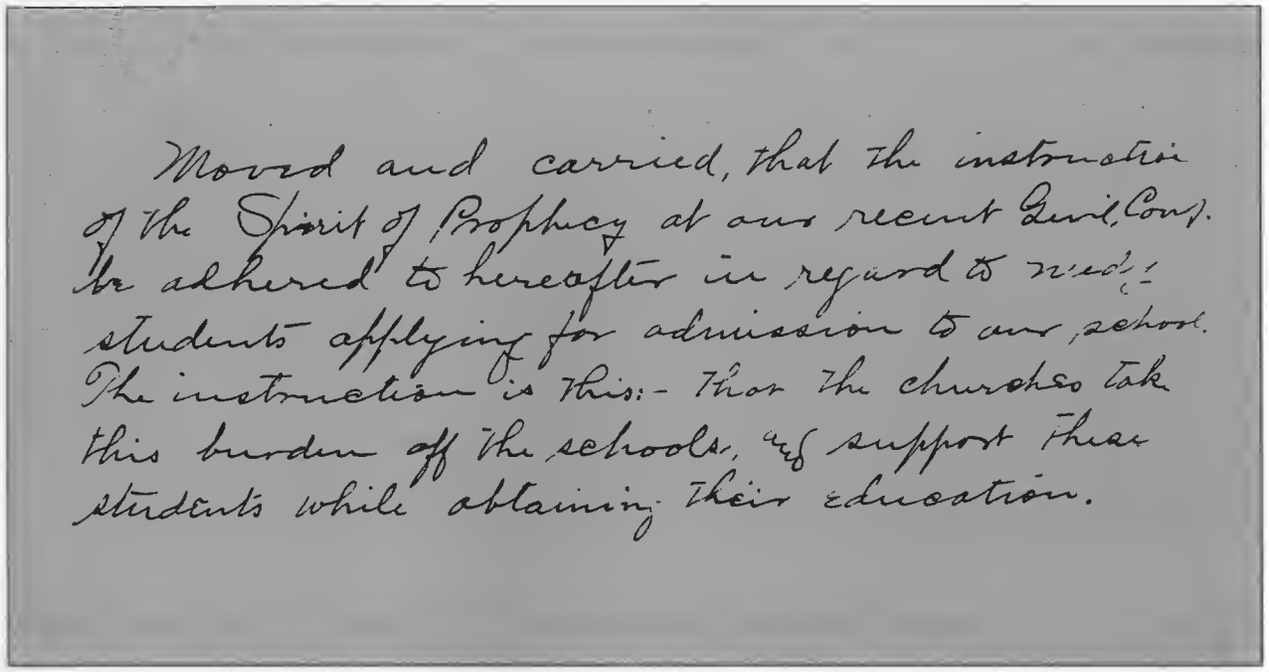
Bland left Graysville in 1898 to assume the presidency of Union College. Ironically, his replacement, Charles Walter Irwin, came from Union, where he had been teaching Greek and Latin for several years. He was both a capable administrator and a devout believer in Ellen G. White as a special messenger of divine guidance for the denomination. Irwin corresponded with Mrs. White, who was living in Australia at the time, and respectfully read both her letters and her published writings, as Edwin Carlton Walter puts it, regardless of whether they were messages of "reproof, advice, or encouragement." Suggesting that Irwin's "leadership and personality" left an "indelible impression" on the schools he administered, Walter describes him as a man of boundless energy and enthusiasm for his work and of strong convictions and personal integrity who, when convinced "that a course of

▲ *Black nurse Annie Knight, who taught in the preparatory medical program.*

Reprinted with permission from *Mississippi Girl*, 1952, by the Southern Publishing Association

action was right, would carry it out regardless of the personal sacrifices involved."[48] He brought with him a totally new faculty, with the significant exception of Norris W. Lawrence, the only holdover from the Bland administration. Lawrence would for a very short time be Irwin's successor as principal of the Southern Industrial School.

Completing the new dormitory was a challenge because Irwin and his board were committed to a debt-free policy. If they ran out of cash, they would quit building. Several times they came close to this point, but at the last minute the needed funds always turned up. Irwin called this type of financial policy the "faith method." Guided by two skilled masons, a plasterer, and a carpenter, students did a major share of the construction work on the three-story frame building with a sandstone foundation and basement. The 32 by 64 foot dormitory had 28 student rooms besides a parlor, dining room, and kitchen. The girls began living in the unfinished dormitory in December 1898.[49]


Moved and carried, that the instruction of the Spirit of Prophecy at our recent Genl. Conf. be adhered to hereafter in regard to med. students applying for admission to our school. The instruction is this:- That the churches take this burden off the schools, and support these students while obtaining their education.

▲ *Excerpted from the minutes of the May 7, 1901, Board of Managers meeting.*

Under Irwin the school scrapped its educational blueprint and started over for the third time in its short history. Focusing more pointedly on rapidly preparing messengers to "labor in the cause of God for the salvation of souls" in the South, he replaced the regular high school curriculum with three career-oriented programs. Because Irwin didn't believe Southern Industrial School was "a place where the lower branches should be taught," the Industrial School transferred the administration of the elementary school to the local church. His vision for SIS also excluded "reformatory" work. As he saw it, "Those coming to this school should be those who desire to qualify themselves for usefulness in some branch of the work for this time." In harmony with Ellen White's letter suggesting that students shouldn't be encouraged to remain in school "for years," the board voted to make it the school's sole policy to quickly prepare students "of a mature age for entering the Lord's work in this field." SIS sent out an appeal for "earnest, devoted, fully consecrated students," middle-aged as well as young. It was almost as if Irwin were starting a brand-new school with a brand new objective.[50]

The faculty became even more serious about providing practical training. Ellen White had stressed the denomination's need for employees with expertise in bookkeeping. Heading the list of new offerings was a radically innovative business program with an emphasis on learning by doing. Students engaged in mock business transactions as if they were already part of the business world, going through the motions of buying, selling, banking, managing, and doing the bookkeeping for these transactions in a room set up to resemble a bank and business office. Business manager L. L. Lawrence, experienced in bookkeeping and business, was the instructor. The commercial curriculum was rounded out with classes in commercial law, "business form penmanship," and the "common branches" such as language arts, social studies, and arithmetic.[51]

Another innovation was a more comprehensive teacher-education program. As early as

◀ *Bookkeeping students engaged in mock business transactions in a room set up to resemble a bank and business office. (Photo courtesy of June Blue.)*

1896 all high school seniors at Graysville Academy had been required to take a two-session course in pedagogy. To that nucleus were added such courses as psychology, school management, history and philosophy of education, child study, and public speaking. These, along with Bible, the "common branches," and such courses of potential practical benefit to the teacher as physiology, drawing, physical geography, nursing, and cooking, made up the "teacher's course." In explaining this program, Irwin spoke of the "great demand . . . for church-school teachers in the South" and suggested that "workers for the Southern field" had a greater chance for success if they had been educated in the region.[52]

Lisa Springett

▲ *The old cash register used in the bookkeeping classes is still preserved in the Heritage Museum.*

Irwin had to surmount a major obstacle to launch a third type of professional program—health education. Observing that "neither the village nor the school has either a physician or a trained nurse," he lamented the lack of local personnel qualified to teach healthful living principles, simple disease remedies, healthful cooking, "and kindred subjects that are so necessary a part of training for the Christian worker, especially in the Southern field." To solve this problem, he defied social custom and hired a black nurse, Annie Knight, to teach nursing and cooking in the school's "Preparatory Medical" program.[53]

In addition to these subjects, the "common branches," and Bible, students in this program studied such scientific and health-related courses as anatomy, physiology, hygiene, psychology, physics, botany, zoology, chemistry, and medical Latin.

The following year, 1900, the services of a physician, Otis M. Hayward, were secured, and the program was revamped as the "Health and Temperance Missionary Department." Therapeutic bath and treatment rooms and a laboratory were set up in the school's basement. Its one-year program included classes in "simple treatment, healthful cookery and dress-making."[54]

For some of the more mature, potential denominational workers, even these new professional programs took too long. To meet the needs of those wanting accelerated preparation, a three-month crash course was offered between January 2 and March 27, 1900, and a six-week "Canvasser's Institute" was held that spring to prepare those planning to sell Adventist literature.[55]

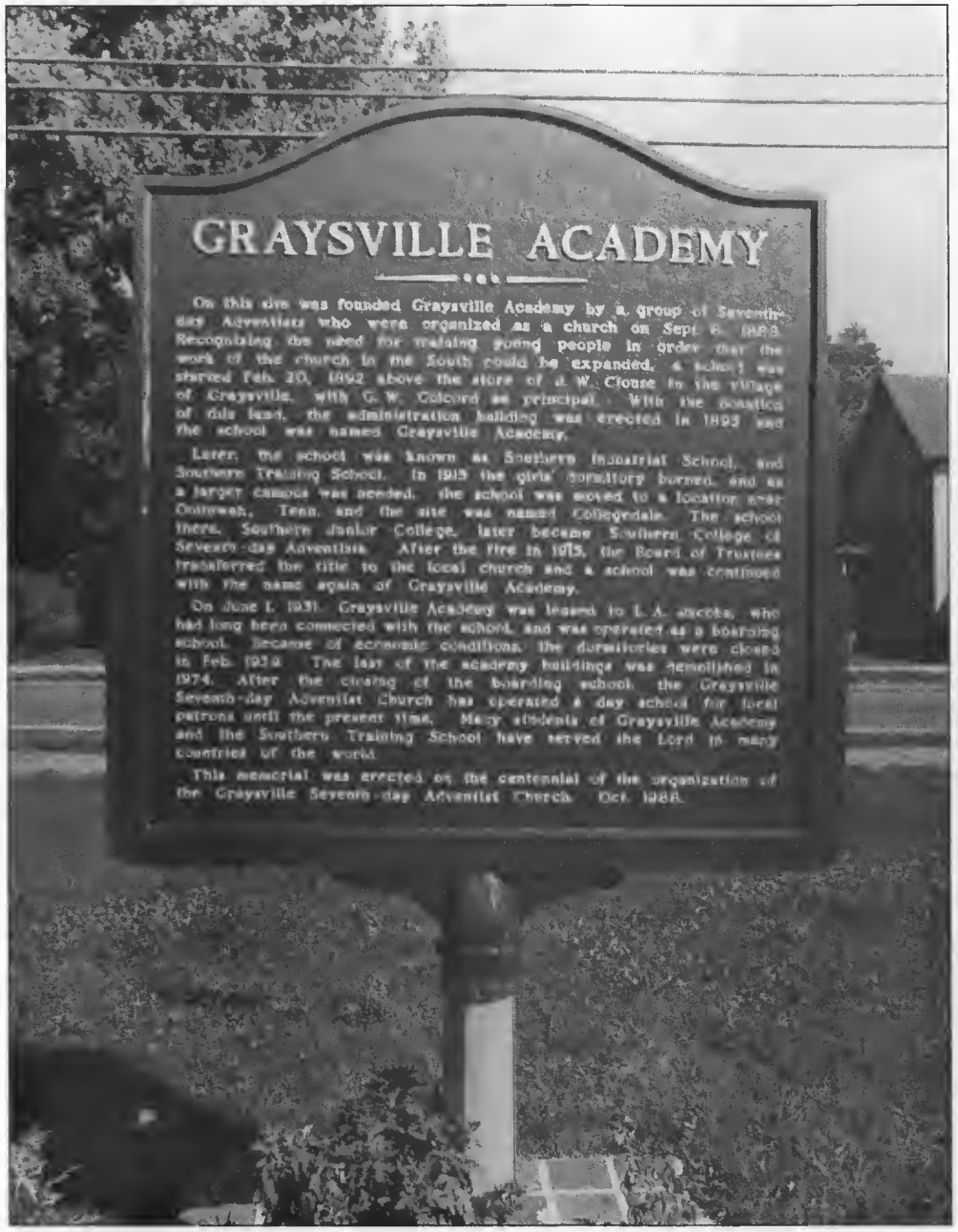
Wanting to supplement white-collar training with a work-study program combining instruction in the manual trades with an opportunity for students to earn their educational expenses, Irwin determined that, "so far as possible," they would "do all the work connected with the school." A strong beginning for his program of integrating earning and learning involved training a group of boys to do most of the carpentry and masonry work on the new dormitory. When he discovered the school woefully lacking in the necessary equipment, he quickly acquired carpentry and masonry tools as well as horses, wagons, a plow, a harrow, and other essentials for the backbone of the school's industrial program—agriculture. The school farm grew from about 40 acres to nearly 100 acres; 2,500 fruit trees were set out. Also in keeping with his announced determination to "make all the manual labor connected with the school educational," the 1899-1900 calendar announced, "A regular class in Agriculture will be conducted during the summer term for the benefit of those who are doing the actual work on the farm."[56]

The Irwin administration initiated a canning business which preserved fruits, berries, corn, and legumes for both school consumption and market. The board voted to expand this business during the 1901-02 school year to one which would be "canning by the carload." Earlier, during the 1899-1900 school year, the administration had announced plans to start a broom-making business and a printing business as soon as possible. In August 1901 the board voted to pay two students ten cents an hour to run the print shop. This was considerably more than the school's normal rates for student labor of five to eight cents per hour. The board also voted in 1901 to buy an oven so that the school could start a health-food bakery.[57]

Southern Training School

Irwin was attempting to transform the Graysville school into what was called a "manual labor school," a type born during the early nineteenth century to meet the needs of older, mature converts who felt called to the ministry but who lacked both the patience and the financial resources to attend six or seven years of college and seminary. Administrators at SIS profited from the experience of these other schools but, as some of the other schools had discovered, it could not always provide as much work as students needed. Consequently, Irwin felt obliged to point out, "There is necessarily a limit to the amount of work which the school is able to furnish."[58] Realizing these limitations, the board in 1901 changed the school's name again, this time to Southern Training School.

By now Irwin was no longer principal, having been called to Australia's Avondale College during the middle of the 1900-01 school year, and the school had passed from General Conference control to the newly created Southern Union Conference of Seventh-day Adventists. The board took its time finding a replacement. Although N. W. Lawrence served as the *de facto* principal at least as early as April 20, the board did not officially ask him to fill Irwin's place for the unfinished school year until May 7, 1901, after their first choice turned the post down. But when the Southern Union leaders learned that J. Ellis Tenney was willing to move to Graysville, they offered Lawrence the position of education superintendent. On May 9 he resigned and the board promptly elected Tenney. Thus, as the 1901-02 school year began, the Graysville school had a new name, a new owner, and a new principal.[59]



◀ *This commemorative sign currently stands near the former property of Graysville Academy.*

Manual Labor Schools

For insight into what Irwin was trying to accomplish and a perspective from which to better understand the successes and failures of Southern's industrial program, not only during the Irwin administration, but for generations still future, a brief look at some of the other manual labor schools may be helpful.

The earliest manual labor schools were New York's Oneida Academy (established in 1827), the Manual Labor Academy of Pennsylvania (Germantown, 1829), the Rochester Institute of Practical Education (New York, 1831), Lane Seminary (Cincinnati, Ohio, 1829), and Oberlin College (Ohio, 1833). Students in these schools could earn all or most of their expenses by working about four hours a day on farms or in such industries as a print shop or a barrel factory. Advocating the concept, Theodore Weld, general agent for the Society for Promoting Manual Labor in Literary Institutions, argued that manual labor by students would develop character and industrious habits, promote health through beneficial exercise, and reduce educational expenses.[60]

But the manual labor schools soon found themselves in serious financial trouble. Elizabeth S. Peck blames unskilled, inefficient students, uncooperative teachers, and the administration's lack of sufficient respect for "the importance of management and finance." Those that survived, like Oberlin, began eliminating or at least de-emphasizing their industrial program. They had begun as manual labor schools but were moving away from that category.[61]

Berea College (Kentucky), incorporated in 1866, moved in the opposite direction, starting with a rather timid labor program but moving toward becoming the kind of school Oberlin had been originally. Its founders, who included Lane and Oberlin alumni, were discouraged by the experiences of the earlier manual labor schools from attempting such an ambitious student-labor program. Said Oberlin graduate E. Henry Fairchild, an early president of Berea College, "I can make a good garden, but I have never seen a student who could do it."[62]

Student initiative and a change of administration brought a change of attitude. The school's first skilled industry, a print shop, was organized by students. Shortly thereafter, in 1892—the very year Graysville Academy was founded—Berea presidential candidate William G. Frost wrote to the board of trustees challenging the incumbant's statement that manual labor programs were always doomed to failure. Grasping the importance of an industrial program as a means of enabling students to attend, Frost accepted the presidency only after the board promised "to secure better opportunities than now exist here or elsewhere for self-supporting students to assist themselves." He also persuaded the board to eliminate tuition. By the time Irwin had become the president of Southern Industrial School, Berea was teaching agriculture and some other skills by a combination of classroom instruction and on-the-job training. But not until 1906 would Berea follow Oberlin and SIS in promoting social democracy and underscoring the dignity of labor by mandating that all students, regardless of economic status, work a certain number of hours each week.[63]

Alabama's Tuskegee Institute, founded in 1887, had a similar requirement, even though some parents protested "that they wanted their children taught nothing but books." Founder Booker T. Washington promoted manual labor as a method of preparing students in both character and skills for life after graduation. He wanted them to "be sure of knowing how to make a living after they had left" school, and he believed that the skills they learned would enable Tuskegee's black graduates to reduce racial prejudice by showing the white population that they had "something to contribute to the well-being of the community."[64]

The views of Washington and Weld on manual labor were compatible with those of Ellen White. While Washington had seen manual skills as a means of breaking down racial prejudice, she saw them as a way of reducing religious prejudice. Both predicted that graduates with such skills could have a beneficial influence on their communities and spoke of marketable skills as a source of economic security.[65] Like Washington and Weld, she suggested that manual training would build character and those personal qualities that would promote a successful life[66] and even success in the professions.[67] Like Weld she promoted manual labor as a source of healthful exercise[68] and as an avenue whereby students could earn their educational expenses without either going into debt or depending upon their parents' financial sacrifices.[69] She also suggested that there were mental and spiritual benefits from manual labor—especially agriculture.[70]

Oakwood and Madison

Sister Schools Founded on the Manual Labor Concept

With the encouragement of Ellen White, at least one southern Seventh-day Adventist school had already begun the type of manual labor program that Irwin was trying to develop: Oakwood Industrial School in Huntsville, Alabama, an institution specifically dedicated to the education of blacks. Established on a run-down, oak-studded estate, the school opened November 16, 1896, with fifteen students. Oakwood accepted students without regard for their ability to pay; like Berea, it didn't charge any tuition. Instead Oakwood required that each student contribute five hours of labor a day. If students needed to earn their room and board as well, they could work full time and attend evening classes. Teachers' salaries and capital improvements were paid from charitable contributions and General Conference subsidies.[71]

Manager S. M. Jacobs and the students worked patiently to improve the depleted soil. Within six years it produced flourishing fruit trees and bountiful crops. Besides agriculture, Oakwood was by 1903 training students in canning, sewing, cooking, laundering, and the making of buildings, brooms, molasses, roads, shingles, and fences. Other students were learning to weave carpets, care for poultry, and make and repair shoes. It became a junior college in 1917 and a senior college in 1943.[72]

Early in the twentieth century another southern Seventh-day Adventist manual labor school opened: the Nashville Agricultural and Normal Institute, later called Madison College. Acting upon a suggestion from Dr. David Paulson that he establish a school with "facilities for student self-support" that would be "open to any young man or woman of worthy character who is willing to work," Edward A. Sutherland resigned the presidency of Emmanual Missionary College in order to establish such a school. For the next forty-two years he would be president of the Madison school, opened October 1904 on a run-down farm ten miles from Nashville.[73]

There were several key differences between Southern and Madison. Madison was an independent institution without any denominational financial support. Like Oberlin under Frost and Oakwood in the early years, Madison charged no tuition, expecting instead that its students would work a certain amount of time in free labor. This averaged six hours a day.[74] And, unlike the Graysville school and the Oberlin generation of similar institutions, Madison's manual labor program was a success, at least in the early years.

But that success took much hard work and financial sacrifice on the part of the faculty, who taught half a day and worked at manual labor with their students the other half. Class preparation time was extremely limited. Even President Sutherland and Dean Percy Magan were involved in the physical labor. Magan described what was presumably a typical work day for him: getting up at 4:30 a.m., working "in the field with a team of mules 'til one o'clock," resuming labor until 6:30 p.m., and conducting a class for one and one half hours in the evening. For all this, Madison's faculty members were paid less than half the salaries of their still underpaid Graysville counterparts![75]

Both faculty and students had an extremely Spartan existence. Sutherland insisted that the buildings be small, simple, unheated, "plain, wooden structures" without electricity and "with no attempt at beauty of design or artistic architecture." It wasn't just a matter of saving money. Sutherland seemed to consider austerity essential even when it wasn't necessarily more economical, shunning the appearance of pride that brick buildings might suggest, even if the bricks were made on campus. Madison, unlike Graysville, was specifically trying to train "self-supporting workers," laymen who would, without any financial support from the denomination, spread Adventism throughout the poverty-stricken southern hill country and perhaps even to primitive areas overseas. Sutherland wanted to prepare his students for the anticipated austerity of their future lifestyles.[76]

The Madison project had the wholehearted support of Ellen White and of Southern Union President George I. Butler, both of whom served on the Madison board. Apparently unafraid that Madison would weaken Graysville by draining away potential students, Mrs. White urged that the Madison administrators be freed from any promise they might have made not to draw their students from the South.[77]

During more than half a century of operation, Madison made it possible for many students (who would otherwise have been unable to do so) to receive a college education. Many Madison graduates, imbued with its strong sense of service, established self-supporting schools and medical clinics throughout the South and around the world in areas where such services were sorely needed.[78]

SOUTHERN TRAINING SCHOOL

1901 - 1916

During the final years of the nineteenth century the Seventh-day Adventist church and its educational system experienced explosive growth. Between 1880 and 1900 the denomination's membership increased from 15,000 to 75,000. Whereas in 1895 the church had employed 35 elementary teachers who taught 895 pupils, by the turn of the century it had 250 elementary teachers instructing 5,000 students. The result of this "large increase in churches and schools," Edwin Walter notes, was the need to train "many more ministers and teachers." The number of other denominational institutions multiplied as well, creating an increased demand for employees of varied skills, which led to the establishment of additional Adventist colleges during the early twentieth century.[1]

The South shared in the denomination's rapid growth. When District Number Two was reorganized as the Southern Union Conference in 1901, its membership was 2,580, more than five times that of 1885. By 1908, with the membership of the Southern Union Conference over 3,000, six times that of only twenty years before, the conference was divided: The North Carolina, South Carolina, Georgia, Florida, and Cumberland conferences became the Southeastern Union Conference, and the remainder of the older union became the new Southern Union Conference.[2]

Southern Training School students and

Photo courtesy of the Rochelle Kilgore collection, sent by Jessica Queen

▲ *The Southern Training School Band in 1904. Pictured from left to right: (Front Row) Albert Phillips, Sam Moyers, Professor Tenney, Everett Rideout, Will Melendy, Luther Woodell, Lerue Melendy, Fred Cureer, Clint Miller; (Middle Row) Earl Hall, Lester Melendy, Earl Tenney, Professor C. Kilgore, L. A. Jacobs, Hubert Morphew, Ralph Smith, Will Harrison, R. L. Williams, Cully Woodall, Professor J. L. Crouse; (Back Row) Clyde Miller, Harlin Harrison, Hannibal Bech, Claude Dortch, Henry Noble, Harry Miller, Benny Roberts, Will Cineer.*

J. ELLIS TENNEY, PRESIDENT OF FACULTY M. B. VANKIRK, PRINCIPAL C. H. MOYERS, BUSINESS MANAGER

ADDRESS ALL BUSINESS COMMUNICATIONS TO THE SCHOOL AND NOT TO INDIVIDUALS

"A Knowledge of God and of Jesus Christ whom He hath sent, is the highest Education; and it will cover the earth with its wonderful enlightment as the waters cover the sea."

The Southern Training School

A School for Christian Workers

BOARD OF MANAGERS

R. M. KILGORE
M. B. VANKIRK
GEO. I. BUTLER
J. ELLIS TENNEY
C. H. MOYERS
A. J. HETHERINGTON, M. D.

Graysville, Tenn. March 31, 190 8.

Adjourned meeting met according to appointment. The matter of raising broom corn on the farm was spoken of and a motion made that Brother Moyers be asked to grow as much broom corn as in his judgment seemed best. Unanimously carried.

The motion to reject the proposition made by R. L. Williams as recorded in the minutes of the morning meeting unanimously carried. Moved and seconded that a committee consisting of the business manager, G. A. Williams, L. A. Hansen and M. B. Van Kirk be appointed to investigate the matter of moving the old store building upon the school campus to be fixed over for a boys dormitory. Unanimously carried. Meeting adjourned.

alumni contributed to this denominational growth. Many Southerners received their first exposure to Adventism from student "colporteurs" who spent their summers selling Seventh-day Adventist literature from door to door in order to earn their educational expenses. During the school year some of the students would visit people's homes in pairs to talk, pray, sing, and hold meetings. They also held religious services in the county jail and gave attention to the sick and needy. Student-held evangelistic meetings led to the organization of a church and the establishment of a church school in Montague, Tennessee.[3]

Producing Seventh-day Adventist workers for the South was one of the school's two most important objectives. "The time ought to come," said M. B. Van Kirk, STS principal from 1906 to 1912, "when every graduate of this institution should be directly engaged in the Lord's work."[4] This conviction is reflected in the motto printed on the school stationery: "A School for Christian Workers." By July 1906 Graysville had sent sixty students into the denomination's southern work; others served overseas. By June 1914 over 70 percent of the STS alumni were in one or the other of these two categories—students or denominational employees.[5]

One of those alumni, Rochelle Philmon, had inspired and encouraged her teachers by demonstrating a strong religious commitment. She had enrolled after a visit from R. M. Kilgore, who—attempting to persuade her reluctant parents to send her to STS—had suggested that if she attended the school she might become a teacher. He could never have dreamed of the magnitude of the fulfillment of that prediction. After graduating from STS in 1904 at the age of seventeen, she became a church school teacher. She returned to Graysville as a faculty member in 1909, remain-

ing with the school until it moved to Collegedale, at which time she became principal of Graysville Academy, a position she held from 1916-1919. She spent nine years teaching English and Latin at Union College, resigning to marry R. M. Kilgore's son Charles. After joining the faculty of Atlantic Union College in 1936, "she emerged," according to Myron Wehtje, "as the outstanding teacher of the next quarter century." Former students have spoken enthusiastically of the inspiration they received in her classes. She remained an active member of the college staff until just before her hundredth birthday.[6]

Another early STS alumnus was George Gentry Lowry, '08. Even during his student years Lowry sold religious literature, assisted in evangelistic meetings, and earned a preaching license. Following graduation he spent a year as the principal of Mississippi's Pine Grove Industrial Academy. In 1909, after marrying and receiving ordination, he went as a missionary to southern India where, in 1915, he established a training school. Eventually he became president of the Southern Asia Division of the General Conference of Seventh-day Adventists.[7]

One of the 1911 STS graduates was John Francis Wright, who began his denominational career as a pastor and evangelist in Georgia and Alabama. After serving as president of the Alabama and North Texas conferences, he went to South Africa in 1925 as president of the Cape Conference. Having presided over the Southern African Division for more than a decade, he spent the last three years of his life as a vice-president of the General Conference.[8]

Photo courtesy of the Rochelle Kilgore collection, sent by Jessica Queen

▲ *Rochelle Philmon graduated from STS in 1904 and returned to Graysville as a faculty member in 1909.*

The other major objective of the school's leadership, a priority from the beginning, was the promoting of the students' spiritual welfare. This concern produced favorable results in baptisms, in student testimonies in religious meetings, in student participation in outreach programs such as the distribution of religious literature, and in student lifestyles that bore witness to the surrendered heart. The faculty must have felt gratified when a non-Adventist parent, reporting that his son was learning better at Graysville than he had been at public school, seemed to be especially pleased that the boy was learning "so much from the Bible." Another occasion that compensated the teachers for their stress, toil, and financial sacrifices was the faculty meeting of September 27, 1903. After discussing a letter from a mother concerned about her daughter's spiritual condition, principal J. Ellis Tenney declared that this very girl had "made a surrender to the Holy Spirit's influence at our students' meeting yesterday."[9]

Tenney's Troubled Tenure

The Tenney administration (1901-1906) has been described as the longest in the history of the Graysville school. It wasn't really; it just seemed so. Earlier works have listed Tenney as principal from 1901 to 1908, but he actually left this position two years earlier. Perhaps part of the confusion stems from the fact that he remained on the board for some time after resigning as principal.[10]

Tenney's administration was stormy, tempestuous, and plagued by crisis. His management style and the school's periods of financial and disciplinary crises appear closely related to the frequent turnover of faculty members. Yet Tenney's leadership also had positive factors. He encouraged teachers to present their subjects in a lively, enthusiastic manner, to take a personal interest in their students, and to rely on divine power in their work.[11]

Apparently a public school principal before he entered denominational work at Battle Creek College as a teacher of rhetoric and literature, Tenney came to STS from the principalship of Woodland Industrial School in Wisconsin. But at STS he was frustrated that, in addition to administrative duties, he was now expected to teach classes in such subjects as Bible and geometry. This, he felt, gave him inadequate time for "general oversight" and made it impossible for him to follow his public school practice of making visits to each classroom.[12]

Desiring to broaden the curriculum, he

inaugurated early in his career special summer school programs for teachers and other non-ministerial denominational workers. A full-fledged normal department for teacher training was established in 1904. For a while Graysville Adventist parents had to choose between sending their elementary school children to the Graysville church school or to the normal department's laboratory school. The resulting competition created tension between STS and the local church until STS re-assumed control of the elementary school which it had relinquished only a few years earlier. Mrs. C. F. Dart, the former Annie Mae Morgan, headed the normal department during the 1904-05 school year.[13]

The board chairman throughout the Tenney years was R. M. Kilgore, the first president of the Southern Union Conference. He had returned to the region at Ellen White's request after five years as superintendent of Missouri-based District Number Five, which included the southwestern United States, including Texas and Wyoming. After a year as president, he stepped down to the vice-presidency, but he stayed on as STS board chairman until 1907.[14]

Ellen White visited Graysville in 1904. She had earlier spoken of the school as an institution "for the advancement of the Lord's work." As the Lord had led in its establishment, Adventists should, she said, encourage and assist the Graysville school. After touring the school buildings and farm, she described her visit to Graysville as "a very pleasant one" and said, "We found that the work in Graysville had made encouraging advancement." She later would complain, however, that too many Adventists were settling in Graysville who should be going out and laboring "in fields where the truth has never been proclaimed." There was something else about the situation in Graysville that

▲ *J. Ellis Tenney, principal, 1901-1906.*

bothered her. Writing to Southern Union Conference president George I. Butler in 1906 that she was "greatly burdened because of the disunity coming in among our people," she specifically mentioned Graysville.[15] An examination of the tensions between the school and the townspeople and also between certain faculty members reveals that her concern was well-founded. Tenney repeatedly complained of local interference with the school's operation and of a lack of parental cooperation. However, in some instances the "interference" by the local people seems to have been justified and Tenney's resentment unwarranted.

The strained relationship between the school and the local Adventist community during the Tenney years is illustrated by the problem of the 1903 Week of Prayer. Each year the denomination prepared a series of printed sermons to be read in the local Adventist churches during a special devotional week, a provision which became an annual ritual and a special spiritual treat for the many tiny churches which had to share their pastor with several other congregations. Not wanting to interfere with the school's evening study period, the faculty decided to schedule these readings for the school's regular morning chapel period rather than taking the students to the Graysville church each evening. But some local church members perceived this decision as a sign of alienation. Despite a desire to discourage such feelings, the faculty felt that its primary obligation was to the students, "not to the church," and that the students' interests "must come first."[16]

Another symptom of this tension was revealed in the January 17, 1905, faculty meeting. When Tenney asked the teachers if they thought it was a good idea to determine whether the students would prefer attending a Friday night meeting especially for them instead of the Sabbath afternoon youth meeting at the church, the business manager suggested that doing so would widen the "breach" between church and school. At this, another faculty member declared that "he was sick and tired of having that subject brought up." If the church members were "so dead" that they needed "the students to give them any semblance of life, they would be better buried and out of the way."[17]

The following year the tension reached such a level that Tenney threw down the gauntlet, informing a local church leader that the time had come for the church board and prominent church members to "take their stand, with the school or against it." Frustrated with the Graysville church's attitude "toward the school and its present management," Tenney declared that if the church members couldn't "leave matters alone which do not pertain to them, and cease exerting that influence over the school which is decidedly detrimental," the school should be moved.[18]

Among the causes of Tenney's frustration were attempts of local Adventists to influence the school's hiring decisions. For example, there was the matter of a certain teacher the board had hired before Tenney arrived at Graysville. Although Tenney professed to hold the "highest opinion" of him as a teacher and "conscientious Christian gentleman," Tenney twice gave financial considerations as the reason for dispensing with this teacher's services, but board minutes suggest that his real objection to keeping him was a difference of opinion on discipline. Apparently the teacher in question had a more humane concept of discipline than his principal. Called before the board to explain his views, the teacher stated "that he was not in favor of as extreme measures as some were and yet he did not intend to allow his opinions to interfere with the disciplinary plans of others." Tenney nevertheless persuaded the board not to rehire him. When several church members petitioned for a reconsideration, Tenney persuaded the board not to respect their wishes.[19] That petition was doubtlessly one of the actions of the local church people that he resented.

Although the board didn't change its mind in that instance, it did bow to local pressure in the matter of another teacher, one that had already been elected for the coming school year and for whom it had even voted a 12.5 percent raise. Finding out that some people on the local church board were unhappy over this decision, the board rescinded her re-election. But in 1910, with Van Kirk as principal, the board unanimously voted to bring back former STS normal department teacher Minnie Hildebrand and rehired her every year until after Van Kirk left. If her other students felt the same way as Donald Hunter, this was the right decision. "She had the greatest influence of any teacher I've ever known on the young folks," Hunter says, adding that she taught them "to appreciate learning everything they could about everything they could find to get to know about."[20]

Photo courtesy of E.G. White Estate

▶ *Mrs. Ellen G. White met with Southern educational leaders in 1904. Pictured from left to right: (Front Row) J. E. White, Mrs. Ellen G. White, W. C. White, Smith Sharp, Professor J. E. Tenney, N. W. Allee; (Second Row) W. F. McNeely, S. B. Horton, R. M. Kilgore, A. F. Harrison, John Macmillan; (Third Row) F. R. Rogers, H. G. Thurston, J. O. Johnston, T. A. Ford, Brother Dart, E. B. Melendy; (Back Row) E. T. O'Rell, S. M. Jacobs.*

Photo courtesy of June Blue

▲ *Students in the home on May 1, 1906, with the floriculture manager, Otto Schultz, displaying his gardening implements. Pictured from left to right: (Front Row) Anna Horning, Florida Samson, Otto Schultz, Laurence Spear, Prof. R. K. Haughey; (Second Row:) Lula Rodgers, Hattie Rodgers, Maud Coleman, Gertrude McCulloch, Gradye Brooke; (Third Row) Ruth Seale, Henry Mitchell, Howard Webb, Rachel Vreeland, Bertha Burrows, Edna Moor, De Etta Payne; (Fourth Row) Mrs. M. C. Kenyon, Leslie Wade, John Mitchell, Fera Maddox, Carl Hewitt; (Fifth Row) Howell Brook, Claud Robertson, Prof. F. O. Raymond, Sophia Termier, Fannie Burt, John Smith; Mr. Miller in back.*

Tenney and Van Kirk had a hard time finding and keeping dormitory deans (preceptors and preceptresses). Tenney's first pair of deans tried to run their "school home" with a firm hand and sometimes met with rebellion. Lacking support from some of their colleagues, they were encouraged to seek other employment. It wasn't easy to replace them: the board met with several refusals before finding new deans. For each of the next three years the board had to go through the whole process again. One of those years, at least six choices turned down the positions, apparently unwilling to teach nearly full time while being responsible for round-the-clock enforcement of strict rules on potentially rebellious adolescents, all for $7.50 a week. Another year the board found a couple who apparently wanted the job, but they never showed up! Well into the school year, when the board learned they weren't coming, it asked the G. H. Babers to move into the dormitory. Elder Baber taught Bible, history, and Spanish, and Mrs. Baber worked in the intermediate department. Although the Babers left at the end of that school year, they returned in 1908, remaining until 1911. Finally the school had found acceptable deans who were willing to stay awhile.[21]

One of the reasons STS had such a difficult time keeping dormitory deans was the prevalence of discipline problems. "Influences are at work among our students that are directly opposed to the work we are trying to do," Tenney complained. There were several students, "whose conduct seemed to be radically opposed to the best interests of the school." He reported to the board that students were in a "state of unrest." How to deal with students who were "indulging in immoral and otherwise censurable conduct" was a constant concern. Attempting to solve these problems took a major share of the time in many faculty meetings.[22]

As Everett Dick points out, "In Adventist schools at this time coupling off was strictly in bad taste in the eyes of the faculty." STS was no exception. The "association of young men and women, and the attachments formed thereby" was a major issue throughout the history of Southern Training School. Tenney's faculty went on record favoring "definite action" against "sentimentalism in the school." His successors continued to discourage boy-girl relationships. According to the Faculty Meeting Minutes for November 27, 1906, "The faculty took its stand with Prof. Van Kirk against special attention being shown between the boys and girls at the picnic." Such relationships were banned not only at picnics but at all other times as well. School catalogs made it clear that any "association between the sexes further than ordinary civility and friendly relations" would not be permitted, that young men weren't "allowed to escort ladies to or from public gatherings," and that "students must refrain from all kinds of flirtation." Years

▶

The managers of Southern Training School's industrial departments: (left to right) Otto Schultz, floriculture; David E. Youngs, blacksmithing; J. Luther Maroon, store-keeping; J. Ellis Tenney, principal; Charles L. Kilgore, manager; Elmer E. Woodruff, farming; F. O. Raymond, culinary science.

Photo courtesy of the Rochelle Kilgore collection, sent by Jessica Queen

later president Lynn Wood's faculty would also be greatly concerned about boy-girl relationships, reducing citizenship grades for such offenses as making and receiving unauthorized visits, escorting, and being escorted. More serious punishment was voted for boys playing tennis with girls on girls' tennis days. Young men wanting to escort young women had to get permission from the faculty, whose policy was that they should "be allowed the privilege of calling on young ladies" only once a month.[23]

Not all discipline problems involved boy-girl relationships. They ranged from smoking to speaking disrespectfully. But decisions on whether or not to permit students to remain in school depended upon their attitudes more than any specific actions. Reasons given for sending them home included "general insubordination," breeding discontent, and an unwillingness to obey school rules.[24] Although Tenney's successors would also wrestle with discipline problems, faculty meetings for the most part seem to have been calmer during the post-Tenney administrations, with fewer confrontations over discipline. One of the preferred ways to deal with relatively minor discipline problems was to give deportment grades, entered on the report cards in faculty meetings.[25]

A position perhaps even more demanding than that of dormitory dean was that of business manager. Since before the beginning of the Tenney administration, STS had been plagued with financial difficulties. There had been times when the school had been forced to borrow money in order to pay salaries, and other times when the teachers hadn't been paid at all. At least one business manager, untrained in bookkeeping, had resigned in frustration. After the board had prevailed upon a reluctant Charles Kilgore, a son of R. M. Kilgore, to resign his position as secretary and auditor of the Southern

Photo courtesy of the Rochelle Kilgore collection, sent by Jessica Queen

▲ *Charles L. Kilgore*

Union Conference to become STS business manager and head of the commercial department, financial stability returned. Not only was the school able to pay its teachers in full without going into debt, but it made a net gain of $804 during the 1905-06 school year. Southern Union president George I. Butler spoke approvingly of Kilgore's policy of "keeping accounts serviced," believing it was through his "faithful efforts" that the school was avoiding financial reverses. If everyone who ever accomplishes anything faces criticism, Kilgore was no exception. Believing that the business manager had offended two or three community people, Tenney reportedly expressed this belief to faculty members, future faculty members, and even people outside the school family. Consequently, three years after Kilgore took office, several members of the faculty-elect, led by a newcomer, tried to force his resignation by threatening to resign if Kilgore were retained. The next several board meetings, with both Kilgores present, turned into heated battles between supporters and opponents of the younger Kilgore. Butler spoke in opposition to the pressure tactics, while Tenney urged the board to stand by Kilgore's opponents and find a new business manager. Through it all, Charles Kilgore manifested what even Tenney admitted was "a beautiful Christian spirit," and at Kilgore's suggestion, several board members joined in an earnest "season of prayer" about the problem.[26]

Nevertheless, the fireworks continued with Butler defending Kilgore, Tenney defending the faculty, and several board members speaking out against the attitude of "striking" and making ultimatums. Butler recalled an unpleasant episode in the history of Battle Creek College, when he was General Conference president, involving a faculty attempt to dictate the board's policy. Implying that, like the Battle Creek board, the STS board might close down the school, he compared Tenney's position to that of the Battle Creek rebels. Instead of closing the school, however, the board decided to fire the teachers who had participated in the ultimatum. Believing that the controversy, although unjustified, had wounded Kilgore's potential effectiveness as business manager, it voted to ask him to "take charge of the commercial department" and to continue as business manager only until a successor was appointed. His replacement was elected a few weeks later.[27]

One of the reasons for the financial difficulties of the early Tenney years was the school's collections problem. An auditor's report revealed that hundreds of people owed the school a total "more than sufficient to cover all indebtedness." The board voted that the business manager should make sure that students who were

greatly behind either pay their debts or leave school and that "no one be admitted to the school Home, who was in debt to the school and who did not have the means to pay." Dormitory students would be required to deposit $25 and make satisfactory arrangements for monthly cash payments before being admitted. Specific families were written to with the request either for the money owed or for the removal of their children from school. This did not mean, however, that the school was indifferent to the financial needs of the students. The board gave some families who were behind on their payments special permission for their children to stay in school and work off their expenses the following summer if the parents signed a promissory note. In addition, several teachers volunteered to be responsible for the expenses of specific students.[28]

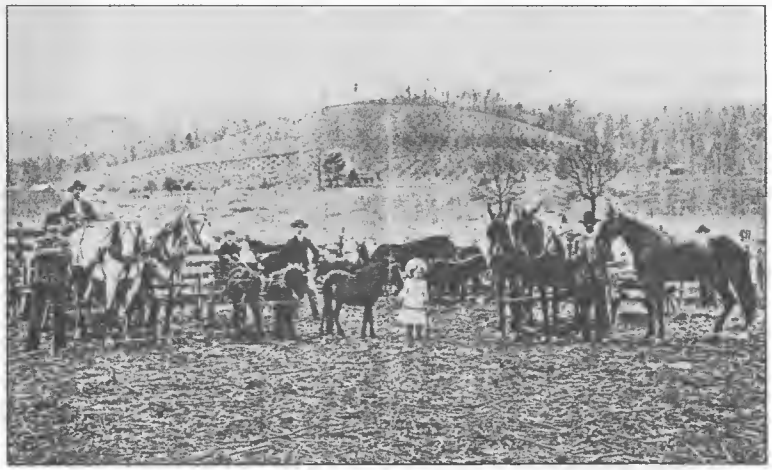
The teachers were providing this aid out of meager salaries. The most any faculty member received prior to 1903 was $11 a week, and only one person received as much as $12 in the following years. Some faculty members were paid as low as $5. A typical teacher's weekly salary during the Tenney years was $6 to $8. One physician resigned from the faculty because her financial obligations made it necessary for her to earn more than $8 a week. Even as late as the Van Kirk administration (1906-1912) the maximum salary was $13. Some faculty members were paid during the school year only.[29]

Recipients of these princely salaries were permitted no moonlighting. The board became concerned when it suspected that one of the physician-teachers was practicing medicine on the side. When called before the board, she explained that she had assisted only people unable to obtain other medical care and that she had not personally profited.[30]

Although at times he made statements supporting the concept, in general Tenney seems to have been less than enthusiastic about Irwin's work-study program. Shocked at learning that nearly $2,500 had been paid for student labor the year before he arrived, he said, "Less work should be given the students so there would be a greater cash income." He reported that all board members shared his belief "that more work was being given students than necessary."[31]

▲ *A 1907 view of the school farm, with the school and the town of Graysville in the background.*

Photo courtesy of Rochelle Kilgore, sent by Jessica Queen



▶ *View of the school farm looking north, and some of the livestock.*

If the board agreed with Tenney in 1901 that student labor should be cut back, it didn't keep that opinion for long. It was even willing to hire students to do work that would clearly be less costly if done by adults. But the board was anxious that the money students earned be used for their education. The school's contracts for student labor stipulated that payment be exclusively in the form of credit toward the expense of attending STS. Sometimes when a student left school his parents demanded that his credit be turned into cash. At least one family even threatened to sue. The board compromised by revising the contract to read that a departing student would receive 50 percent of the unclaimed credit in cash.[32]

To board chairman R. M. Kilgore "the necessity of making provision . . . for students to earn their way" was an important priority.[33] In 1905 the board voted that the school should have "a more industrial plan." It adopted a new work-study program that would enable a student to earn three years' expenses by working at the school for twelve months before starting classes and then working summers plus twenty-five hours a week while school was in session. Tenney responded to this new industrial emphasis by threatening to resign, declaring that he was entirely ignorant of the industrial branches and incapable of giving them proper direction. Butler persuaded him to stay another year.[34]

Tenney did seem to favor greater student involvement in agriculture, however. He advertised for "capable young men" to head various agricultural departments such as small fruits, trees, and floraculture in order to "build up in the school those industries that would result in the greatest remuneration and would be the most profitable to the students." He also operated summer sessions so that "students would be in school during the summer time when their services were most needed."[35]

One of the major subjects of discussion regarding the agricultural operations was the question of whether or not the school farm should raise hogs. When the board was informed that this practice was stirring "considerable opposition throughout the conferences" and that many people thought it "very inappropriate" that those employed in the training of workers should set a questionable example, Kilgore and Butler rushed to the farmer's defense. Kilgore thought this was "merely a matter of conscience" that wasn't violating any principle if the people involved didn't feel condemned for doing it. Butler said he had known many "consecrated and devoted" Adventists who with a clear conscience kept hogs. The following day, however, someone found a statement from Ellen White opposing the practice. Consequently, the board voted to ask the school farmer to abandon the hog-raising business.[36]

Photo courtesy of Milton Reiber

▲ *Marshall B. Van Kirk, principal, 1906-1912.*

Another controversial practice was the horse-trading of a later farm manager who invested his own money in animals such as young heifers and ponies and raised them for the market, turning the profits over to the school. At first the board was amenable. But as the number of trading deals increased, some of the members questioned the practice, and Butler advised against involving the school in very much trading.[37]

In 1903 the school purchased beehives, strawberry plants, and enough pear trees to cover several acres. The following year the board authorized the planting of "10,000 blackberry plants, 700 gooseberry plants, three-quarters of an acre of dewberry plants," and 5,000 additional pear trees. The school farm also raised peaches and corn, and the board voted to build a greenhouse.[38] In 1901 the school canning factory profitably processed 12,000 cans of food. This would continue to be an important school industry for years to come.[39]

Board chairman Kilgore kept stressing the importance of establishing additional industries. At his suggestion a committee was assigned to look into broommaking as a possibility, but nothing came from it during the Tenney administration. Broommaking was still on the board's

mind in 1910 when it called for an industrial program involving not only a strong agricultural department and an expanded, better equipped printing department, but also the creation of several new businesses, including poultry, carpentry, and broommaking. Although a lack of funds kept Van Kirk from establishing any new industries that year, thanks to camp meeting fund-raising, the broom and carpentry shops began operations the following year.[40]

Meanwhile, the print shop was becoming more of an asset to the school. The board authorized the purchase of additional equipment, and the Southeastern Union Conference helped to support it by paying $10 a week to have *Field Tidings* printed there. However, the board refused to let the shop print a local Graysville newspaper, believing that such a project "would doubtless involve the connection with worldly affairs, political and commercial, that would be likely to bring detriment to our work and our young people." Students working for the school press were paid 8 1/3¢ per hour.[41]

In 1902, five Graysville residents, including R. M. and C. L. Kilgore, each invested $100 to establish the Southern Training School Store, a business that would turn its profits over to the school rather than to the original investors. Besides making a profit for the school, it would save the school and sanitarium money on purchases and provide work for students. By 1903 the store was able to donate $500 so that the school could expand its work-study opportunities by setting up a blacksmith and wagon-making shop, an enterprise which turned out to be a money-loser in the early years.[42]

During the period when J. Ellis Tenney and his successor M. B. Van Kirk were administering STS, a nationwide explosion of nine new Seventh-day Adventist colleges took place. One reason for this was that, compared to the general population, a larger percentage of Seventh-day Adventist young people were attending college. Meanwhile, by 1908 the number of Seventh-day Adventist schools in the South had grown to eight, including the three that would become colleges—Madison, Oakwood, and Graysville. The total enrollment of all eight schools was about 300.[43]

As for STS itself, its enrollment fluctuated during the Tenney and Van Kirk years. During the late 1890s, it had been slowly climbing upward, reaching 113 by February 1899, but dropping to 51 by October 1903. A year later about 70 students were attending, and by 1910 the enrollment had reached 150, of which 29 were in the primary grades, 36 in intermediate grades, and 85 in the training school proper. The total enrollment for 1911-12 was about the same, but by mid-year the number of students in the training department had dropped to about 60. Van Kirk explained to the board that some had been dismissed because of their unwillingness to live up to the school regulations, "a few" had gone home "by choice," and some had left "because of ill health." During the 1913-14 school year 223 students registered.[44]

Enrollment may have been negatively affected by two or three epidemics that hit the South. The county health department, concerned about the spread of diphtheria in 1902, insisted that students admitted would have to give the school physician "satisfactory evidence . . . that no one would be in danger of exposure on account of their attendance." On another occasion the school board asked the sanitarium board to send a nurse to the school to care for a student reportedly sick with typhoid fever. In 1905 school opened with fewer students than anticipated because of a yellow fever quarantine. "Several students living in districts infected with yellow fever or in localities separated from the school by quarantine lines desire to come to the school," Tenney wrote, "but have not been able because of these restrictions." During the 1911-12 school year a smallpox epidemic confronted Graysville. Fortunately, the students had been vaccinated and the school was able to continue operating. When the Graysville church closed down for three weeks, the school conducted its own Sabbath School and church services in the chapel. STS was less fortunate in 1915 when a student died of diptheria; the primary and intermediate grades were closed for a week to prevent the disease from spreading.[45]

Marshall B. Van Kirk

The person who really deserves recognition as the Southern Training School administrator with the longest tenure is Marshall B. Van Kirk, principal from 1906 to 1912. After several years of public school experience and two years in Seventh-day Adventist education, he came to Tennessee hoping a warmer climate would benefit his wife's health.[46]

Van Kirk was just what the school needed. He brought a sure management style and an air of professionalism to the administration. Although personality clashes and criticism didn't disappear overnight, the passage of time and the departure of some faculty holdovers brought an improved spirit. The students had a better attitude, the faculty got along "without any serious friction," and relations with the community mellowed.[47]

Van Kirk began the transformation of STS into a junior college. During the Tenney administration students had entered the professional training school program right after the eighth grade. As late as 1904-05 the ministerial and

Photo courtesy of June Blue

normal courses had consisted of only two years each; thus prospective ministers and teachers had been completing only ten grades. The business program had taken a year longer. Even the addition of an "advanced study course" had given the students a maximum of only twelve grades of schooling. The advanced program had been incorporated into the regular course of study for the 1905-06 school year, when all students, regardless of major, were scheduled to study for three round-the-calendar years, including summer school. Eliminating the summer school requirement, Van Kirk extended most programs to four academic years. In 1908 he added a fifth "supplementary year." By 1909 students were expected to complete nine grades before beginning their two-to four-year training school program. Two years later the prerequisite was increased to ten grades; the following year a regular junior college arrangement was instituted, with completion of the twelfth grade a prerequisite for the two-year literary and scientific, advanced normal, and ministerial courses and the one-year preparatory medical course.[48]

STS, during the Van Kirk administration, gave grades on a uniform percentage basis: an *A* required 95%, a *B* 85%, and a *C* 75%. Anything below 75% received an *X* for failure. There was also a uniform test day. All teachers gave examinations in all classes on the fourth Tuesday of every month.[49]

There was no time for loitering between classes. Passing time was just one minute. If students were late, they might as well have been absent: teachers didn't make any distinction between the magnitude of the two offenses. The faculty decided in 1906 that three unexcused absences or tardiness would cause the student's

◀ *Boys' dormitory under construction.*

name "to be made public in some way." Later it voted that 1% would be deducted from a student's grade for each unexcused absence or tardiness and that three unexcused absences or tardinesses would "separate" a student from the school. To be reinstated one had to re-register and pay a $1 fee. If a student missed 15 percent of the class periods in a course, no grade would be given.[50] But the school still didn't have a clear policy for holidays. For instance, in 1906 the faculty couldn't make up its mind what to do about Christmas. On December 4 it leaned toward dismissing school on Christmas Day; two weeks later it decided to have school as usual. Two days after that it voted to have the day off after all. Three days later, on December 23, it reversed itself, again voting "to have regular school work on Christmas Day." Not until 1914 did the calendar list holiday "recesses."[51]

Van Kirk's achievements included expansion of the physical plant. When the partially insured boys' dormitory burned in 1900, forcing the young men to move into a portion of the girls' dormitory, Irwin had not thought it best to rebuild right away. So throughout the Tenney administration all boarding students had lived in one building. In addition to the need for more student housing, the school faced a shortage of classrooms and chapel space. Early in 1907, Van Kirk acted to meet these needs; a 24 by 39 foot, two-story building to house the laundry, press, and heating system was constructed. Later that year the main administration-classroom building was enlarged to sixteen rooms.[52]

Photo courtesy of Sue Magoon

▲ *Gradye Brooke*

A lack of funds delayed the construction of a new residence hall until 1910. Apparently because the school's water supply was inadequate, when approving the plans for the 30 by 46 foot dormitory in April 1910, the board voted "that there be no toilets placed in the building." But a year later a new steam pump capable of delivering 3,500 gallons of water an hour, together with water tanks and a new well, removed the objections to flush toilets, and Van Kirk now recommended that they be installed in the nearly completed building.[53]

Two STS alumni joined the faculty during the Van Kirk administration. Gradye Brooke had graduated from the literary course in 1907 and returned the following year to complete the requirements for a diploma in music while teaching stenography three periods a day. She left STS for two years to operate the Georgia Conference Sabbath School and Young People's departments. While there she graduated from the Atlanta Conservatory of Music. The year that she left, another STS alumnus, Rochelle Philmon, was hired to teach the intermediate grades. In 1910 Miss Brooke agreed to return and Miss Philmon agreed to remain on the condition that they be permitted to live and eat where they pleased, namely outside of the dorm. Gradye Brooke was now teaching music and stenography.[54]

Both young women were re-elected the following two years, although their teaching loads were changed. Gradye Brooke was now a full-time music teacher, and Rochelle Philmon was transferred to the Training School language department. "She is able to teach the Latin, and also do good work in the English," Van Kirk told the board. Although Miss Brooke had indicated she didn't want to return, the board was so pleased with her work that they unanimously re-elected her. Nevertheless, she declined the invitation and stayed away for two years, spending at least part of that time in Alpharetta, Georgia. She taught at Graysville for one more year, then spent two years completing her bachelor's degree at Washington Missionary College. After STS became Southern Junior College and moved to Collegedale, Gradye Brooke taught at Collegedale for one year before marrying B. F. Summerour in October 1918. Rochelle Philmon, whose service to STS had been continuous since 1909, remained on the old campus to administer Graysville Academy.[55]

Gradye Brooke had lost a lot of time during the 1911-12 school year because of illness, one of the factors responsible for her declining the invitation to return to STS the following school year. Since a number of other teachers left for the same reason, faculty illness was a major ingredient in teacher turnover. On several occasions, ill health led to mid-year resignations. For some reason, this was especially true of single women. One of the earlier teachers who resigned for health reasons was Mary Alicia Steward, a former office assistant for Ellen White who had accompanied Mrs. White on her visit to Tennessee and had stayed to teach at Graysville.[56]

Although the faculty and board agreed that promoting the students' spiritual welfare was of paramount importance, they didn't always agree

Photo courtesy of June Blue

◀ *Professor Grover Fattic (far right, first row) and the dormitory boys.*

as to how this should be accomplished. During the Tenney years school leadership had seen bookburning as an acceptable way of accomplishing this goal, but not requiring attendance at Sabbath services. While the board had authorized Tenney "to take from the library such books as he might consider unsuitable for students to read and burn them," the faculty had rejected compulsory church attendance, deciding instead to "earnestly request and advise" it. Early in the Van Kirk administration the faculty, although requiring daily attendance at chapel and dormitory worships, was still reluctant to require attendance at Sabbath worship services. The policy changed in 1907, however. From then until 1914 school bulletins included a church-attendance requirement. When this requirement was omitted from the 1914-15 *Annual Announcement*, the faculty was once again confronted with a church-absence problem. The administration must have decided the omission was a mistake: the 1915-16 bulletin restored the phrase, "All students are expected to attend regular services."[57]

Other religious meetings included daily prayer bands and chapel services and weekly Young People's Missionary Volunteer meetings, prayer meetings, and vesper services. In addition, various "bands" of students were organized for holding evangelistic meetings, selling religious literature, studying the Bible with potential converts, and learning about foreign missions. Another type of religious activity was Harvest Ingathering, which involved soliciting money for missions.[58]

The school's financial situation was more stable during the Van Kirk years. Operating on what was called "a safe basis," it went the entire six years without needing to solicit extra help for operating expenses. This is not to say balancing the budget was always easy. As an economy move the board cut the faculty's size in 1910. The result was that the principal and business manager were hard-pressed for time to fill their administrative responsibilities while teaching four or five classes a day. The other teachers were carrying six classes daily, a 20 percent overload according to Van Kirk, who told the board their decision had been a mistake.[59]

Throughout the history of Southern Training School tuition for a full load of four subjects

was still the same $4 a month that Colcord had charged two decades earlier. Some students during the Van Kirk administration were actually paying less than the amount charged during the Colcord years. Those who remitted in advance had to pay only $10 per three-month session, and second-year business students, because they were perceived to be doing work that helped the teacher, paid only $1 a month.[60]

Dormitory rent in 1911 was $2.25 per occupant per four-week month for two-window corner rooms on the first two floors. One-window rooms on these floors were $2 per person, and students on the third story had to pay only $1.75 each. During the 1913-14 school year the minimum rent for the boys' dorm was raised to $2, and an extra $1 a month was assessed students who didn't live in the dormitories, in lieu of the twelve hours of free labor required of dormitory students. Also that year the weekly meal charges were raised from $1.75 to $2.[61]

During the last semester of Tenney's administration a legal entity for the school separate from the Southern Conference Association had come into existence. Known as the "Southern Union Conference Educational Association," its charter of incorporation had been signed on April 19, 1906. Because Van Kirk considered the corporate name "misleading and confusing," it was changed by charter amendment to "Southern Training School of Seventh-day Adventists, Incorporated."[62]

▲ *C. L. Stone, principal, 1912-1914.*

Soon after the formation of the Educational Association, the Southern Conference Association assigned to the new corporation the ten-acre campus, a thirty-five-acre hillside peach orchard, a vacant lot, and the land that included the farm manager's home and the school barn. Altogether, by the end of 1907 the school owned, in addition to the main campus, two houses, a 286-acre farm, and six other lots.[63]

The question of accepting one of these pieces of property caused considerable controversy. Because the school was attempting to avoid indebtedness, the STS manager requested that the school-operated farm be deeded free and clear to the Educational Association. The Southern Union Conference executive committee balked, recommending instead that the Educational Association accept with the property the obligation to provide a church member with lifelong support. Feeling helpless between the options of a perpetual financial obligation involving potential litigation and giving up the vitally needed farm, the Educational Association rejected the offer. The union conference executive committee proposed a solution: to accept the property and sell part of it to meet the obligation. The Educational Association board accepted the compromise.[64]

By the time Van Kirk had completed six years as principal, denominational leaders outside the South had become aware of his outstanding administrative ability. Invited to become educational secretary for the Central Union, Van Kirk accepted, leaving with a "tinge of sadness" in 1912. "I love this institution and shall pray for its prosperity," he said. He would continue moving up the denominational leadership ladder, advancing to conference and then union presidencies.[65]

Administrations Of Stone And Wood

His replacement, C. L. Stone (1912-14), came to Graysville as principal, business manager, and Bible teacher from similar responsibilities at Bethel Academy in Wisconsin.[66] He stayed for only two years, but during those two years STS experienced explosive growth, massive faculty turnover, serious budget-balancing problems, merger with Graysville Sanitarium, and the first tentative steps toward transforming Southern Training School into Southern Junior College.

Very few veterans of the Van Kirk administration survived the Stone biennium. Stone brought with him from Bethel Grover R. Fattic, dean of boys, and Miss Maude Warren, an instrumental music teacher. By Stone's second year, aside from the Bethel transplants and the other dormitory dean, only Miss Philmon and math and science teacher H. S. Miller remained; the other eight teachers for 1913-14 were all new. Only two of the newcomers continued on the faculty the following year.[67]

▲ *The campus of Southern Training School.*

By Gina (McIntyre) Graham.

▲ *Lynn H. Wood, principal, 1914-1915 and president, 1916-1922.*

One reason that so many new teachers were hired in 1913 was the school's explosive growth, a growth which may have had its origin in a board meeting in which the business manager, responding to board chairman C. B. Stephenson's emphasis on the "solemn obligation to make our school pay," pointed out that—with a total overhead for monthly salaries of nearly $400—the school could not meet expenses, "no matter how careful the management might be, if classes did not fill." The chief requirement for a balanced budget, he said, was "a good attendance." Thereupon the board voted to have the preceptor take a recruiting trip. The trip was a success; enrollment took an upward leap in the fall of 1913, increasing by 61 percent over the previous year to 215. Unprepared for such a number, the school had to borrow beds, bedding, and tableware from Graysville residents. The massive influx of students didn't solve the problem, however; instead it necessitated the hiring of five additional teachers. Now the board was groaning under a combined monthly salary expense of $675. By this time some of the teachers were making as much as $12 to $16 a week, and the principal was receiving $17, although single women were earning only $10 to $11.[68]

In December 1900, Dr. Hayward had begun teaching a "Health and Temperance Missionary Course" in treatment rooms set up in the school basement. Desiring to expand this course into a full-fledged nurses' training program, the Southern Union Conference Committee voted to erect a sanitarium building. Excavation for the building was underway in June 1902 on Lone Mountain, three-fourths of a mile from STS. By 1908 Graysville Sanitarium had become, according to Emmett K. VandeVere, the "best planned" of the four Seventh-day Adventist sanitariums in the South. From the beginning there had been cooperation between the school and the sanitarium, with nursing students going to STS for preparatory work and then to the sanitarium for nurses' training. In 1913 STS took over Graysville Sanitarium, but it proved to be a financial drain and was soon turned over to a private individual. Before long, it went out of business.[69]

Once again the board decided the school's name was inappropriate. Since the term "training school" was now being used for reform schools, it gave the wrong connotation. The board voted in 1912 to favor eliminating the word "training" from the STS name at some future time.[70] The name wasn't changed, however, until the school moved to Collegedale.

Photo courtesy of June Blue

▲ *The Graysville Sanitarium.*

At the same meeting the board voted to work toward upgrading STS to a college. Reversing directions the following year for financial reasons, the board voted to drop grades thirteen and fourteen. Again reversing directions, it rescinded this action because the General Conference had recommended that beginning ministers should have completed at least fourteen grades, and board members considered several of the southern conferences too poor to send their youth to Washington Missionary College in Maryland.[71]

Stone was followed by Wood (1914-15). Prior to coming to Graysville, Lynn H. Wood had held positions at such institutions as the Seventh-day Adventist Foreign Missionary Seminary and Union College. He is fondly remembered as a very favorite principal, somewhat stern but sincere, who wore eyeglasses with a ribbon on them that went down to the lapel of his coat. Reserved on a one-to-one basis, Wood had a way of coming alive before audiences with "convincing, well-thought-out, aptly illustrated discourses."[72]

A strong religious emphasis characterized the Wood administration. The first faculty meeting for the 1914-15 school year began with the teachers singing together a stanza of "Wholly Thine." Another faculty meeting opened with a special prayer session in which every teacher prayed for one or more unconverted students. Wood suggested that the faculty's aim should be to win "every student for Christ this year." He planned a special extra Week of Prayer for the opening week of school in addition

"AND HE MUST NEEDS

ST

The above was quoted by Elder Branson in his sermon Sabbath, Feb. 20. It was at t places in Graysville, and he was then announcing a week of services to follow at the cl must needs go through Graysville." While the devil was kindling his fire in the basem greater fire in the hearts of the students, and along with this and things that have foll

At 4 o'clock Thursday morning of last week the girls' dormitory to the Southern Training School at Graysville caught fire in the basement and in less time than could be imagined the whole building was enveloped in flames. It was a four-story structure and was the residing place for thirty or more of the female students of the school. Miss Phelps, the preceptress, was first to awake to the probability of a fire by a noise that sounded like the crackling of burning boards, then to a scent of smoke, at which she lost no time in sounding the alarm along the hallways and up and down the stairs. By this time some one from the boys' side of the campus discov-

fully injured by jumping from the third-story window to the ground, a distance likely of 25 feet, sustaining a broken arm and wrench of back and shoulders. She was picked up and carried to the boys' home, where she received medical attention for the time being, and later removed to the Sanitarium at the side of the mountain. She is now improving and is out of all danger.

Miss Eva Pickard was also injured by a fall from the top of the porch. She is now much better.

Thos. Huxstable ascended a ladder and attempted entrance to one of the upper windows of the building, but was hurled to the ground by

THE COMPANY OF YOUNG WOMEN WHO ESCAPED FROM THE BURNING BUILDING

were busily engaged removing printing material to safer grou Hardly were we out before we w back, so quickly was the fire o and just so did every man work.

All over, and almost at the br of day, just as everything bega quiet down, the bugle call (wh seemed so sad "just after the batt was sounded from the boys' calling together all the brave, weary and the sad ones, but no discouraged, to discuss ways means for the immediate com etc., of those thrown out by the fire. soon as Prof. Wood explained the ob of the meeting, invitat were extended by the br ren and sisters of the t to the homeless ones to c and partake of their h talities. But breakfast all that was needed, as Graysville Sanitarium soon arranged for, and twelve o'clock in the da the young students comfortably quartered in good home at the side of mountain. Fortunate, ind for the S. T. S. that su place was at hand.

At 6:30 o'clock a p meeting was held in chapel room. Prayer offered by Elder Bran then a few remarks by Wood, Elder Hoopes Prof. Fattic.

Elder Branson was fir speak, who mentioned importance of all bearin under the misfortune o hour and putting on a s He knew it was hard, asked all to take cou thank God, and "smile." himself put on a broad s that was soon copied b and a better feeling over the entire crowd.

These were sad moments an speakers realized that a word o

) THROUGH SAMARIA"

of the week of prayer, when meetings had been held nightly at a dozen different ıen he likened the above quotation to the importance at this time, and said, "And he e Girls' Home at the S. T. S., the Lord was in the upper rooms preparing to kindle a ; evident that the needs are being fulfilled. Many hearts are touched as never before.

: he could not render assistance to e barefooted girls;" that he had the es, but he knew they were "too ıll." Here they all smiled again. this time it seemed they were for- :ing their troubles, and different s throughout the crowd of girls : the previous remarks with words ɔraise to God for His protection in ping them from death during the , and promising consecration to cause and begging that they may lose hope, and saying they wanted stay by the school, and not "go ıe." One word after another ught utterances to "keep in good er," in spite of the il's effort to stop the :k, and as the meet- wound up good feel- and blessed hope took session of all. Miss ɔok, the vocal teacher, ched the hearts of all en she stood and sang eautiful strain, fram- the words to suit the asion.

:lder O. Montgomery, sident of the Southern aining School, was no- ed by telephone the s by fire and he, in npany with Eld. Wight the Southern Union, ne at once to Grays- e.

The bakery, which od only a few feet from : girls' home, was rned, but all the flour d fruit stored therein s saved. The oven was t damaged beyond re- r, so it has been over- uled and placed on a w base in the laundry ɔm, in the rear of the nting office, ready for siness. Brother Domin- is in charge, and is king as good bread as ever.

Only one day's time was lost from

the boys' home they said they saw fire in the two windows in the dining room next to the kitchen, but by the time I had reached the building and gone around to the back side, the fire was all over the floor of the dining room. By this time nearly all the girls were out of the building, but before all were taken out, the first floor had gone through in some places. There were twelve girls taken out after the piano had fallen through the floor into the basement.

Miss Genevieve Roberts, of Nashville, was one of the first to be awakened, but before she could get her clothes and get down stairs the smoke had so filled the hallway that she dared not attempt to come down the regular

After the fire the students all came to the six-thirty rally in the Chapel, and such a spirit of loyalty and earnestness was never manifested before in the history of the school. A subscription list was started for the help of those students who had lost nearly everything in the fire. The personal loss of the students in the fire will run very close to two thousand dollars. The loss of the buildings is estimated at close to ten thousand dollars, while there is about $3100 insurance.

The girls were taken to the Sanitarium for temporary quarters, but a large dwelling has been procured right on the campus, and this will be used for a Girls' Home, and a rough dining camp will be created in front of

THE GIRLS' HOME THAT WAS DESTROYED BY THE FIRE

◀ *Reprinted from the March 10, 1915, Field Tidings.*

to the regular Week of Prayer coming later that session. Five of the teachers served as Sabbath School officers, with Wood filling the position of Sabbath School superintendent.[73]

The Monday through Friday class schedule and Saturday Sabbath had previously made Sunday an important day for the school industries. But wanting to avoid stirring prejudice in the community as much as possible, the faculty unanimously voted to hold classes on Sunday for the 1914-15 school year and to designate Tuesday as the day for work in the industries.

▲ *After the fire on February 18, 1915.*

When some of the Sunday-keeping villagers protested this decision, saying they wanted to send their children to STS but couldn't if classes were held on Sunday, the faculty reversed itself, unanimously voting to have classes on Tuesday instead of on Sunday.[74]

Looking back on the Graysville years, Southern Junior College administrators would see Southern Training School's town location as a source of problems. One area of concern was the double standard resulting from the fact that a substantial number of students were not subject to school home rules. In addition to the local residents, several young people with homes away from Graysville requested permission to live outside the dormitory. The faculty voted to permit them to do so if they were living with brothers, sisters, aunts, or uncles or if three students from the same family were enrolled. This rule apparently assumed some adult supervision, because the faculty told one mother that she would have to secure a "permanent guardian to live in [the] house with her children, or else put them in the school Homes." A few other students were given permission to live with people that weren't relatives. Gradye Brooke had living with her not only her own siblings but two other students as well.[75]

Another problem resulting from the proximity to an established community was that boys from another school—boys whose lifestyles were quite different from those the school was trying to establish—would frequently come on campus and play with STS students. The faculty voted that Wood should have a talk with these boys regarding the school's principles "and kindly ask them to remain off the campus."[76]

Financial hard times hit the school again, reflecting, the board said, "financial conditions existing throughout the South." Despite subsidies from all but one of the conferences in the Southern and Southeastern unions, STS experienced operating losses in 1914-15 amounting to more than 25 percent of the institution's income. The following year income was down 10 percent. The net operating loss was just under 17 percent of income and exceeded the total of all the teachers' salaries by 10 percent.[77]

▲ *A. N. Atteberry, principal, 1915-1916.*

The school's difficulties were multiplied by the catastrophe of February 18, 1915. Well before dawn that Thursday morning, preceptress Bertha Phelps heard a crackling sound, then smelled smoke. The dormitory was on fire. She ran down the hall, racing from floor to floor sounding the alarm. The *Field Tidings* reported that the ringing of the school bell "and the shrieks of young women in the burning building" brought out "the entire population of the Adventist section" of Graysville. Although some of the girls were dazed and confused and three students were injured from jumping or falling, everyone survived. When all the girls had been accounted for, a boy played on his harmonica "Praise God from Whom all Blessings Flow."[78]

The girls lost nearly $2,000 worth of personal property, including nearly all their clothing. Outstanding among the many people who rallied to help them was Rochelle Philmon, who provided quite a few girls with blouses and skirts. Some of the boys loaned girls their shirts, and people from near and far donated clothing and money to the students. The school itself also lost heavily; it had only about $3,100 in insurance to cover $10,000 in damages.[79]

Since the school kitchen had been destroyed, the sanitarium staff prepared breakfast for the students that morning. The sanitarium also gave the girls a place to stay in the immediate aftermath of the fire. Later the girls were moved for the rest of the year to the house that had belonged to the late R. M. Kilgore. "The spirit was good among the students," recalls Donald Hunter. "I don't think any of them left because of the fire."[80]

Arson was suspected. Wood offered $100 reward for the arrest and conviction of the

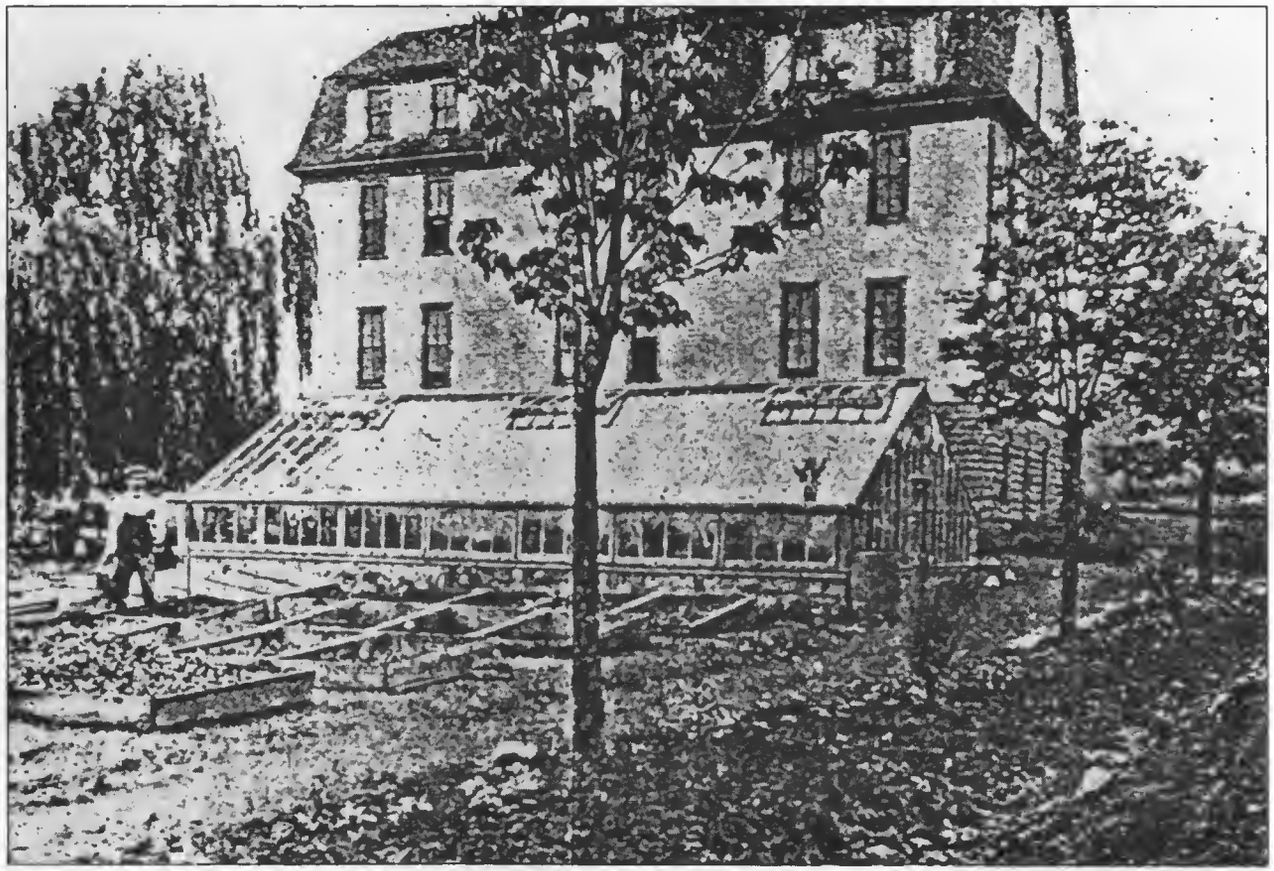
arsonist. But Hunter doesn't think it was a case of arson, suggesting that the fire could have started in the kitchen stove.[81]

The Decision To Move

Lynn Wood left STS after only one year to become educational secretary for the Southern Union. His replacement was A. N. Atteberry (1915-16), formerly principal of Hazel Academy in Kentucky. The school was temporarily downgraded to twelve grades, and the staff was reduced.[82]

Some people saw the fire as a sign that it was time for the school to move. As early as 1912, moving had been discussed. A January 3, 1914, straw vote had revealed that a majority of board members favored a move. With room for expansion lacking and certain "elements" in the town making school discipline more difficult, some felt that "if the school was to fulfill its mission, the preparation of workers for the Southland, it needed a location and environment different from that of a crowded proximity to the mountain mining village where it had developed from a local school." As Atteberry puts it, the dormitory fire "brought the question to the front."[83]

A board-appointed committee studied the possibility of a move in the context of the larger question of Adventist education in the South. It recommended that rebuilding the dormitory be delayed until the future of STS was decided and that a joint committee consider replacing it with two schools, one for each union supporting STS. Whatever changes were made should be done without incurring any debt. Meanwhile, STS should continue to operate at Graysville but with only twelve grades offered. The board adopted the committee's report.[84]



▲ *The school greenhouse.*

Ellen White, writing about the Avondale school in Australia, had recommended that much of the school's estate should be devoted to orchards, "a farm and a park, beautiful with fragrant flowers and ornamental trees." Perceiving this advice as the blueprint STS should follow, the board voted to find a farm "as central as possible to both the Southern and Southeastern Union Conferences," with the two unions cooperating in the enterprise "if the way opens."[85]

Reluctant to see the school leave, the Graysville Seventh-day Adventist Church outlined a plan to build a new dormitory and acquire forty-eight acres of adjacent land for the school. The board voted to submit this "proposition" to the school's constituency but to continue looking for other locations and investigating the possibility of fund-raising. The Graysville church had already petitioned the STS board to return its original nine acres if the school should move.[86]

The constituency rejected the Graysville plan, adopting instead a report calling for the

location of an educational center "away from any city or village, where conditions are more favorable to true Christian education." Believing that such education could "best be given where there is an abundance of land for agriculture and opportunities for industries," the constituency renamed the school Southern Junior College and asked the board to select for it a "large farm" that was "centrally and conveniently located" for the two unions. It authorized the board to elect an executive committee of five with the power to implement this action.

But two strings were attached to this resolution: first, STS must liquidate its debt before the move was to be made; and second, "no standing indebtedness" was to be incurred in the process of moving the school and establishing its new campus. Improvements were to be made "only as fast as the money [was] in sight."[87]

So the decision was made to move, providing they could raise the money. Could they do it? And if they did, where would they go?

Denominational Colleges Multiply

New Adventist colleges established early in the twentieth century included Fernando College in California (1901); Washington Training College in Maryland (1904) and renamed Washington Foreign Mission Seminary in 1907; Loma Linda College of Evangelists in California (1906) and renamed College of Medical Evangelists in 1910; Western Normal Institute in Lodi, California (1908); and German, Danish, and Swedish seminaries established in 1910 in Missouri, Minnesota, and Illinois. In 1904 Mount Vernon Academy began offering college-level work. Although Walla Walla had been called a college since 1892, 1905 was the first year that its bulletin listed junior college courses.[88]

Also during this period Battle Creek College moved to Berrien Springs, Michigan, changing its name to Emmanuel Missionary College. It went through an extremist phase in which grades, degrees, diplomas, and "formal courses of study" were abolished. Another college which moved and changed its name was Healdsburg, which became Pacific Union College. This transformation was more than a simple matter of relocation. It was more like death and resurrection. After the Healdsburg property was sold to help liquidate the school's suffocating debts, it went through a year of non-existence before the opening of the new campus at Angwin, California.[89]

Despite its resurrection, Healdsburg's demise points to an important fact about the institution at Graysville: its survival was not predestined. Without strong administrative leadership, and especially without the competent financial management of people like Charles Kilgore, Southern Industrial School could have gone the way of Fernando College, Western Normal Institute, and the foreign language seminaries—Adventist colleges from this period that have ceased to exist.

THE MOVE TO COLLEGEDALE

1916 - 1927

Before 1835, southeastern Tennessee was a part of the vast Cherokee territory. According to congressional legislation, federal treaties, and a U.S. Supreme Court decision, it should have remained in the hands of the Cherokee. But in 1833 and 1834, as white settlers migrated across the Appalachians to establish homes and villages in the fertile western valleys, they began moving into what is now Hamilton County. By 1839 the Cherokee were gone, driven farther west into Oklahoma on what has become known as "The Trail of Tears."[1]

By 1913, about eighteen miles east of Chattanooga, the little town of Ooltewah was enjoying its importance as a junction of the Southern Railway and as county seat of short-lived James County, later to be united with Hamilton County. A quiet and peace-loving community, it was a "temperance town." Ooltewah—and all of James County, for that matter—had been free of saloons for nearly thirty years, and the county jailkeeper estimated that he had been without prisoners for most of the previous decade.[2]

▲ *Thatcher's Switch, the railroad stop for Thatcher's Farm.*

Two miles southeast of Ooltewah lay the 280-acre Limestone Valley Stock Farm with its own railroad station, called Thatcher's Switch, where four passenger trains stopped each day. Although the farm had a 2,000-tree orchard, 175 acres in cultivation and 100 more in timber, it was used primarily for breeding horses and mules. Jim Thatcher, the owner, had added to his original holdings a limestone quarry and a farm with a large yellow house. Thatcher had been in the lime-making business from about 1891 until about 1912 when poor health had forced him to give it up. Thatcher's lime had reportedly been used in building 75 percent of the cotton mills in the South.[3]

The Choice

In early spring 1916, the locating committee representing the Southern

▲ *The locating committee as they test the spring water near Thatcher's Farm. Left to right: S. E. Wight, G. H. Curtis, B. W. Brown, and W. C. White. Photo by Lynn Wood.*

Photo courtesy of Sue Magoon

▲ *The college board voted a new name for the Thatcher railroad stop in 1916: Collegedale.*

and Southeastern unions was already looking for a new site for the school to be called Southern Junior College. The most active members of this committee were Southern Union education secretary Lynn Wood and the two union presidents, S. E. Wight and W. H. Branson. They searched for weeks, visiting communities in Alabama, Georgia, and Tennessee, assisted by representatives of companies and boards of trade, but "could not seem to find any place that had all the essential requirements of a college site," Branson recalled. They were looking for "a large place that had good farm land, an abundance of water, [and] good roads," that was close to a large city yet far enough away "to insure isolation," and that had the convenience of being located near a railway station at which students could arrive and from which the school's industrial output could be sent.[4]

Almost despairing, Branson received a letter from one of his converts, a physician from Ooltewah named J. M. Webb. Expecting another "blind lead" but wanting to show respect to Dr. Webb, some of the committee members visited Jim Thatcher's property. "As we walked over this place," Branson said, "we were immediately impressed with its possibilities of development," noting its convenience to the railroad, suitability for agriculture, its beauty, seclusion, two large springs, and room for expansion.[5]

The STS board visited the Thatcher farm and one other on April 5, 1916, and took a straw vote. Seventeen preferred Thatcher's property; only one voted for its competitor. The executive committee voted to offer Thatcher $100 for a three-month renewable option on his property, the "price not to exceed $12,500," and to offer a $25 option on a neighboring property to be purchased for less than $1,200. Thatcher agreed to sell for $11,000, but the other property owner wanted $1,600. Dr. Webb tentatively agreed to make up the $400 difference out of his pocket.[6]

On July 16 the board voted to open the school at Thatcher's farm on October 18, a date later than normal to allow adequate time for fund-raising. They needed not only the $11,000 necessary to buy the farm and some money for temporary buildings, but also $14,000 to pay off the STS debt. STS principal A. N. Atteberry, Southern Union treasurer G. H. Curtis, and others traveled throughout the South visiting Adventists to solicit funds. The board adopted as its fund-raising slogan "ONE DOLLAR PER MEMBER." In the *Field Tidings* Wood asked every individual member—not family—to give $1, regardless of how much they had previously given. What if they didn't have a dollar? "Send for twenty *Watchman* and sell to your friends," Wood advised. "Or, sell four dozen eggs, two or three chickens—a little garden produce, or do something to get the dollar." It worked. Within a few weeks the Graysville debt was paid off; within five months a total of $30,000 was raised.[7]

Meanwhile the board had three problems: insufficient funds, a fast-approaching opening date, and no time to build a campus. The buildings on the Thatcher farm included the yellow house, a crude commissary building, a run-down log barn, a pigpen, and some abandoned shacks used by the workers at the lime quarry—hardly the makings of a campus. Visiting the farm again, the committee held a meeting on a pile of railroad ties under a giant oak, wrestling with the problem of whether to remain at Graysville for the impending school year or to purchase the farm and launch out with no facilities but with such students as were willing to rough it. As Atteberry recalled, "Each expressed opinion

differed from all the preceding ones. . . . No solution seemed . . . feasible." Finally G. B. Thompson, secretary of the North American Division, said, "I think we need some light from heaven." After several earnest prayers, they unanimously decided to go ahead with the school in James County.[8]

The postal address for the new location would be Ooltewah, but the board wanted a new name for the railroad station to replace "Thatcher." On August 30 the executive committee authorized the board secretary to ask the railroad to change the name to "College Park." But at a board meeting held September 14 at the Chattanooga YMCA, Carlyle B. Haynes suggested "Collegedale." The name was unanimously adopted. At the same meeting the board voted two new faculty members for the 1916-17 school year: for president, Lynn Wood, but when he expressed reticence, Leo Thiel, the Southeastern Union educational secretary, was chosen instead; for Bible teacher, F. W. Field. The only STS faculty members moving with the school were principal A. N. Atteberry, who became the Southern Junior College business manager, preceptor and Mrs. J. S. Marshall, and printer J. P. McGee.[9]

▲ *Leo F. Thiel, president, 1916-1918, 1922-1925.*

Thiel (1916-1918), a graduate of and professor at Union College, was described by board president Branson as especially qualified for this work, not only because of his professional experience but also because of his "practical knowledge of farming and general mechanical work." Masie White Jameson, an SJC student the first year at Collegedale, recalls that he enjoyed watching the students work. "He got a kick out of seeing us clean lamp chimneys and pull weeds and pick blackberries and things like that," she says, suggesting that perhaps he found this amusing because "we didn't know too much about what we were doing." She remembers him as friendly but "very particular." As she was helping to prepare breakfast, "he noticed some of the dishes were cracked, and that wouldn't do at all in his opinion, so we had to do away with any dishes that were cracked."[10]

Not everyone was happy about the move, particularly many Graysville residents. And some found original ways of communicating their feelings. Preceptor Marshall, who favored the move, raised white leghorn chickens as a hobby. Donald Hunter remembers that one morning, on the sidewalk going from the main STS building to the main street of Graysville, someone had chalked a picture of the three school buildings being pulled in little wagons by a white leghorn rooster which was crowing, "Oo-oo-ooltewah." Because the rooster had his head up in the air, he couldn't see that he was about to fall over a precipice.[11]

The executive committee instructed the administration to make preparation for sixty students; paint the large house; clean, paper, paint, and partition the commissary building for classroom use; have the two large springs tested; and purchase stoves to heat the buildings. Because of the lack of housing, each conference in the union was asked to donate two tents. Thiel, Atteberry, and Marshall were authorized to purchase the crop on the Thatcher farm for about $600—they would actually end up paying $1100. While Atteberry remained at Graysville to "load and ship the movable school equipment," Thiel took a group of boys to get the school ready.[12]

The Move

A strange caravan left Graysville one Monday in October, led by Atteberry with his thoroughbred Kentucky racehorse and rubber-wheeled buggy, followed by a wagon full of calves and crated chickens driven by two students, Thomas Huxtable and Charles Bozarth, then a dozen Jersey cows herded by a boy named Foster, and finally another wagon of chickens and calves with Ralph Raymond and Raymond Carlyle at the reins. From the wagon streamed banners proclaiming that Collegedale was their destination. When one of the cows refused to cross a fairly large creek, "coaxing, scolding, pushing did no good," Atteberry remembers. Finally, pushed into the water, she swam across. At Daisy the caravan left the road to Chattanooga and headed southeast toward the Tennessee River. Drenched by an afternoon cloudburst, they spent the night in a haystack of brambles and blackberry briars in a windy log barn belonging

COLLEGEDALE

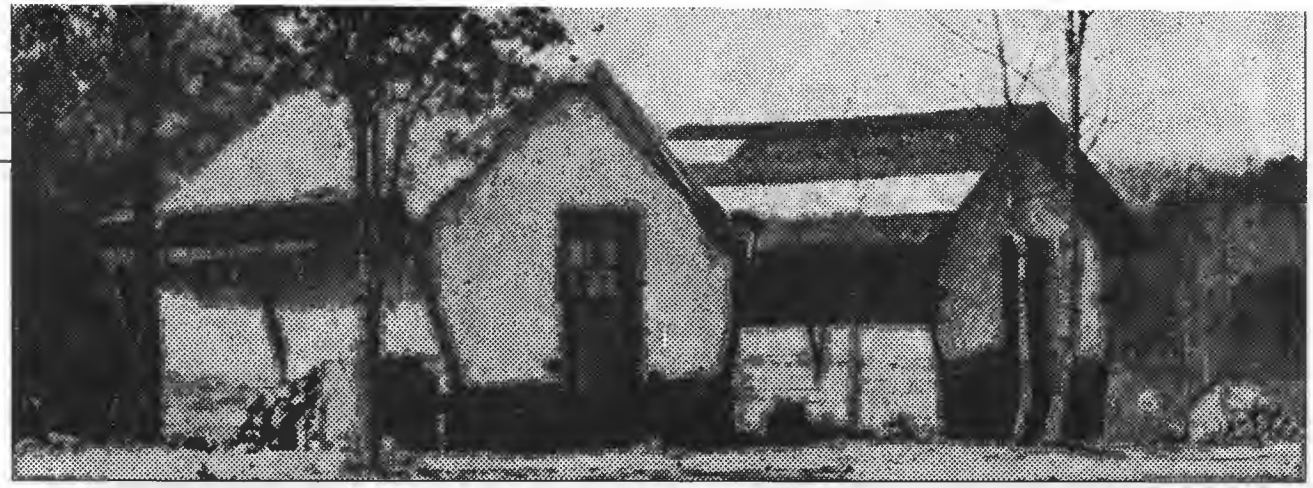
to a cabin-dwelling mountaineer. After crossing the river in three ferry trips, they travelled a twisting, hilly road through "almost unbroken forest." Friday afternoon in Ooltewah, they paused at the home of Dr. Webb to get directions for the last leg of their journey. After winding their way up a narrow road cut out of the steep side of White Oak Mountain, they caught a glimpse in the valley below of the Thatcher farmhouse. Now the pioneers knew that they would reach their destination before sundown.[13]

Meanwhile, Thiel and his group of boys had been working to make the old buildings habitable, harvesting the crops, and "erecting tents over wooden floors and side walls for housing boys." Since there were only a few boys to do much work in a short time, their workdays stretched from 3 a.m. until after dark.[14]

Right on schedule, Southern Junior College opened its doors for students on Wednesday, October 18, 1916. Thirty-three students registered the following day. Within a week enrollment had reached 48, with 5 or 6 more on the way. By the end of the year, enrollment reached 57. According to Lynn Wood, almost 200 students were turned away because the school had no place for them to stay.[15]

Living Conditions

Terms like "spartan" and "primitive" keep recurring in accounts of those early years. Missionaries on furlough from the Orient reported that conditions were more primitive in Collegedale than in their fields of service. "The pioneer spirit was dominant," Atteberry recalled. "The young men and women felt



Male students lived in "tent-houses" and the abandoned quarry workers' quarters.

◀
Top photo: Bible teacher F. W. Field and his family lived in this dilapidated dwelling for three years. Middle photo: One of the boys' dormitories. Bottom photo: The old commissary building, called the "cracker box," provided housing for some boys and served as the main classroom building.

they were experiencing some of the conditions our missionaries often endure and also that they were building for those who would come later." School officials reported that the students did very little complaining. Ironically, according to one faculty wife, complaints came less from students raised in affluent homes than from those reared in poverty.[16]

The girls lived that first year in the upper story of the old, yellow, twelve-room Thatcher farmhouse. It had no electricity or central heating, and the girls had to carry firewood up the stairs to burn in "little sheet-iron heaters" in their rooms. "It's a wonder we didn't burn the place down, being young and full of life and not very careful," recalls Masie Jameson. The heat from the stoves was augmented by that from the large-chimneyed kerosene reading lamps.[17]

Most of the boys lived in tents, loaned or donated by Southern conferences, that had been converted into tent houses by stretching them over wooden frames and wooden walls three feet high that were nailed to board floors. Four boys stayed in each tent house. As late as the winter of 1918-19, most of the boys were still living in tent houses heated by sheet-iron stoves. Even the following summer the school calendar suggested that the boys would continue in the tents until their dormitory was completed.[18]

The school didn't have enough tent houses that first year to accommodate all the boys. Some stayed in the attic of the rough-

▲ *Men's Glee Club (1920s) in front of Grafonola.*

THE DOLL HOUSE

The playhouse which Thatcher had built for his daughter years ago was elevated to the status of president's office. In subsequent years, the little one-room doll house served a variety of needs: music studio, pest house when a smallpox epidemic struck the school, storehouse for seed, beehive supply shed, shoe repair shop, barbershop, and in between times a dormitory room and a prayer room. The playhouse is now on display in a fenced-in area across from the Taylor Circle entrance to the college.

▶ *The doll house in its original location.*

sawn old commissary building they called the "cracker box"; others lived in the abandoned quarry workers' quarters. These shacks provided little protection from the winter winds entering through the cracks in the walls, the window holes, and even the gaps between the floor boards. As he made his rounds that winter, preceptor J. S. Marshall would find the boys "hovering around a little wood stove." Some of the shacks were in such poor condition that, as the demand for student housing increased, they were torn down so that the salvageable materials could be used to build a temporary men's dormitory to house twelve students.[19]

Students and faculty alike had to exist without plumbing, hauling water from the spring in what is now the student park. Water for bathing was collected in a rain barrel. On Thursday afternoon the girls bathed in laundry tubs near the stove; the boys' turn came on Friday afternoon.[20]

Faculty housing was equally austere. The president's family lived in a chicken coop "with cracks in the walls large enough for one to get a view of the surrounding scenery." Because the roof was so leaky, a student later reported, whenever it rained "every tub and pan on the place had to be drafted into service to catch the water." The preceptor, the music teacher, and the farm manager lived in sharecroppers' shacks that had been recently used as cattle stalls. Elder Field and his family lived first in a tent "pitched camp meeting style," then in an old house formerly used as a barn. As late as July 1921, a physician reported that the school blacksmith and his family were living in unhealthful quarters. The cellar needed ventilation, he said, and the "spring should be fixed so as to keep out fish, frogs, and other objectionable matter." Before

turning the problem over to the school's business management for corrective action, the board's executive committee informed the family that it deeply sympathized with them and would try to get them a new house as soon as it was possible to obtain the money. Two faculty families and several students shared a six-room farmhouse across the tracks from the rest of the campus, and various faculty members lived in tents and tent houses at least as late as the fall of 1919. In 1921 president Lynn Wood, addressing a constituency meeting, pleaded on behalf of his faculty: "Our teachers have sacrificed by living in rudely constructed shacks ever since school started. They have put their own needs last, and have sacrificed in every way possible for the betterment and upbuilding of the plant. I think the time has come when these teachers should have plain but comfortable homes in which to live."[21]

As farm was hastily formed into school, a playhouse which Thatcher had built for his daughter some years before was suddenly elevated to the status of president's office. In subsequent demotions over the years the little one-room doll house served a variety of needs: music studio; "pest house" when a smallpox epidemic struck the school; storehouse for seed; beehive supply shed; shoe repair shop; barbershop; and in between times a dormitory room and a prayer room.[22]

After the first few months of school, the president's office was moved from the doll house to the "cracker box," the building where most of the classes were held. The four

The girls lived that first year in the upper story of the old, yellow, twelve-room Thatcher farmhouse, affectionately called the Yellow House.

classrooms on the second floor of this "old rickety shack" were, according to J. B. Marshall, "separated by rough board partitions with cracks so large that you could see what was going on in the next room, and, of course, hear voices as plainly as if we were all in the same room." But he considered the biggest problem with these classrooms to be the difficulty in keeping warm when cold weather came. Despite the stoves in each room, on some days classrooms simply didn't get warm enough for students to feel comfortable even in their overcoats. "On those days," president Thiel reported, "we would dismiss school and every boy would be drafted for service in the wood department." Cutting firewood was one of the school's major industries that first winter.[23]

The college laundry was set up in a 16 by 24 foot, leaky, and nearly floorless cross between a tent and a shack which kept out neither wind nor rain. The laundry equipment consisted of "a spring, old-time wash tubs, scrub boards, and soap." There were no irons or ironing boards that first year. The college bakery began operations in a tent house, the college press occupied the largest of the quarry-worker shacks, and a shed served as a dairy barn.[24]

▲ *The students are posed in front of the commissary building from the Thatcher farm in 1916-17, their first year in Collegedale.*

Building A Campus

With the help of an architect named White, the administration produced a master plan for transforming this amalgamation into a campus. Actual construction began in the spring of 1917. The first completed buildings included the school store, a laundry, a dairy barn, and some cottages built with lumber salvaged from demolished shacks. The first major building project was the girls' dormitory.[25]

One of the many visitors to the campus while the dormitory was being built was John H. Talge, president of Talge Mahogany Company, Indianapolis, Indiana, a former Presbyterian who had become a Seventh-day Adventist in 1914. After touring the campus, Talge asked Thiel and Atteberry what their plans were for obtaining furniture for the dormitory. They replied, "We have no furniture, nor any plans, except the faith that God, who has helped us to proceed this far, will provide also somehow for this pressing need." Quietly he responded, "Well, perhaps I can help you a little in getting some furniture." After itemizing what would be needed for the fifty rooms, Talge promised, "I will see that you have this furniture by the time you need it." Not only did he send beds, dressers, tables, chairs, and bathroom fixtures, he also provided oak flooring for the halls. When the boys' dormitory was built, he furnished it as well, in addition to providing laundry and kitchen equipment. In 1919 he donated $3,000 toward a new barn; he also financed the establishment of several school industries, including the basket factory, gave money for the purchase of some additional land, sent shoes and clothing, donated "some decorative furnishings," and helped some of the students

with their expenses. In 1927 the students dedicated their annual, *The Southland*, to John H. Talge, acknowledging, "The future success of the college must always be due in no small measure to his generous gifts."[26]

Another source of funds was the General Conference of Seventh-day Adventists, whose North American Division made a $5,000 contribution in 1917. More important, the General Conference Spring Council asked each of the school's two constituent unions to raise $20,000 and assessed the other unions in the United States a total of $20,000 to be paid between April and October 1919. When wartime inflation made this amount inadequate, the non-Southern quota was raised the following year to $30,000. Officials of the two Southern unions traveled extensively that summer raising funds for the construction projects. Among those contributing toward this campaign were students and faculty, who pledged $2,000, and the school board, which pledged $1,250. Although the campaign was successful, the school's no-debt policy meant that sometimes construction was delayed while waiting for the anticipated funds. That winter, because of emergency circumstances, the board felt obligated to violate its no-debt policy by borrowing $3,500, but in doing so it declared a building moratorium until the debt was repaid.[27]

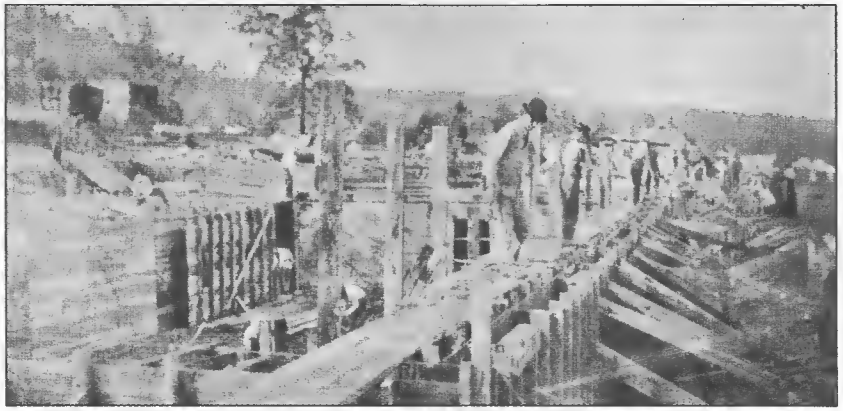
Under the direction of W. H. Gorich, the construction work was done almost entirely by students. Although the building wasn't completed when school started in mid-October

The first major building project was the women's dormitory in 1917, later known as North Hall. The bottom photo shows the dedication ceremony for the dormitory as it neared completion.

1917, the girls moved in anyway. Electricity and plumbing had not been connected; furnaces had not been installed; doors had not been hung; and stairway steps were old boards. The girls hung sheets and blankets for doors; "camp meeting-style benches" furnished the parlor. Edwin M. Cadwallider writes, "The young ladies . . . bore without resentment such trials as trying to sweep subflooring, studying by kerosene lamps, and shivering in the heatless evenings, unless they studied in the kitchen or dining room," where wood-burning stoves were located. Although furnaces were installed before Christmas, the girls continued to shiver. Ethel Dart remembers, "It was bitterly cold that winter and the only fuel for heating the building was green wood" because the wartime government had appropriated the two carloads of coal the school had purchased.[28]

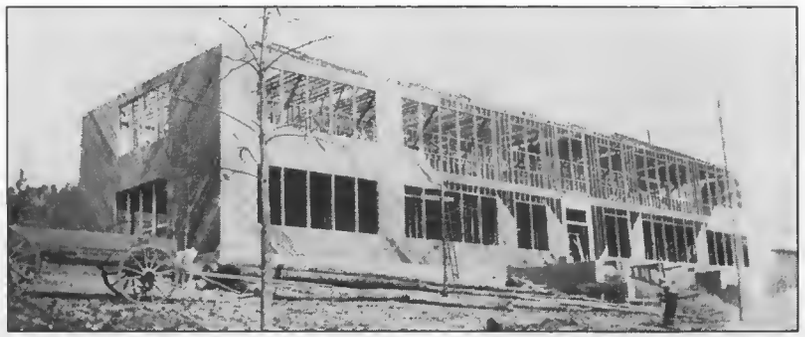
▲ *John H. Talge, president of Talge Mahogany Company in Indiana, who provided furniture and flooring for the two new dorms, as well as numerous other substantial gifts to the college.*

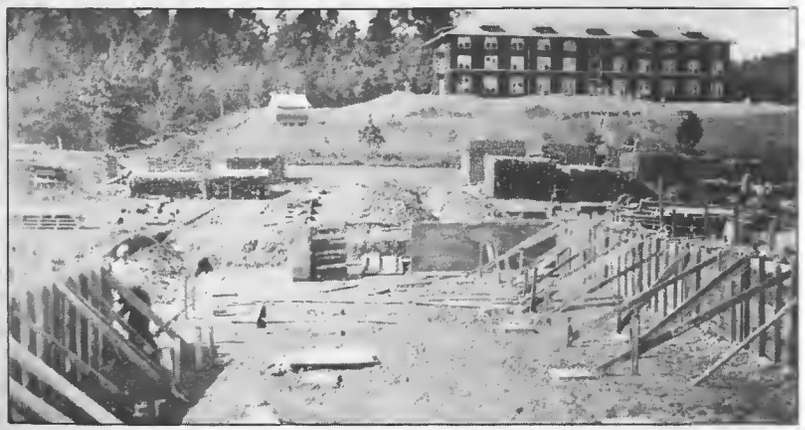
▶ *The men's dormitory, later called South Hall, was constructed in 1919. In the top photo, the workbee volunteers pause for a photo.*



By mid-December the upper two stories, where the girls lived, were reportedly "practically finished," and the offices on the main floor were "usable." The main floor classrooms were completed soon thereafter. Apparently "practically finished" was a far cry from completely finished, because more than a year later students and teachers, organized as the Collegedale Catchem Club, pledged to raise $25 each toward the $3,500 needed to complete the girls' dormitory. They solicited funds by writing letters.[29]

When the girls had moved into their new dormitory, some of the boys moved into the vacated girls' rooms in the Yellow House, but others were still living in tent houses. A





boys' dormitory was obviously the next most pressing need. Officers and pastors of the two constituent unions—and even the General Conference president—personally participated in this construction project as part of a ten-day "working bee." They put in the foundations, completed the basement, and erected half of the first story. As before, students labored in the building project both during and after the work bees. When work was suspended in February 1919 due to a lack of funds, a $17,000 contribution from the North American Division made completion possible.[30]

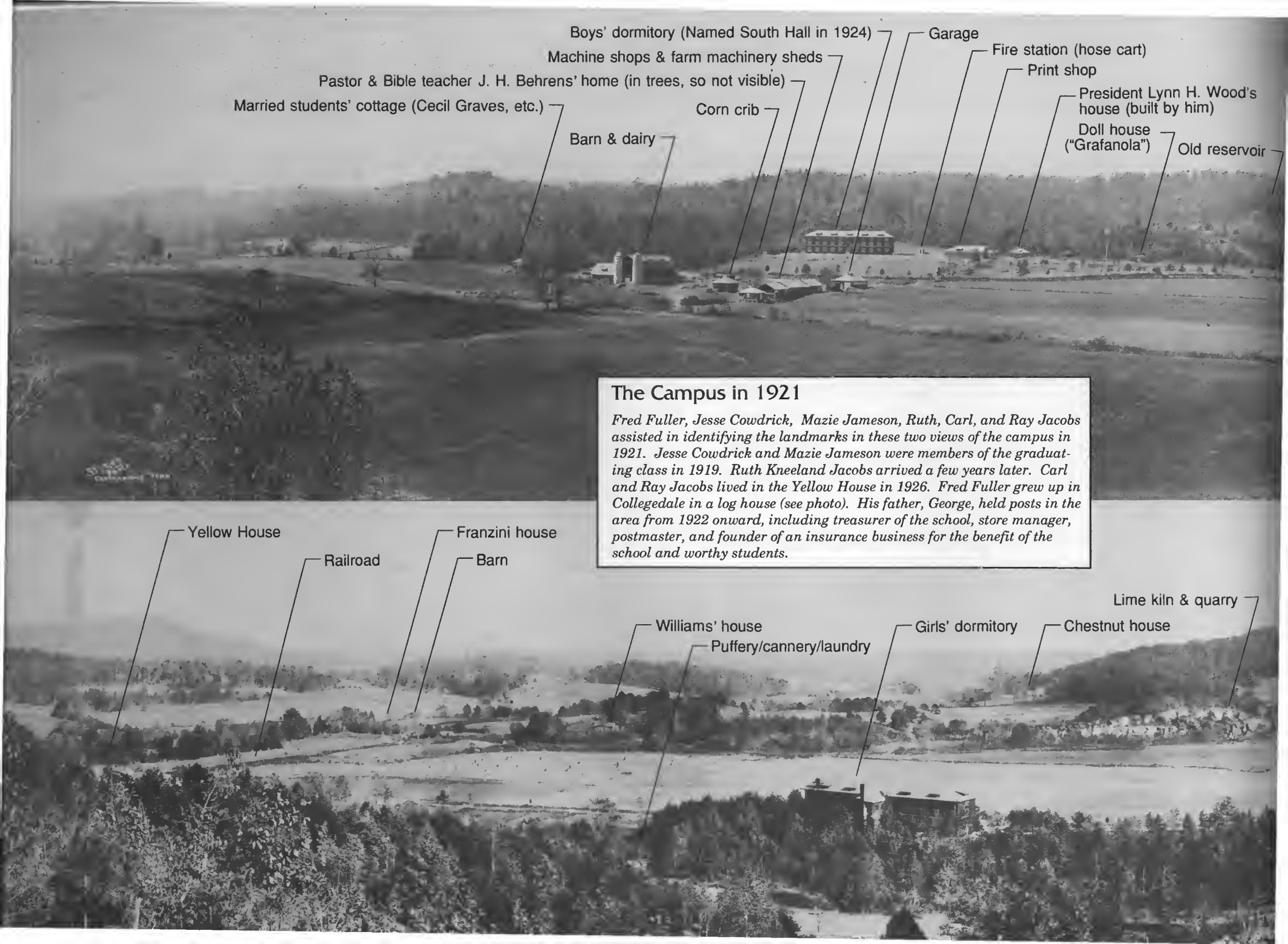
Like the girls, the boys moved into the dormitory before it was finished; like the girls, the boys lived on the upper stories. On the main floor were located classrooms and offices as well as the boys' parlor and chapel. By the end of September 1919 electricity had been connected and walls had been plastered. The college celebrated with a special dedication ceremony on November 2, 1919.[31]

With student housing cared for, the building of other needed facilities and the raising of necessary money occupied much time and energy for the next several years. Members of the constituent local and union conferences as well as the General Conference financed projects including a water system, several industrial and agricultural buildings, a dining hall, a normal (teacher-training) building, a number of faculty cottages, an enlarged laundry, and an administration building. At a second work bee, from October 28 to November 13, 1919, between thirty and forty union administrators and pastors—assisted by students—erected two barns and a blacksmith shop. The students and faculty solicited $5,000 for a heating plant, and in 1923 students ran another fund-raising campaign to finish the boys' chapel and to replace the "seats" of rough flooring strips with more suitable ones. Two years later The Better Men's Society of Southern Junior College raised nearly $1,000 to furnish their dormitory parlor. Southern Publishing Association donated $15,000 toward a print shop, and a donation by J. H. Caldwell enabled the school to install a telephone system in 1920. The faculty promoted campus beautification in 1919 by voting to purchase 1,000 gladiola bulbs.[32]

In 1924 the board voted to name the buildings. The women's and men's residence halls were called North Hall and South Hall respectively, the Yellow House became Welcome, (though "Yellow House" prevailed), the still-unfinished administration building was designated as College Hall (renamed Lynn Wood Hall in 1945), and the cottages were given names such as Fair View, Springside, Vinewood, Priscilla, Naomi, and Rest Haven, the president's house.[33]

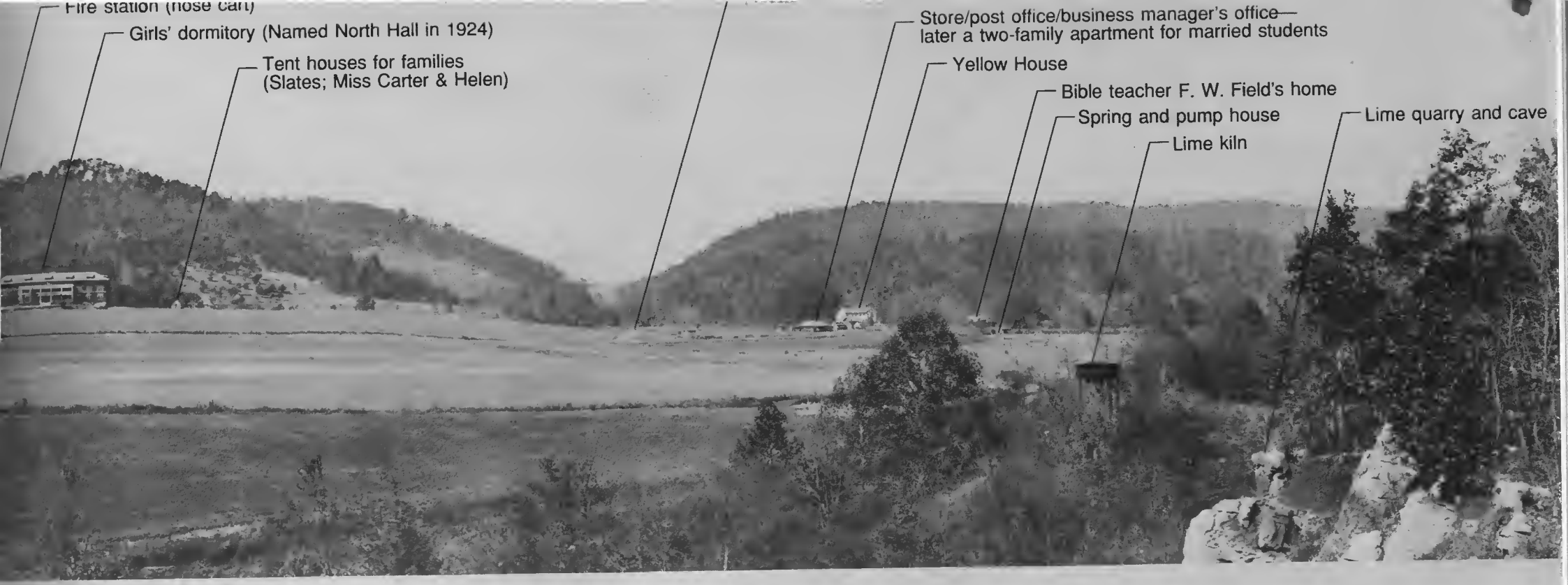
When school opened in September 1924, the $48,000 College Hall was pressed into

◀ *Top and middle photos: The administration building, later called Lynn Wood Hall, was constructed in 1924. Bottom photo: The beginnings of the barn.*



The Campus in 1921

Fred Fuller, Jesse Cowdrick, Mazie Jameson, Ruth, Carl, and Ray Jacobs assisted in identifying the landmarks in these two views of the campus in 1921. Jesse Cowdrick and Mazie Jameson were members of the graduating class in 1919. Ruth Kneeland Jacobs arrived a few years later. Carl and Ray Jacobs lived in the Yellow House in 1926. Fred Fuller grew up in Collegedale in a log house (see photo). His father, George, held posts in the area from 1922 onward, including treasurer of the school, store manager, postmaster, and founder of an insurance business for the benefit of the school and worthy students.


Fire station (hose cart)
Girls' dormitory (Named North Hall in 1924)
Tent houses for families
(Slates; Miss Carter & Helen)
Store/post office/business manager's office—
later a two-family apartment for married students
Yellow House
Bible teacher F. W. Field's home
Spring and pump house
Lime kiln
Lime quarry and cave

Garage/blacksmith
Corn crib
Ruskjer house
Boswell house
Print shop
George Fuller log house
Boys' dormitory
Chambers' house (In the '40s, home of farm and dairy manager
John B. Pierson, for whom Pierson Drive was named.)
Horse barn
Dunham (Vixie) house

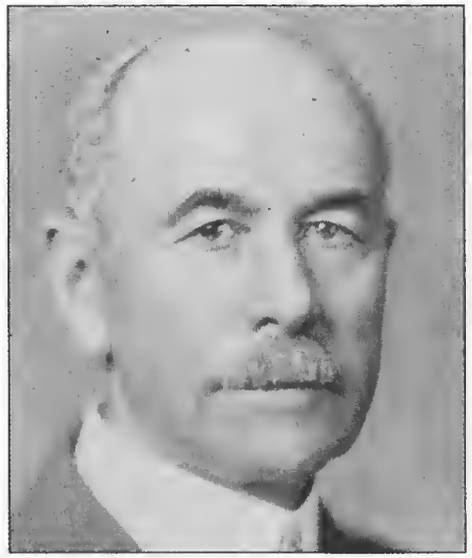
service, although it wasn't finished until after graduation the following spring. By January 1927 a writer in the *Advent Review and Sabbath Herald* was suggesting that SJC's buildings made it the denomination's "best-equipped" school.[34]

Developing A Faculty

During the time that SJC was building its basic campus, it was experiencing administrative instability. The presidency changed five times in eleven years. In June 1918, Thiel left Collegedale to teach English and biblical literature at Walla Walla College. His replacement, former STS principal Lynn Wood (1918-1922), had been actively involved in promoting SJC and raising money for developing the campus during the years when he was the education secretary of the Southern Union. Now, in addition to presidential duties, Wood taught woodworking, physics, and physics laboratory five periods a day. Besides that, he was at first given the responsibilities of business manager, treasurer, and editor of a fund-raising publication called *Faith*, and was expected to spend his summers soliciting money for the school. Wood also seems to have been the school's unofficial men's sex education teacher. Donald W. Hunter recalls that he "would call boys around him on the front steps of his little house . . . and talk to us about the things that boys needed to know because so many of us never got it at home." Wood accepted a call in 1922 to become president of Australasian Missionary College in Avondale, Australia. As a going-away present the faculty voted to give him the school library's valuable copies of the out-of-print Ellen White volumes, *Spiritual Gifts*.[35]

▲ *H. H. Hamilton, president, 1925-1927.*

Wood's successor was his predecessor: having replaced Leo Thiel, he was replaced, in turn, by Leo Thiel (1922-1925). When Thiel resigned to accept the presidency of Union College, his successor, H. H. Hamilton (1925-1927), a Tennessee native, transferred to SJC from Western Washington Academy in Auburn, where he had been principal and business manager for three years. Prior to that he had taught at Walla Walla College and Southwestern Junior College. Called to the presidency of Washington Missionary College in the middle of the 1926-27 school year, Hamilton was replaced by M. E. Cady (1927) of the General Conference Education Department.[36]



▲ *M. E. Cady, president, 1927.*

The author of several books, Cady had a rich background of denominational experience that included the presidencies of Healdsburg, Walla Walla, and Washington Missionary colleges.[37] With the end of Cady's interim presidency, SJC moved into a period of greater administrative stability. For the next decade, Southern would have only one president.

Instability was also evident below the administrative level those first eleven years at Collegedale. Only one of the veterans of 1916 was still at SJC in 1927: Frank W. Field. However, there was one other familiar name on the 1927 teaching roster: A. N. Atteberry, business manager, agriculture director and teacher, and mathematics teacher during the pioneer years at Collegedale, had returned in 1924 after a six-year absence to serve four more years as registrar, poultry director, and history professor. Several faculty members had tenures of only one or two years. But there were others who, although they hadn't been at Collegedale at the very beginning, had come soon after and stayed for six, eight, eleven, nineteen, and even thirty-five years.[38]

The teacher who remained on the faculty thirty-five years (1917-1952) was Maude I. Jones.[39] Born in Hernando, Mississippi, in 1872, Miss Jones graduated from a girls' preparatory school in Memphis and then from Mississippi State College for Women in 1894. A Latin and mathematics instructor for ten years on the high school and college levels,

before she accepted Adventism, she joined the staff at SJC in its second year at Collegedale, initially teaching algebra, geometry, Spanish, and Latin, but later teaching primarily English. In addition to teaching five classes a day, she shouldered responsibility for co-managing the library and editing the *Southern Union Worker*. Not content with doing only what she was asked, she also taught a weekly class in word etymology in the early 1920s.

Students and colleagues from four decades remember Maude Jones with respect and love for her personal concern for students and her wise counsel. They speak of the qualities of her teaching: thorough, knowledgeable, well prepared, engaging. She was particularly fond of teaching Biblical Literature, and even after her official retirement continued flawlessly to deliver annual chapel talks on the subject. Well versed in the English language, she held an unwavering high standard for others, expecting that every graduate leave with a command of the language and correcting in a gentle way every verbal miscue she heard.

Former students still picture her pacing back and forth across the classroom in her quiet, serious way. They think of her courtesy, her pronounced Southern accent, her fear of snakes and germs, her love for canaries, her reputed partiality to boys, her scrupulous honesty, her insatiable curiosity, and her decided opinions, such as her opposition to starting a cemetery in Collegedale. Then there was her hard-to-read handwriting. She didn't enjoy having students point this out, so they felt compelled to use stategy. One would say, "The light is glaring on the board. Could you please read question two aloud?" When she had read it, another student would say, "From here it's hard to see question three." The process would continue until she had orally read the entire assignment. Students still wonder whether she ever caught on.

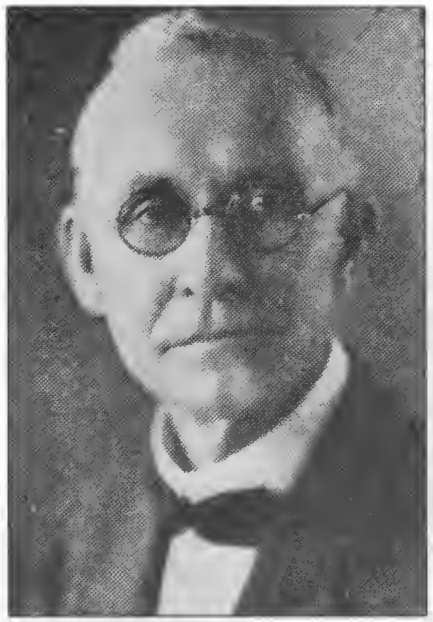
According to the *Southern Accent*, she played a major role in establishing SMC's reputation as a "School of Standards." Remembered as "definitely a Victorian lady," she held to strict propriety of behavior. When she lived in the women's dormitory, though not a dean, she felt it her duty to be present whenever couples were visiting in the parlor, and even after moving to the Normal Building, she similarly supervised the other unmarried teachers who lived there. Yet the *Southern Accent* called her "the favorite chaperone on the campus," and to some she was "a great matchmaker."

The esteem in which Maude Jones was held received institutional recognition in the renaming of the girls' dormitory after her in 1945. The following year former students presented her with a more tangible honor: the alumni association raised the money to build her a cottage (near the site of the present Miller Hall). Having lived in the women's

Maude Jones in 1920.

dormitory for most of her years in Collegedale and later renting a small apartment in the Normal Building, she at last had a home of her own.

The teacher from Collegedale's pioneer years who—next to Maude Jones—remained on the faculty the longest was Frank W. Field, an experienced evangelist, administrator, and teacher, who was approaching his fifty-third birthday when he became part of the faculty in 1916 and who was seventy-two years old before he completely retired. Born in 1863, in Waukesha County, Wisconsin, Field accepted Adventism at the age of nineteen. With various courses in religion, Greek, pastoral training, and astronomy, his teaching load was generally five classes a semester. In addition he managed the college beekeeping business, pastored the Collegedale SDA Church, conducted evangelistic meetings, and edited the union papers. During the summers, he was expected to paint buildings, teach summer school, and recruit students.[40]



▲ *Bible teacher Frank W. Field.*

▲ *Bible teacher J. H. Behrens.*

Field's personality was quite different from that of Elder J. H. Behrens, his colleague in the Bible department for more than half of his tenure at SJC. Whereas Field has been described as a "witty character" who wrote humorous little poems, Behrens was—as one student put it—so serious in his classes, especially when talking about eschatalogical prophecies, "that he almost scared the wits out of some of his students."[41]

Behrens came to Collegedale in 1920 after nearly three decades of denominational service. His initial responsibilities included chairmanship of the Bible department, supervising chapels, and teaching classes. For the 1922-23 school year his largest class, Daniel and Revelation, enrolled twenty-four students, but all his other classes ranged in size from three to seven. He conducted revival and evangelistic meetings and succeeded Field as Collegedale pastor.[42]

The early faculty members were not highly educated. Maude Jones was one of only four in 1923 with a bachelor's degree; only one had a master's degree. Sixteen of the teachers and industrial department heads had no degrees, but—the president said—twelve of those had received "special training in Bible, Normal, or industrial lines" which made "their services as valuable as the services of one who had finished a regular college course." Without doubt, they were dedicated and loyal and, although fairly conservative, they were also flexible, not immune from permitting student persuasion to change their minds. Twenty hours comprised the standard teaching load: a typical teacher taught five classes four days a week. Teachers were also expected to be involved in the school's industries, "having a warm interest in industrial work" and spending "some time working with the students each day."[43]

The Students

During the first eleven years at Collegedale, the size of the faculty, including industrial managers, doubled from 13 to 26, while the size of the student body, grades one through14, rose from 57 to 286 despite a steep decline in 1920-21 and 1921-22, the retrenchment years. During much of the period between 1916-1927, elementary and high school students comprised over 80 percent of the enrollment. In 1923 girls outnumbered boys by a ratio of more than 2:1 in the high school grades, while boys slightly outnumbered girls on the collegiate and elementary levels. That year, 21 percent of the students came from farming families, 18 percent from families of denominational employees, and nearly 12 percent from families in which the breadwinner was a merchant or salesman. Only about 2 percent of the students had physicians for parents, and 1 percent came from attorneys' homes.[44]

Three students graduated in the class of 1917: two young women finishing the high

SJC Graduates Step Into Leadership

Quite a few SJC graduates from this era entered denominational service; some ascended to positions of major responsibility. The class of 1924 alone produced four General Conference executives and a union conference president.[108] One of these was Leo Odom, who, with his bride Lela, '24, went directly from Collegedale to mission service in Puerto Rico. When Lela died two years later, Leo returned to the mainland. In 1929 he married Martha Montgomery, also '24, who was teaching Spanish at Washington Missionary College. The Odoms served a number of pastorates in the United States and mission appointments in Spain, Panama, and the Philippines. Leo worked as an editor for the Southern Publishing Association and later for the General Conference, producing the three-volume *Index to the Writings of Ellen G. White* and editing *The Israelite*. He authored thirty-seven books, the last one published in 1989. Like her husband, Mrs. Odom authored several books and worked in the Ellen G. White publications office of the General Conference.[109]

▲ *Leo and Martha Montgomery Odom*

The year after the Odoms graduated, two new students arrived on campus—Anna Ruth King from Spring City, Tennessee, and O. D. McKee from Talowah, Mississippi. Both worked their way through school: Ruth checking in the cafeteria, cleaning the kitchen, assisting the registrar, and clerking in the business office; and O. D. selling religious books, working in the college store, and doing janitorial work. They got together because of a box of candy mailed to another student who had withdrawn from school before the candy arrived at the campus post office. Two different relatives of the former student unknowingly offered the box of candy to two different people: O. D. McKee and Ruth King. O. D. was the first to claim it, and later when Ruth asked for the box she was told that he had already taken it.

▲ *O. D. and Ruth King McKee*

A few days later as she was practicing the piano in a room he was cleaning, she chided, "You got my box of candy." Thus began a friendship which led to marriage and then to a business partnership that created a company which eventually would become Greater Chattanooga's largest manufacturing employer.

To Ruth, SJC was "a little heaven on earth," and according to O. D. she was "the sweetheart of SJC." After two years of junior college, she began teaching in Seventh-day Adventist church schools. After O. D. completed the SJC collegiate program in 1928, he and Ruth were married. During the next few years while Ruth was employed in secretarial and teaching positions, O. D. worked for the Southern Publishing Company, for Pisgah Industrial Academy, and for Old Fort Sanitarium as—among other things—a baker. During the Great Depression O. D. became a snack cake salesman. When his supplier went out of business, he mortgaged his recently purchased truck to buy Jack's Cookie Company, a forerunner of McKee Foods Corporation. Both McKees contributed to the company's success: he specialized in sales and product development, she in production and personnel management. When Ruth McKee passed away on June 25, 1989, at the age of eighty-two, a *Chattanooga News-Free Press* editorial eulogized her thus: "She will be remembered as a lovely and conscientious lady who had sound priorities in her life and applied herself to them in ways that showered blessings on others."

school teaching training ("normal academic") course, and a young man completing the regular high school "academic" course. By 1925 the number of graduates was 36, of which 23 were high school students.[45]

Despite its small size and isolated location, the college was not immune from developments in the larger world, including war and pestilence. Europe already was at war when the Collegedale campus was being established, and after the United States became involved on April 6, 1917, the Selective Service System called three SJC students in its first draft. By June 1918 a dozen young men had left Collegedale to serve in the armed forces.[46]

As the war was drawing to a close, it was replaced by an even deadlier scourge—influenza. Twice as many people died in the influenza epidemic of 1918-1919 as had perished in the most horrible war the world had yet seen. Some eighty-five SJC students were stricken, but there were no fatalities. On more than one occasion a physician told faculty members, "You have two or three cases who will likely develop pneumonia before morning." On each of these occasions prayer was offered in behalf of the student in question, and in the morning the student was always better. Another wave of the epidemic hit Collegedale the following year; again there were no fatalities. Several of the students courageously volunteered to assist stricken families in the area.[47]

Meanwhile, other epidemics struck. Simultaneous with the first wave of influenza came smallpox. A few weeks after that, pneumonia brought on by measles took the life of one student. Measles returned to the campus four years later, afflicting eight or ten students. Other epidemics striking Collegedale during this period included pink eye, scarlet fever, and—most tragically—typhoid, which took the life of one young woman.[48]

Becoming Collegiate

Although the school was called Southern Junior College, only twelve grades were offered the first year on the Collegedale campus. Grade 13 was added in 1917, grade 14 in 1919. From the beginning SJC offered an alternate program for secondary students: the normal course for prospective teachers. By 1918 a third high school program was being offered: the Bible workers' course. In that same year SJC offered three collegiate-level programs: the college normal course, the ministerial course, and the regular junior college course.[49]

In addition to four academic subjects per semester, all students—high school and college—were required to take "drills" in such skills as spelling, penmanship, and reading. A drill in "sightsinging" was mandatory for everyone in 1919. The spelling program involved testing as well as drilling: in order to graduate a student was required to receive 85% on a spelling test. College students were also given drills in physiology, calisthenics, hydrotherapy, and "hygiene and sanitation."[50]

From 1919 to 1922 curricula had begun to proliferate: on the secondary level such programs as music, agriculture, and home economics; on the collegiate level, music and commercial. This trend was reversed in 1924 when the secondary normal, home economics, and agricultural programs were eliminated. But the trend toward a wide variety of specific vocational classes continued. By the 1926-27 school year these included three full years of woodwork, home economics, and sewing, two years of printing, two semesters of "Hydrotherapy, First Aid, and Practical Nursing," and one semester each of Elementary Agriculture, Gardening and Soils, Farm Crops and Machinery, and Animal Husbandry. Addressing a constituency meeting in 1921, Lynn Wood claimed, "In the woodwork class . . . I can tell more about boys and their character, and the way they will handle life's problems by the way they handle their tools, than I can by any amount of theoretical instruction." He added, "There is no work in the whole curriculum that will give a man more patience than woodwork."[51]

In 1920 the college administration contacted the United States Bureau of Education about the possibility of accreditation. With accreditation, SJC credits would be accepted by other institutions of higher learning. Higher education specialist George F. Zook, upon examining the school catalog, was concerned that SJC no longer required a foreign language and required only one year of mathematics. He was also concerned about the emphasis on religious and vocational subjects. But after discussing the matter with a Seventh-day Adventist colleague, he concluded that the school's work was "honestly done" and that those of its high school classes which coincided with university and college

▶

The students in hydrotherapy class learn to give massages to relieve pain and suffering. This is the treatment room with dressing booths, linen closet, bath, and spray. According to the 1927 annual, fifteen minutes in the bath causes a good perspiration. When the patient comes out, he or she is given a spray to close the pores and sometimes an alcohol rub.

entrance requirements should be given full credit, but that institutions requiring a foreign language or more mathematics for entrance should require students transferring from SJC to make up such courses. As for SJC's college-level classes, Zook suggested that "a college or university could afford to recognize" everything "at its full value, with perhaps the exception of (1) Daniel and Revelation, (2) Epistles, and (3) Printing."[52]

The Bureau also asked Dr. Harry Clark from the University of Tennessee to make a report. Classes were not in session the day Dr. Clark made his visit, but he did inspect the campus. He was dismayed at the school's equipment shortage, estimating that SJC had only about $500 worth of chemistry equipment, a similar amount of physics equipment, and a library of only about 3,000 books. Also disconcerting was the low number of college, as opposed to high school, students. Could a school really be serious about applying for college accreditation when it had only twelve college-level students? Besides, he didn't like what he heard about the business department. He reported that "the work in commerce did not appear to be up to standard." But, in Dr. Clark's opinion, the school had at least three things going for it: a good student attitude, a work-study program akin to that at Berea College, and teachers who "were not overworked."[53] By "not overworked" he was probably referring to the teacher-student ratio.

In spite of the negative aspects of Zook's and Clark's reports, J. S. Abel, acting commissioner of the Bureau of Education, stated his opinion that SJC could "properly be accredited." In November 1921 the executive committee of the school board voted to ask Wood to look into obtaining accreditation with the University of Tennessee. When Peabody College in Nashville asked Zook whether he thought George Peabody should accept credits from Southern Junior College, Zook suggested that Peabody "accredit people from this institution in particular courses" but he thought it would be impossible to give a year's college credit for a year's work done at Collegedale: "It would seem that the deficiencies in foreign language and mathematics, together with the stress laid on religious and vocational subjects, would make it impossible for them to do the equivalent of a year's work at George Peabody in the same amount of time at Ooltewah."[54]

Unaware of George Zook's negative opinion, John C. Thompson, Southern Union Conference educational secretary and a member of the SJC board, wrote to him requesting the Bureau of Education to list Southern

▲ *Gathering hay in the college valley, 1925.*

Junior College in its directory of higher-education institutions. Zook replied that SJC did not seem to be qualified for such listing because it did not have "at least twenty regular students in collegiate standing" and because its students did not "do at least two years of the usual college work." Zook hastened to add that, in rejecting a school for the directory, the Bureau was not intending to reflect on its work, but was merely following "some consistent practice in line with what [was] done by the chief accrediting agencies." Thompson also contacted the Southern Association but was informed that so far it had "never undertaken" to rate junior colleges.[55]

Meanwhile Wood, following the executive committee's instructions, had contacted the University of Tennessee. In reply, the university had asked for a copy of the SJC catalog and some other information. After hearing Wood read the relevant correspondence, the faculty voted to supply the material requested, but to table any further consideration of the subject pending contact with the General Conference education department. The board voted in March 1922 to leave the question of pursuing accreditation to the college president and the two educational secretaries to work out with the help of the General Conference education department.[56]

But by this time Wood was in no mood to work anything out. Zook's letters seem to have convinced him that accreditation was an unmitigated evil. Two days earlier, addressing a constituency meeting, he had expressed alarm at what he considered an unenlightened demand by parents that SJC's classes "receive credit in the worldly institutions." He was especially concerned about those parents, apparently unaware of the institution's "tremendous responsibility," who were questioning whether their children should take Bible classes because the credits might not be transferable. Even worse, although the eternal salvation of their sons and daughters was at stake, some Adventist parents "calmly" sent them to public schools because they might have to make a small sacrifice to send them to Adventist schools. "If we are going to save our young people, we must educate them in our schools, regardless of the cost," he urged, implying that if Seventh-day Adventist students received all of their education in Seventh-day Adventist schools, there would be no need for transferable credit.[57]

Wood wasn't alone. A number of Seventh-day Adventist educational leaders feared that accreditation would limit the freedom of denominational colleges to accomplish their spiritual mission. Addressing the SJC faculty, former Southern Industrial School principal C. W. Irwin, who had been the president of Avondale College and Pacific Union College since leaving Graysville and was now an associate secretary of the General Conference education department, attacked the twin evils of hiring teachers on the basis of their degrees and of seeking accreditation with state institutions. Teachers should be selected on the basis of their personal qualifications, he said, regardless of whether or not they have a certain degree. "Our schools should be distinctive because they have a special work to do," Irwin urged. "The schools that are not required to obtain recognition should not seek for it."[58]

But denominational colleges, driven primarily by the requirement that medical students study two years at an accredited college before undertaking their professional studies, were already beginning to seek and receive accreditation from state institutions and regional accrediting bodies. In order to avoid the heavy financial requirements for senior college accreditation, some SDA senior colleges registered with regional accrediting bodies as junior colleges. By 1928 three Adventist colleges had received some kind of accreditation.[59]

In the meantime on campus, student life was dominated by routine, but routine spiced with periodic variation. Students were awakened by a rising bell at 5:30. On school days four hours were devoted to industrial labor, and about the same amount of time was scheduled for classes and daytime study periods. For several years classes were held from Sunday through Thursday, although during the Wood administration the school week was shortened to four days so that students could use one day a week for house-to-house witnessing. After a year this schedule was abandoned for one in which college students went to classes four mornings a week and academy students attended five afternoons a week. Sunday classes were discontinued and a Monday through Friday schedule instituted in 1923.[60]

The faculty continued to wrestle with the problem of unexcused absences and tardinesses. It finally decided in 1918 to distinguish between the two offenses by having three tardies count as an absence, and the following year decided to mark students absent when they were more than fifteen minutes late. Penalties included ten hours of free labor and a 1% grade reduction for each absence. In addition, for each unexcused absence, the students were required to attend supervised study hall during entertainment programs and were denied all social privileges until they had endured enough extra study

hall to compensate for all their absences. Additional penalties were imposed on students leaving early for vacation or coming back late after vacation. When the total number of absences came to 15 percent of the class sessions, automatic failure resulted, whether or not the absences were excused.[61]

"School Of Standards"

Describing Mrs. I. D. Richardson, the preceptress (dean of women) from 1922-1924, Jeanetta Hardin wrote, "She was tall, slender, and very dignified with piercing blue eyes, and a wealth of fluffy, silver-grey hair. Her most distinguishing mark was a tape measure around her neck. Twelve inches was the highest peak that skirts could reach on girls over sixteen." Recalls Masie Jameson, "The way we had to dress was just ridiculous—long skirts and long sleeves. The sleeves had to cover our elbows." However, she adds that the students didn't resent the strict rules: "It didn't seem to make us angry or anything like that." On the contrary, many alumni of that period state that one of the positive things about Southern Junior College was that it had rules and lived up to them. Parents trusted the faculty to be "true fathers and mothers to their children," Hamilton told the teachers. SJC took its surrogate parental responsibility very seriously, and during the Wood administration began to advertise itself as "The School of Standards."[62]

How the young men dressed wasn't a matter of much concern for the faculty. It did ask that they wear shirts when outside of their dormitory rooms, and one former student says that "at one time no male student could go into the dining room without wearing a coat." But, on the whole, little was said about how the boys dressed.[63]

▲ *A school picnic around 1918: food is served from the wagon and several have parasols up as they wait in line.*

The question of dress for the young women was a different matter. A vocal element of the constituency was shocked by the shorter skirts that became fashionable in the 1920s. The obsession with stemming this worldly tide hit the Collegedale campus at 3:00 Monday afternoon, January 24, 1921, when Lynn Wood read a letter from a constituent conference president stating that "because of the worldly spirit that is creeping into the school, manifested in the way in which the girls are dressing," a woman who had been making financial contributions to the school had "decided not to give any more." The minister was urging that "something be done" to change the situation on the campus.[64] Concerned that graduates rightly represent Adventism by the way they dressed, the faculty decided to act.

The 1921-22 calendar states, "Extreme styles of hair, dress, the wearing of jewelry, French heels and thin hosiery, extremely thin waists [blouses], short or narrow skirts, low necks, and sleeves not covering the elbows, are contrary to the principles of the school." With just three modifications, that sentence continued to appear in the school bulletin for more than a decade. By the summer of 1926 "narrow heels or those more than one and one-half inches high" was substituted for "French heels"; "thin hosiery" was expanded to read

"thin or conspicuous hosiery"; and sleeves were permitted to stop at "the inside bend of the elbows" instead of covering them. In addition, girls were asked not to wear lipstick, rouge, or eyebrow pencil. Although mixed swimming was not permitted, opaque stockings had to be worn when swimming. One member of the dress committee wanted a regulation mandating that girls wear heavy underwear in the winter, but that proposal was rejected as "out of the jurisdiction of the committee." Southern's dress code didn't apply only to adolescents. Anticipating the arrival of church school teachers who would be attending summer school that year, a faculty member suggested sending each of them a copy of the school's dress policies.[65]

Even more vexing than the dress question was the subject of relations between young men and women. Believing that at least some parents didn't want their sons and daughters even thinking about courtship and marriage, the faculty tried to segregate the sexes as much as was possible in a coeducational school. A definite line delineated that part of the campus where boys could walk from the part where girls could walk. Separate paths were designated for boys and girls going to and from the basket factory, and different days of the week were stipulated not only for using the swimming hole but also for trips to Ooltewah. When the faculty discussed the possibility of establishing a literary society, it voted to have separate meetings for boys and girls. Even in the area of "soul-winning work" the faculty believed that "boys should confine their efforts to work among boys."[66]

Coupling off at games, picnics, and other recreational activities, escorting a member of the opposite sex to or from a picnic or school program, and standing or "strolling about the campus or elsewhere" with a member of the opposite sex were forbidden, as was the writing of notes and letters, "sentimentalism, flirtation, and conspicuous courtship." Young men "of mature age" were allowed to visit with young women for a maximum of 1 1/2 hours only once a month on Thursday nights, and then only if both of them had earned at least 80% in each of their subjects and had parental approval and "permission from the preceptress."[67]

When several faculty members observed one particular couple conversing in the halls and elsewhere in the administration building, the president agreed to talk to each of the two separately, informing them that they "must stop visiting in the school building." Various other students had their report-card deportment grades reduced for talking to members of the opposite sex in the halls or in the chapel. A boy who three times met with a girl during the supper hour at various places on the campus, including the lime kilns, was given a letter of censure. Another boy was asked to withdraw from school for kissing a girl and writing her notes. And a man who applied for a position teaching science was rejected simply because he was single. The executive committee feared the

▲ *The Southern Junior College Chorus in 1927: "We are trying to meet the urgent and growing demand that the young men and women who enter our denominational work shall have some training in musical lines and thus be able to use their voices effectively in the blessed evangelism of song," reported the 1927 annual.*

▲ *The String Orchestra in 1927, led by Malvina Zachary, instructor of violin.*

possibility of a "social relationship between him and other members of the faculty," which would "make it hard for the proper discipline to be carried out."[68]

In addition to the dress code and rules concerning boy-girl relations, SJC had regulations regarding leaving the school grounds, using automobiles, bringing various other items to school, living in the dormitory, and observing the Sabbath. Students were allowed, by permission only, to go to Chattanooga once every two months and to Ooltewah once a month. Visiting a store adjacent to the campus was considered the same as going to Ooltewah. A young lady who went to Ooltewah after being denied permission was suspended for three days and given the choice of working "full time without remuneration" or remaining in her room for the three days. Several other students who left school grounds without permission—and who didn't return until 3:00 in the morning—were expelled.[69]

Since the school barred anyone who used alcohol, tobacco, or playing cards, one would not expect to find these products on the campus. In addition, students were asked not to bring automobiles, flesh meats, chafing dishes, electric grills, electric curlers, irons, firearms, radios, phonographs, "objectionable literature," or athletic equipment. "The promiscuous use of cameras" was discouraged. Students who, because of special circumstances, were permitted to drive automobiles in order to come to Collegedale were not permitted to operate them while here "except by request of the school, unless permission is granted by the office twenty-four hours previous to use." Students not living with their parents or legal guardians were required to live in the dormitories unless they had written permission from the faculty to live elsewhere, namely with "very near relatives." Regulations regarding Sabbath observance were as follows:

> Students are expected to deport themselves in such a way on the Sabbath as will be in harmony with the day and to attend Sabbath school and public worship. In the case of necessary absence the student's time should be spent in his own room. Students are not expected to make or receive calls on the Sabbath, or to spend the Sabbath away from the school, unless it be, with permission, to visit at the homes of near relatives, teachers, or conference workers.[70]

The school tried to discourage from attending those who would be dissatisfied with such rules. The calendar warned, "Giddy, frivolous boys and girls are out of place here." Applicants had to pledge to observe the school rules, answer such questions as "Are you enjoying a Christian experience?" and "furnish testimonials" from a church elder, a conference official, and a layman.[71]

Student Activities

Was it possible for students to find any enjoyment at an institution that so closely regulated their lives? What did the students do for recreation those early years at Collegedale? Not much, according to one student from the late 1920s. "All we did was work, eat, sleep, and

study." But an earlier student, Masie Jameson, "really enjoyed" attending SJC. "We just had a good time," she says.[72]

What did the students find enjoyable at Collegedale? "The one thing that really thrilled me was the band," recalls Ray Jacobs. "I played the slide trombone." Jacobs says he still loves one of the pieces he played with the band, the "Poet and Peasant Overture." And he recalls with pleasure being a member of a small group which played at several churches and at such places as the Chattanooga fire station. Other campus musical organizations included the orchestra and chorus. Besides performing on campus, they were occasionally asked to play for a local high school graduation or perform on WDOD, a Chattanooga radio station.[73]

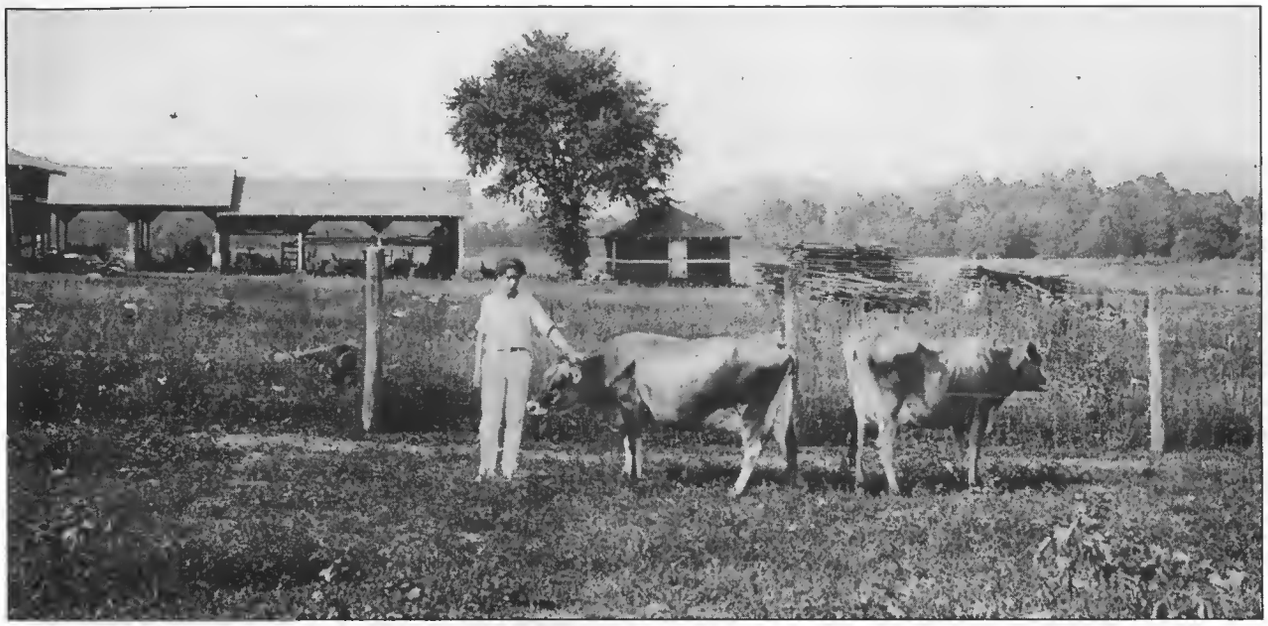
◀ *Acting out an "Old Fashioned School" at the 1920 Boys' Reception.*

School publications provided another creative outlet, beginning with the 1922-23 school year. Prior to that—except for a 1920 periodical that died after one issue—school publications had been faculty-edited vehicles for public relations, fund-raising, and recruitment. During the early 1920s requests for a school paper and an annual were denied. When the journalism class had asked permission to start a four-page local paper, the faculty, feeling that such an undertaking might be too expensive, suggested that the class might occasionally edit one of the union papers instead or produce a "dummy issue" of a denominational publication. When the senior class of 1922 requested permission to have an annual, the faculty responded negatively, considering such an undertaking too time-consuming and expensive. "It would be difficult, if not impossible, for [you] to secure enough advertising to make it pay," Wood told the seniors. They should spend the time that they would put into producing it into completing their school work. He added further that annuals didn't "increase the desire to engage in soul-winning."[74]

But, with Thiel's return to the president's office, the faculty changed its mind. Although some still thought that having school annuals was "a worldly custom" that SJC should not follow, the majority of the faculty and the board voted to fund "the production of an annual, provided that in content and make-up it conform to high Christian ideals." Three years later the students launched a monthly periodical. Confusingly, both the annual and the monthly were called *The Southland*.[75]

Collegedale's first student association was a short-lived organization called the Catchem

▲ *The physical culture class in 1926 begins a race in front of the gas station/garage.*



▲ *Taking care of the dairy cows in 1926.*

Club. Fund-raising seems to have been its primary activity. Its successor, the Sojuconians, was organized at the suggestion of the school board, who saw it as a vehicle for promoting increased enrollment. The Sojuconians not only accepted the challenge of recruiting students and raising money for school projects, it also provided leadership training for future denominational administrators like Jere Smith, who became the president of the Lake Union Conference.[76]

The women's club was called Joshi Jotatsu Kai, a Japanese name meaning "Ladies' Improvement Society." Meeting once a week at the time usually scheduled for evening worship, the club's leaders were serious about self-improvement, designing strategies to help the young women develop better social graces and healthier lifestyles. Less imaginatively, the men's club was called the Better Men's Society. Other campus organizations included a literary society and a poets' club, but the faculty rejected as unchristian the idea of a debating society.[77]

Various religious organizations also gave the students opportunities to develop leadership skills: the church, the Sabbath School, the Missionary Volunteer Society, and "bands"—prayer bands, several foreign mission bands, a colporteurs' band, a ministerial band, a Bible workers' band, and others. After the 1924-25 school year, when one student was president of both the Sojuconians and the Better Men's Society, and another—a future General Conference executive—was both senior class president and the leader of one of the mission bands, the faculty voted that no student should hold more than one Sabbath School, church, or student organization office at a time.[78]

The big night for recreation during the early 1920s was Thursday, but after the school switched from a Sunday through Thursday class schedule to a Monday through Friday program, Saturday night became recreation night. For programs taking place in the school auditorium, young men and women sat on separate sides of the aisle. In the early 1920s the faculty believed that social events shouldn't be "merely to entertain [but] should be educational as well."[79]

The first school year at Collegedale there wasn't much recreation, educational or otherwise. Since the school year had started late, making up lost time was of primary importance, so most Saturday nights were spent preparing for Monday's classes. On one Saturday night in December, however, the students played charades and some other games and competed in a geography contest. Also one Sunday night in March they enjoyed listening to a borrowed Victrola.[80]

Social activities livened up considerably in the following years. Guests and faculty members entertained students with illustrated lectures on such topics as Yellowstone, Alaska, the Holy Land, and the South Sea Islands. Sometimes the students themselves provided the entertainment. Besides performances by the school's musical organizations, there were programs such as the February patriotic extravaganza featuring two student speeches about the life and work of Abraham Lincoln as well as band music and a flag drill. On another occasion, students and teachers left the campus to hear the John Philip Sousa Band perform in Chattanooga. Sometimes

recreation took place outdoors: games on the lawn, hayrides, moonlight walks, cave explorations, and marshmallow roasts. Lively and intricate marches were another type of evening recreation.[81]

On special occasions students enjoyed daytime recreational activities. Sometimes these involved only one certain group, as when the farm boys had a swimming outing to McCallie Lake, or when the senior class picnicked on Signal Mountain, or the religious clubs sponsored a mountain-top breakfast and prayer service. Sometimes activities included the whole school body, such as the annual spring picnic, the beautiful March day when president Thiel surprised students by cutting the school day short for a baseball game and a hike up Grindstone Mountain, or special school clean-up days when the students worked in the morning and had a picnic meal and hike in the afternoon.[82] Most frequently, however, all-school daytime recreational activities came on a holiday, especially Thanksgiving.

Since it wasn't practical for students to go home for the one-day Thanksgiving holiday, the day was generally devoted to a combination of manual labor in the morning and fun in the afternoon, although one time at least the recreation began right after the 7:30 a.m. chapel service. Observing the first Thanksgiving at Collegedale, students played such active games as three deep, dare base, and drop the handkerchief. That evening they competed in a spelldown and attended a musical program.[83]

The faculty also attempted to make the Fourth of July a special day for students working at the college during the summer. For Collegedale's first July 4, the students worked until 11:00 in the morning, after which they had a picnic in the woods, followed

▲ *Gas anyone? The price is right!*

by an afternoon of games and an evening of Victrola music, piano selections, and recitations. In 1923 the usual half-day July 4 picnic expanded into an all-day picnic featuring games and ice cream in a grove near Apison to which the students had walked.[84]

But the school did not celebrate New Year's Day or Halloween. In 1922 the faculty rejected a student request to suspend classes for New Year's Day, and some students who quietly celebrated New Year's Eve with a midnight snack were suspended, presumably because they stayed up so late. Some other students had their deportment grades docked for Halloween pranks and for appearing in the dining room on Halloween "dressed up in a grotesque manner."[85]

Those July 4 baseball games would not have been tolerated during the early 1920s. During the Wood administration the faculty had a decidedly negative attitude toward baseball. Believing that some of the students may have been spending too much time playing baseball and consequently neglecting their responsibilities, the faculty voted in 1919 to consider "discontinuing the game as a regular sport." In February 1920 it voted to permit two baseball games during the remainder of the school year, provided "that no game of 'catch' be engaged in." In 1921 students were permitted a few baseball games on the condition that everyone involved have satisfactory grades, their mandatory free labor up to date, no unexcused class or worship absences for the month, and that there be "no catching or practicing between games." But then something happened which caused the faculty to reverse itself: a few boys played an unauthorized game with an Ooltewah team. This convinced some of the teachers that they personally had done wrong by "encouraging ball playing," and the faculty as a whole confessed its corporate guilt for "lowering the standard" by "allowing the students to play ball" and placed itself firmly on record as not favoring ball games in the future. The following year the faculty reaffirmed its position that ball games were "not for the best interests of the students, especially from a spiritual standpoint." But baseball at Collegedale was rescued the next year by some of Ellen White's writings to which the students appealed in requesting that it be permitted at least for

On Sabbath, May 19, 1917, fifteen young people of the Southern Junior College were baptized. It was the first time that this ordinance has been celebrated since school started. As a result of definite personal work on the part of students and teachers, a very good spirit had come into the school, and baptism was the natural sequence. Elder Branson (president of the Southeastern Union) was with us Friday and Sabbath and took charge of the vesper service and also the preaching service. . . . Special meetings were held with the candidates Friday evening and Sabbath, and it was decided to hold the baptismal service at three o'clock in the afternoon. Promptly at three o'clock the students and teachers assembled in the chapel and went from there to the creek that is north of the farm where there is an excellent place for baptizing. Elder Field, the Bible teacher, performed the sacred rite. The young people who were baptized are as follows: Misses Marie Worrell (in the water), Mangham, La.; Ruth Johnston, Birmingham, Ala.; Gwendolyn Widger, Hartfold, Ky.; Lettie Coble, Graysville, Tenn.; Hazle Lee Kelley, Anniston, Ala.; Ruth Hale, Macon, Ga.; Sadie Rogers, Gilbertown, Ala.; Messrs. Edward Bumby, Orlando, Fla.; Hugh Moomaugh, Asheville, N.C.; James Ennis, Jacksonville, Fla.; V. B. Highsmith, Boston, Ga.; Fred Kalar, Jackson, Miss.; Richard Bumby, Orlando, Fla.; Floren Carr, Trezevant, Tenn.; F. L. Adams, Collegedale.

– Reprinted from Field Tidings, May 30, 1917

picnics. The faculty set up a committee to study the issue, bound by three preconditions: that permission for one game not be considered a precedent for any other holiday; that if baseball be permitted on picnic days, there be no playing of "catch" between times; and that "we as a faculty disapprove of organized baseball in the school," even if the games were to be held as infrequently as once a month. After that, an occasional baseball game was permitted.[86]

Spiritual Dimension

The disquietude that baseball might be spiritually detrimental illustrates a basic fact about the Southern Junior College faculty members. Whatever they did, wisely or unwisely, emanated from a profound concern for the students' spiritual well-being. Seeking divine guidance, during the Wood administration they set aside the first hour of each faculty meeting for prayer. To encourage students to develop a personal religious experience, faculty members used their own money to purchase yearly devotional guides for each student. They visited students in their dormitory rooms and prayed with them. They took as a special challenge leading to Christ those who had not publicly professed their faith in Him. Year after year, baptisms gave external evidence that these attempts to touch the students' hearts had been—at least to some extent—successful.[87]

The Collegedale Seventh-day Adventist Church was organized with a charter membership of 50 in December 1916 with Elder Field as pastor. Services were first held in the Yellow House, then in the commissary, the girls' dormitory, and the boys' dormitory. When the administration building was completed, its chapel became the congregation's place of worship. A Sabbath School had been organized the first weekend after the first potential student had arrived. By March 1923 Collegedale's Sabbath School membership had grown to 181, and by November 1924 to 275. An orchestra was a regular feature of the Sabbath School during 1926-27. Even though most of its members were cash-poor students, records show that the Collegedale Sabbath School took seriously its mission offering goals.[88]

Attendance at Sabbath School and church was required. Every student from the sixth grade up, whether or not living in the dormitory, had to sign a weekly "religious service record, certifying the service he [had] attended." In addition, students were expected to attend morning worship, chapel, and evening worship every day. To enforce attendance at morning worship, which was held at 5:40 during the summer of 1921, the faculty ruled that no student be served breakfast unless he had attended worship. Morning worship was required even on days when students had no classes—including Saturdays. On Friday evenings worships were held a few minutes before sundown, followed by vespers at 7:30. The Friday night vespers, a popular favorite, were followed by student testimonies and then by prayers. Students were also expected to attend Young People's Missionary Volunteer Society meetings on Saturday afternoons. As if these were not enough religious services, the senior class of 1921 for their class-day program substituted a mission skit instead of the traditional class wills and prophecies. It included a student-composed class song which said, in part,

> Love for souls
> shall spur us onward
> Led by God's own loving
> hand,
> Till when he come he
> shall find us
> Serving him in every
> land.[89]

To help the students take an inventory of their Christian experience, Wood designed a folder. A copy, given to each student in chapel, listed ten areas of the Christian life (such as one's "prayer life"), ten steps toward achieving perfection in each area, and well-thought-out test questions to let the student know what percentage of success he was having at any given time. Each week the students were to put a sheet of tissue paper over the chart and graph out their current Christian life.[90]

One special chapel service in 1925 included a bonfire. Students singing "Onward Christian Soldiers" marched from the chapel to the fire and watched the burning of objectionable books, music, and other articles "that they had voluntarily surrendered to the deans and registrar." Among the books burned were those that a committee of three had removed from the college library. Other special chapels included the weeks of prayer. After conducting one such week of religious emphasis, J. T. Boettcher reported, "I have never been present at any other meeting where the gentle influence of God's spirit was so manifestly shown as here."[91]

Like their predecessors at Southern Training School, SJC students were actively engaged both in spreading the Adventist

message and in Christian service. Much of this work was carried on by ministerial students. Donald Hunter recalls that he and his ministerial classmates all held evangelistic meetings and all pastored local churches. He and Frank Ashlock conducted the first Seventh-day Adventist meetings ever held in Apison. In 1927 the ministerial training class held meetings in Cohutta, Georgia, with average attendance between forty and fifty. Other students gave Bible studies, distributed Adventist literature, and assisted the sick and needy. On a typical summer in the 1920s approximately forty students spread the Adventist message and earned their educational expenses simultaneously by selling SDA books. Students also promoted the mission of the church through Harvest Ingathering, an annual solicitation campaign which raised funds for the denomination's charitable work. Beginning in October and continuing through December, they solicited neighboring communities as well as farther away places in Tennessee, Alabama, and Georgia, raising more than $2,000 a year. During the 1920 campaign, classes operated only four days a week with the fifth day devoted to Ingathering. During 1921 and 1922 some students were gone from the campus for ten days or more at a time. Another charitable cause for which students raised money was "for the relief of the suffering Armenian children." And in 1922 the senior class voted to price (but not to purchase) class pins, donating the money to a Russian relief fund instead.[92]

Students also participated in a campaign to reduce the school's indebtedness. Despite the no-debt policy the board had adopted at the time of the move to Collegedale, SJC operated at times with a deficit so serious that it threatened the very existence of the college. To help solve SJC's problem and similar ones elsewhere, General Conference officials urged Adventist institutions to reduce their debts by encouraging each constituent layman to sell one copy and each denominational employee to sell two copies of *Christ's Object Lessons*. SJC students and teachers sold thousands of these books in 1917 and 1925, and hundreds in 1926. In 1918 they substituted *World in Perplexity* for *Christ's Object Lessons*, and in 1927 they used *The Return of Jesus* by Carlyle B. Haynes. In 1925 school was dismissed for a day so that students and teachers could sell books.[93]

Financial Crises

Southern Junior College operated at a loss every school year from 1916 to 1926 except for one year: 1919-20. The gap between income and outgo became a crisis on November 17, 1920, when the board faced over $34,000 in obligations due by January 10, with no idea where to get $21,000 of that amount. Reluctantly, it voted to borrow the money in order to save the school's credit. Then, after listening to some of its members express the belief that by this vote they had violated their no-debt pledge and betrayed the confidence the General Conference officials had placed in them, the board voted that anyone violating the no-debt policy in the future would face the "supreme punishment." But this balanced-budget declaration was no panacea: it couldn't prevent circumstances that were beyond the administrators' control. The board recognized that thirty-five more students were needed to cover the deficit but, despite a massive campaign to recruit additional students, enrollment declined precipitously the following school year.[94]

Now the school faced a crisis that dwarfed even that of 1920, and it appeared that the only option was to close the school. Anticipating a large deficit, the board had already cut the size of the faculty to what it considered the very lowest point. And then as it became clear that this wouldn't suffice, it had terminated more faculty members. But even that wasn't enough. By October 6 the deficit was looming much larger than previously estimated: budgeted expenses were more than 2 1/2 times the school's "earning power." Even with the various conference and General Conference subsidies, anticipated to be $12,754, the deficit would be more than 100 percent of the school's non-subsidy income. The board's executive committee voted to call a faculty meeting in which to present the urgency of the situation and to ask the teachers for advice "as to what measures might be taken to reduce the remaining deficit."[95]

Two faculty meetings were held: at the first, several teachers agreed to teach extra classes; at the second, board president W. H. Heckman explained the situation, and president Wood called for additional sacrifices to encourage the board members as they approached the General Conference for additional assistance. Taking the first step, Wood volunteered to have his wages reduced to those of any department head. "Whatever you feel you can live on, then I will try to make my wants match that," he proposed. "I would be glad to hear from the rest as to what they can do." Contrary to legend, it was not Maude Jones, but Elder Behrens, who responded first: "If you will furnish us a place to live in the dormitory and our board in the dining hall, and our laundry, that's all we will ask." Next, business manager J. R. Kennedy said that although he had given up a salary

four or five times his present one to work for Southern, he would be willing to give the school and its students probably 90 percent of his salary. Preceptor H. A. Johnston, one of those slated for termination, said that if no one agreed to take over the dormitory he "would feel it a privilege to live on half pay." At this point Maude Jones volunteered to "make the same proposition that Elder Behrens did." Then Mrs. W. E. Bailey, the wife of the basket factory manager (apparently not a school employee herself), volunteered to give her time to SJC. Four other faculty members offered to live on half salary, one agreed to accept termination, and various others either made specific concessions or promised to do their part. The two faculty members who actually forfeited the largest amount, both in terms of dollars and as a percentage of their salaries, were J. R. Kennedy and Maude Jones. The school survived, but for the rest of the decade its future was clouded in uncertainty.[96]

▲ *The Christian Salesmanship class from 1927. The students in this class, who were training to be colporteurs, met together once a week at 4:30 a.m. on Tuesdays. "They have found that the wonderful principles of Christian Salesmanship can be more readily mastered in the early hours when the mind is fresh, and are taking advantage of this to prepare for the stern duties of life." [From the 1927 annual.]*

How had it allowed itself to be placed in such a precarious position? What were the reasons for its deficits? Wood explained that the crisis had been precipitated by the enrollment decline, a result of the South's financial depression which, according to the board, was due to a lowered demand for such Southern staples as cotton, rice, and peanuts. The young, fragile institution was ill prepared for such drastic enrollment swings. But there were additional reasons for its financial problems. One was its money-losing industries, especially the farm and the basket factory. Farm and garden losses alone accounted for about 75 percent of the 1919-20 deficit and for more than 100 percent of the 1920-21 net operating loss. About 63 percent of the net operating loss of 1922-23 was due to the basket factory's failure to pay its own way. But without the work opportunities these industries provided, many students would have been unable to attend Southern Junior College.[97]

Another significant contributor to the school's financial difficulties was its collections problem. According to business manager A. N. Atteberry, a major reason for the 1916-17 operating loss was the large sum of money which the board charged off to "lost accounts." Overdue accounts were, according to President Thiel, an even greater burden the following school year. Finally, SJC undertook an intensive collection campaign in 1920 because of the "large increase in student accounts receivable." A related problem was the failure of some people to honor financial pledges made during a school fund-raising campaign. Unhappy over the necessity of asking students to withdraw from school because they were behind on their bills, school administrators attempted to prevent such debts by requiring potential students either to make a cash deposit or to earn a labor credit equivalent to one-sixth of his or her anticipated expenses and to maintain that balance until five-sixths of the school year had elapsed. But collections continued to be a serious issue.[98]

Another drain on the school's cash flow was the board's compulsive buying of every piece of real estate adjacent to the school that went on the market. Determined to avoid the difficulties the Graysville school had experienced because of people living close by, the board tried to make it impossible for such a community to develop. In 1923 a committee of the board went so far as to recommend that the board require all students to live either in one of the dormitories "or in a cottage under the control of the college," but the board failed to act on that recommendation. It did, however, regularly print a message on the inside front cover of the school bulletin urging parents not to move to the Collegedale area.[99]

What saved the school from total financial disaster were donations from church members and the generous financial subsidies of its constituent and union conferences as well as the North American Division and the General Conference. Not only were these donations and appropriations responsible for nearly all of SJC's increase in net worth, but they also accounted for a substantial portion of the school's operating budget—approximately 24 percent in 1920-21.[100]

Between 1916 and 1920 the presidential salary at SJC had risen from $17 to $28 a week and teachers' salaries, which had ranged from $8 to $16, had increased to a range of $13 to $26. In addition, faculty members were receiving a 25 percent bonus on their weekly salaries. At the end of the first eleven years on the Collegedale campus the president was receiving $36 a week, and the teachers and industrial managers had a salary range from $7 to $26 a week. All male faculty members had fifty-two-week contracts; all women teachers had thirty-six-week contracts. Those with fifty-two-week contracts were permitted two-week vacations, unless they were taking summer school, in which case the school might eliminate the vacation and also reduce their salary by 50 percent while they were taking classes—but it paid train fare to their place of study. Teachers were not allowed any moonlighting, not even gardening, at least if any of the produce was sold.[101]

Unmarried teachers were required to live in the residence halls, were charged the same room rent as students or more, and were expected to abide by the same regulations as students regarding study-period quietness. The preceptor was expected to eat at least one meal a day in the school dining room.[102]

Teachers living in shacks were charged $1.50 per room per month, and those living in tent houses $3.00 a month. If they wanted better quarters—either an existing building remodeled or a cottage built—they were generally asked to advance the total cost, perhaps by taking out a personal loan, and then the school borrowed the money from the faculty member at 6 percent interest while expecting the teacher to pay a rental of 1 percent of the value of the house every four weeks. The maximum cost of building a cottage, originally set at $1,500, was raised to $1,800 in December 1920. The school did not furnish window screens for the houses: these were considered the responsibility of the occupant. If there were fruit trees in the cottage yard, the teacher wasn't allowed to eat the fruit: it was declared to be school property not included in the rental.[103]

At first none of the faculty members owned a car. When the president and business manager purchased automobiles, the school agreed to pay them $.06 a mile for using their vehicles on school business. This was raised to $.07 a mile in July 1920. The school, in turn, charged teachers and students $.50 for a round trip to Ooltewah and $.75 for a round trip to Chattanooga. The board graciously permitted Mrs. Wood and Mrs. Kennedy to ride with their husbands at no charge.[104]

Faculty members were urged to do their shopping as far as possible at the school store. They were also expected to contribute $1.00 each toward the purchase of a school clock, $.25 a month toward promoting Adventism locally, $1.00 a week toward mission offerings, and one week's salary for the Week of Sacrifice Offering. In addition, faithful tithing was a condition of employment.[105]

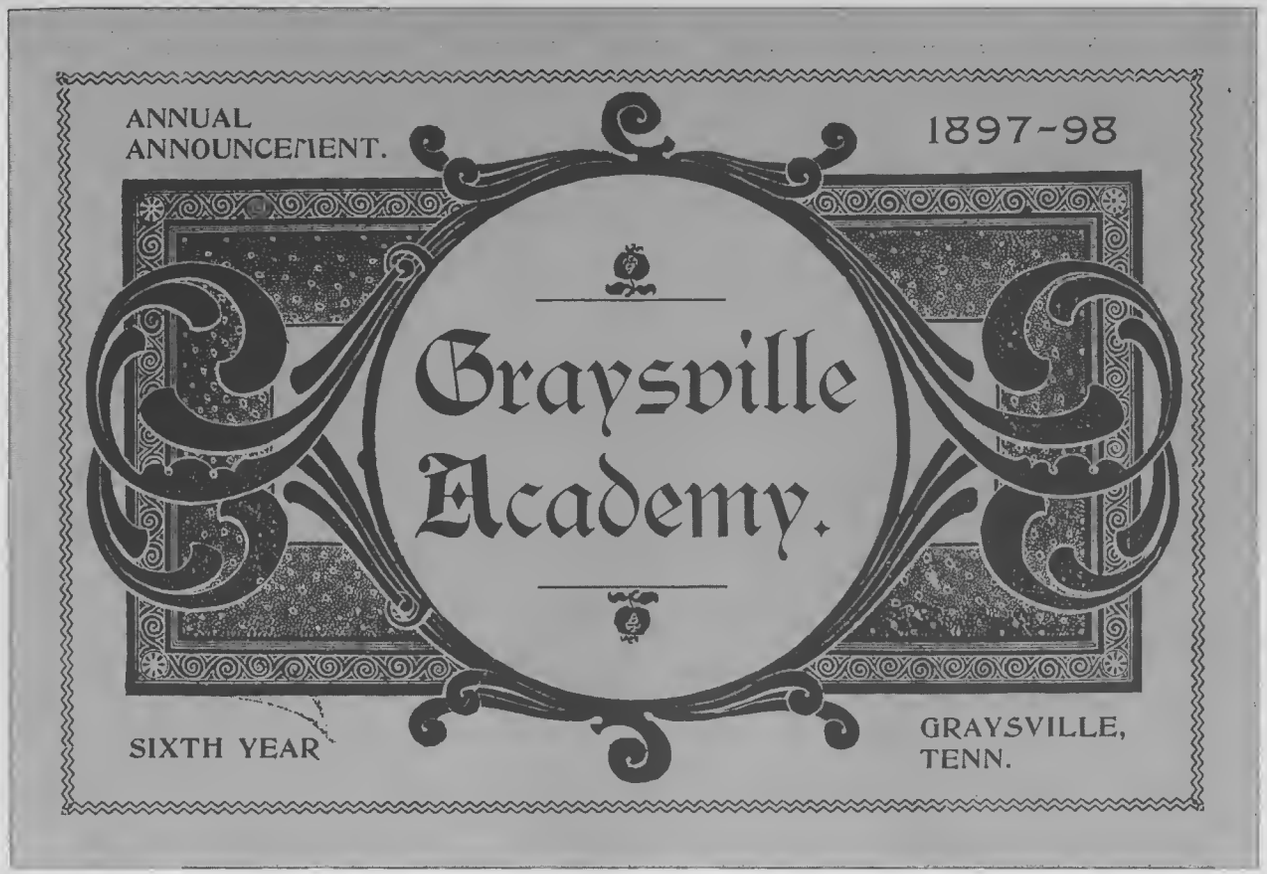
Tuition had its ups and downs. With the move to Collegedale the institution abandoned the $4 monthly rate that it had maintained for twenty-four years, increasing it by 25 percent to $5 a month or $45 a year. Henceforth, tuition expenses would be indicated as annual rather than monthly rates. Various factors, particularly General Conference pressure for uniform rates throughout the denomination's educational system, caused tuition fluctuation. By 1926 high school tuition was $81 and college tuition was raised to a record high of $90.[106]

To help students from financially disadvantaged families, the college actively solicited funds for scholarships and loans, sometimes successfully, sometimes not. In the especially difficult school year of 1921-22, at least eighteen students received financial assistance, mostly in the range of $100 to $200 per student. Some of this money came from people outside the Southern Union, including Mr. Talge, and some came from the pockets of faculty members.[107]

The difficulties of financing a Christian education during those first eleven years were about to be eclipsed: the Great Depression was just around the corner. Would Southern Junior College be able to find the innovative and competent administrators it needed to devise strategies for both the institution and its students to weather the storm?

PHOTO ESSAY 1892–1927

▲ *Southern Training School principal A. N. Atteberry rides by the Graysville administration building in 1915 with his Kentucky thoroughbred and buggy.*



their children. No objection is made, however, to their receiving fresh fruit. No other kinds of food will be allowed in the rooms, except in special cases, when trays may be ordered.

The years which a young girl spends at school are those in which good physical habits should become so confirmed as to be necessary for comfort. It will in every case be required that the whole outfit be in harmony with the necessities of good physical development. The lady in charge of this department will insist upon a change of dress, whenever that worn is judged by her to be a hindrance to the best health. All dresses should be as light as is consistent with warmth; evenly distributed; all skirts hung from a waist so loosely worn that the arms can reach straight up with perfect ease; sleeves, also, to admit of the freest movement. No corset should be worn with any suit. The shoes worn should have low heels. All students are expected to dress plainly. The wearing of jewelry and any unnecessary ornamentation in dress are not in good taste here, and will not be in harmony with the wishes of the Managers.

THE STUDENT'S CONTRACT.

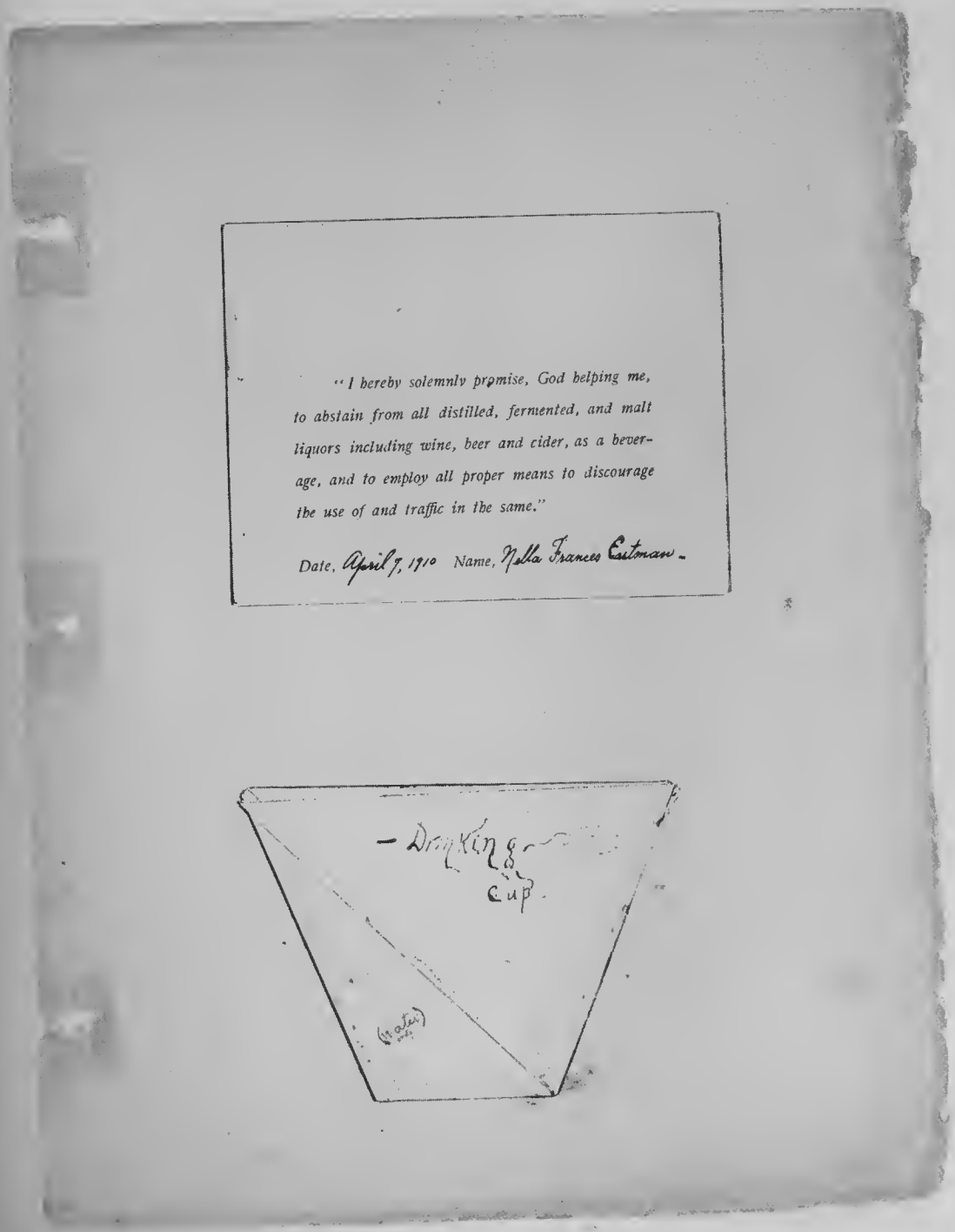
It is distinctly understood that every person who presents himself for admission to the Academy, thereby pledges himself to observe *all* its rules and regulations. If this pledge is broken, it is also understood that by such violation he forfeits his membership, and if longer retained, it is only by the sufferance of the Faculty.

▼ *Club class at Graysville Academy.*

▼ *Proper attire . . . always. Note the mudscraping device on the porch step.*

▶ *On the left, a view looking east from Southern Training School to the Southern Railroad's trestle over Martin Creek. On the right, traveling west on College Street. The home of Professor G. H. Baber is on the left.*

▲ *Southern Railway's "Royal Palm" headed north. The railroad track ran right near Graysville Academy. Running parallel to the track are the telegraph wires.*



"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented, and malt liquors including wine, beer and cider, as a beverage, and to employ all proper means to discourage the use of and traffic in the same."

Date, April 7, 1910 Name, Nella Frances Eutman.

◀ *A page from a student's notebook in 1910.*

▲ *Professor G. H. Baber at the main railroad tracks near the station.*

Photo courtesy of June Blue

▲ *The town of Graysville turned out for a sewing machine demonstration in 1916. This is the old school store after it was sold.*

Student group in front of the girls' dormitory at Graysville in 1902-03. (Photo courtesy of the Rochelle Kilgore collection, sent by Jessica Queen)

◀ *Professor L. A. Jacobs and students in 1904.*

▶ *Rochelle Philmon's class in 1909.*

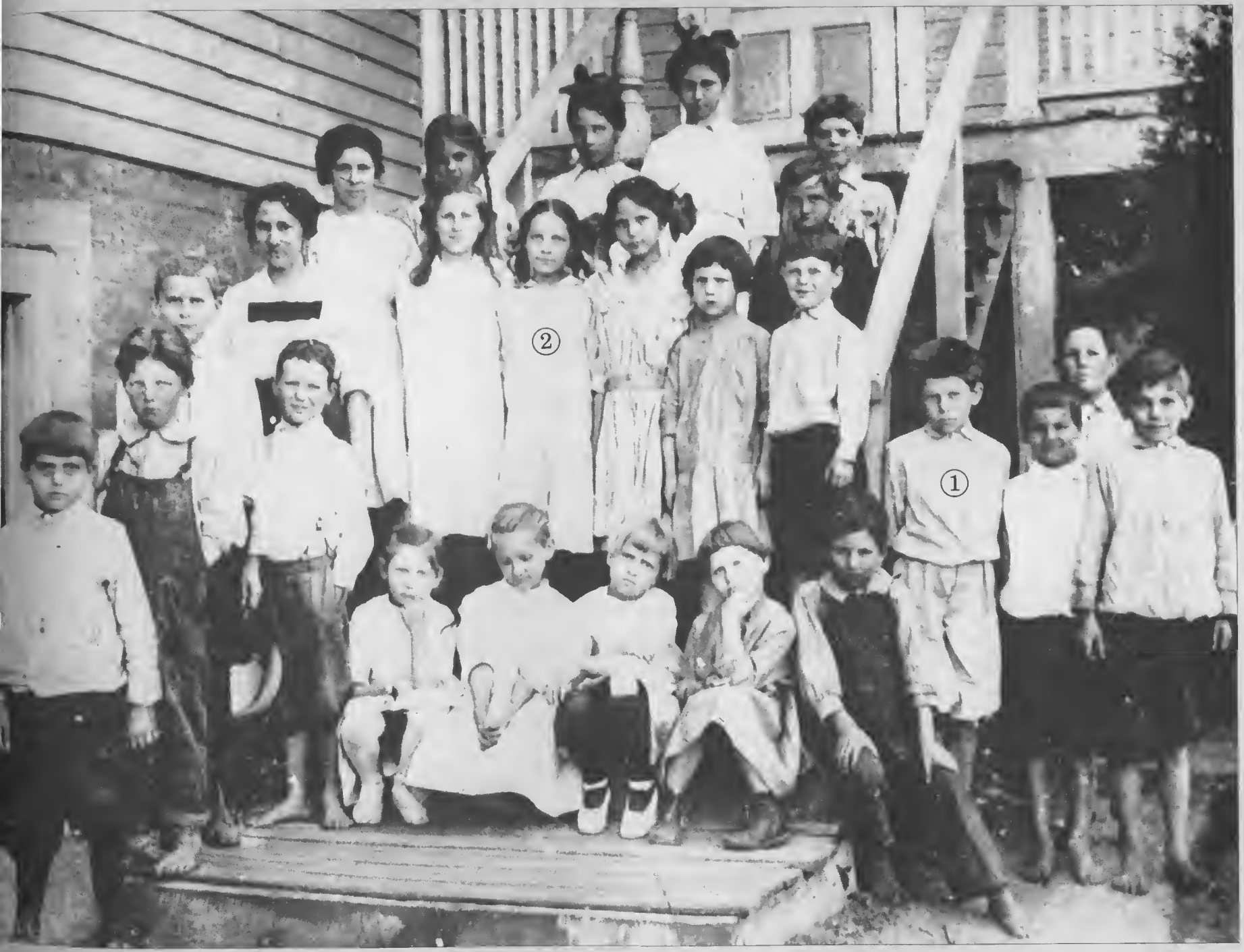
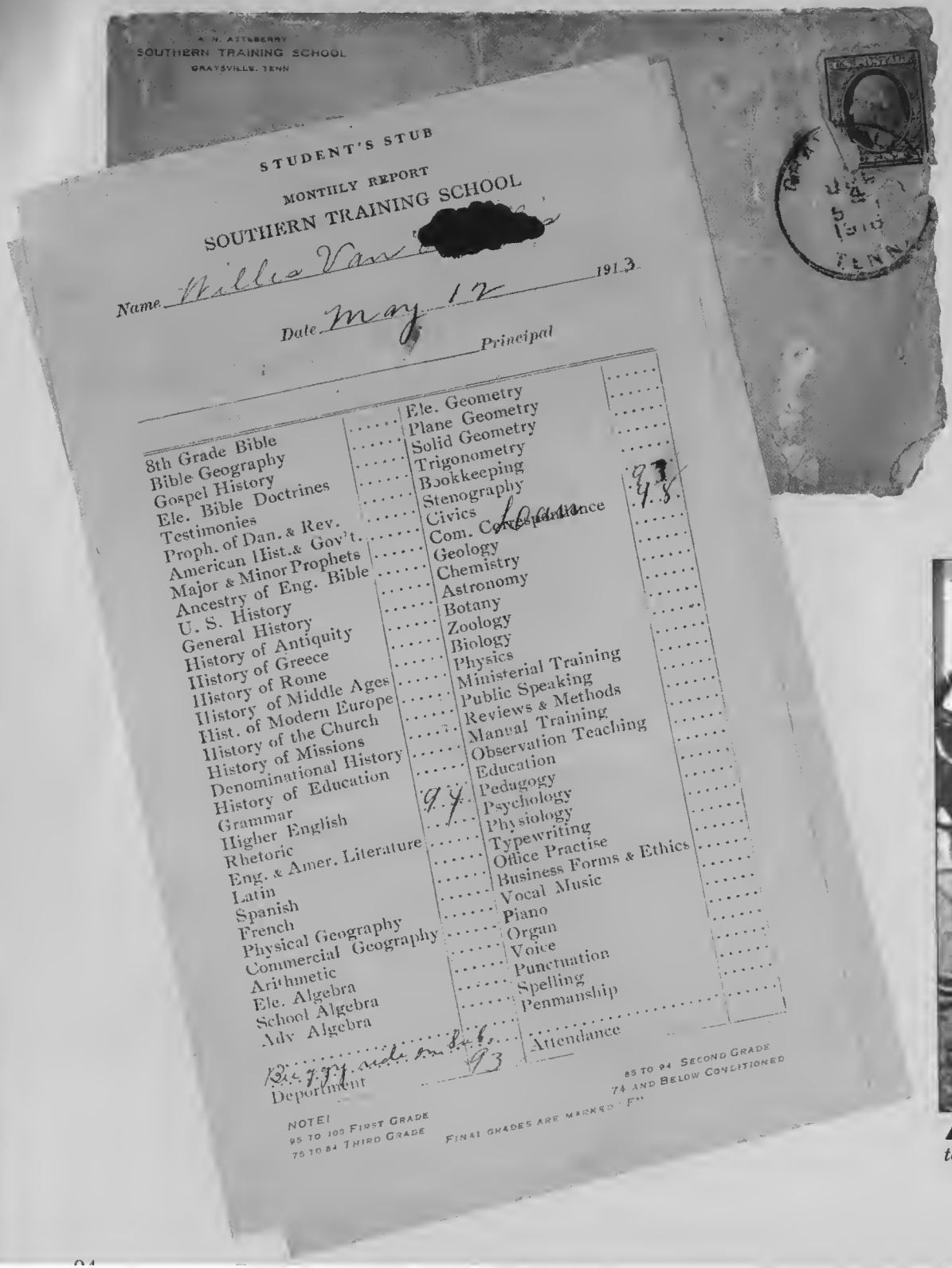


Photo courtesy of Merrill Dart

◀ *The third and fourth grades of Southern Training School in the spring of 1915. The student marked number one is Merrill Dart; the student marked number two is Edythe Stephenson (Cothren).*



A. N. ATTEBERRY
SOUTHERN TRAINING SCHOOL
GRAYSVILLE, TENN

STUDENT'S STUB

MONTHLY REPORT

SOUTHERN TRAINING SCHOOL

Name Willie Van [redacted]

Date May 12 1913

Principal

8th Grade Bible		Ele. Geometry	
Bible Geography		Plane Geometry	
Gospel History		Solid Geometry	
Ele. Bible Doctrines		Trigonometry	
Testimonies		Bookkeeping	
Proph. of Dan. & Rev.		Stenography	93
American Hist. & Gov't.		Civics	98
Major & Minor Prophets		Com. Correspondence	
Ancestry of Eng. Bible		Geology	
U. S. History		Chemistry	
General History		Astronomy	
History of Antiquity		Botany	
History of Greece		Zoology	
History of Rome		Biology	
History of Middle Ages		Physics	
Hist. of Modern Europe		Ministerial Training	
History of the Church		Public Speaking	
History of Missions		Reviews & Methods	
Denominational History		Manual Training	
History of Education		Observation Teaching	
Grammar		Education	
Higher English	94	Pedagogy	
Rhetoric		Psychology	
Eng. & Amer. Literature		Physiology	
Latin		Typewriting	
Spanish		Office Practise	
French		Business Forms & Ethics	
Physical Geography		Vocal Music	
Commercial Geography		Piano	
Arithmetic		Organ	
Ele. Algebra		Voice	
School Algebra		Punctuation	
Adv. Algebra		Spelling	
		Penmanship	
		Attendance	
Deportment	93		

NOTE!
95 TO 100 FIRST GRADE
75 TO 84 THIRD GRADE
FINAL GRADES ARE MARKED "F"
85 TO 94 SECOND GRADE
74 AND BELOW CONDITIONED

◀ *Report cards were sent monthly at STS. Here are one student's grades in May, 1913. Note the mark in deportment due to a buggy ride!*

▲ *The Southern Training School band on parade with Russell Connell's buggy and team.*

The 1915-16 student and faculty group represented the twelve grades offered during the final school year of Southern Training School in Graysville.

When the girls' dorm in Graysville burned on February 18, 1915, some people saw the fire as a sign that it was time for the school to move. The joint committee of Southeastern and Southern Union officials, shown here posed next to the Thatcher mansion, considered replacing Southern Training School with two schools—one for each of the unions.

Part of the locating committee on the footlog spanning the creek at the Thatcher farm. Left to right: G. H. Curtis, W. E. Abernathy, Professors A. N. Atteberry, Leo Thiel, Frederick Griggs; Elders W. H. Branson, J. B. Locken, W. H. Heckman, Mr. Sanders, C. S. Wiest, J. L. Shuler, N. V. Willess, G. B. Thompson, S. E. Wight, and I. H. Evans.

Background Stories About Collegedale

Excerpted from a student paper by Cecil Coffey, '49.

The site of Southern Junior College had a surprisingly interesting history connected with it. Some of the stories can't be proven, but many are authentic. The writer has tried to differentiate between the hearsay and fact.

The story can actually be traced back to Indian days, long before the Civil War. The pass between Collegedale and Ooltewah was, in bygone days, a beaten path of the great Cherokee nation. The valley of Collegedale was once a favorite meeting place for tribal councils and ceremonies. One of the early Methodist missions for the Cherokee tribe was established between where Chattanooga and Ooltewah now are. There is a story told of the Indians hiding some valuable treasures in the caves which are on the east side of the campus. Apparently this was supposed to have occurred when the eastern tribes of the Cherokees were being driven to Oklahoma by government troops. It has been said, without verification, that some descendents of those early tribes visited the campus about 1925 and investigated the caves with the aid of an old map, but without any known success.

The next historical glimpse into the background of Collegedale opens to view incidents which occurred during the Civil War. During the famous battles around Chattanooga—Lookout Mountain, Missionary Ridge and others—Ooltewah and vicinity were not by-passed. Old trenches and ruins of stone fortifications can still be seen on White Oak Ridge at the west side of the campus. This was part of one of the main lines of Confederate defense, running from about where the Lee Highway now is to Ringgold, Georgia, and south. As the battle of Missionary Ridge was being lost, many southern troops fell back to these reserve fortifications. As it developed, however, the Union forces' breakthrough came considerably south and west of here, thus neutralizing the strength of by-passed forces.

Before the fighting became so severe around the Chattanooga area, the fertile valleys around Ooltewah were battlegrounds, on a smaller scale. There often came in the most despised of all foes, the treacherous guerillas. They made raids upon the farms carrying away stores of food and robbing the people of their stock. And though that time has long since passed, stories are still circulated about how the farmers tried to protect themselves from the guerillas.

◀ *The mountain road leading from Ooltewah to the school in 1916.*

▲ *The valley as it was in 1916. In the foreground are the two lime kilns near the rock quarry, served by a spur track off the main Southern Railroad line.*

Known alternately as the Big House and the Yellow House, this main landmark on the Thatcher farm became a key residence facility for Southern Junior College until permanent residence halls could be built. Adjacent to the Collegedale railroad sign, visible on the right of the photograph above, the house was the first impression for many newcomers to Southern Junior College. The house below served as a faculty home.

Our Old Home

Excerpted from a letter from Grace Thatcher, October 13, 1950.

I will try to give you some of the history of our old home place and I hope that it will be of interest to you all.

This farm consisting of 365 acres was purchased by Mr. Thatcher before our marriage and I do not recall the date. On this first section was what was known as the lime kiln and rock quarry. On this tract of land there were several tenant houses for the workmen. Mr. Thatcher lived in one of these houses during his bachelor days, and I went there as a bride August 11, 1895.

In 1902 the remaining portion of the farm was purchased, which consisted of the bottom land west of the rock quarry to the top of White Oak Mountain. There was an old boarded-up farm house built during or before the war of 1861 which we remodeled into the present two-story Yellow House. This was quite an undertaking and required a lot of hard work and thought in designing the house and landscaping the surrounding yard to make the type of home we wanted to rear our children in.

To begin with, the house had five large rooms. The front room was connected to the remaining part of the house by a large hall with no outlet except a very small window. It was in this large hallway that Major Cleveland died during the Civil War.

In order to make this a two-story house, of course it was necessary to open up the attic and raise the roof. In the attic we found wagon loads of ashes, and in cleaning them out, we found buried pieces of meat that were petrified, pieces of saddles, harnesses, quilts, old clothing and shoes, all of which, of course, had rotted except for the metal buckles on the harnesses. All of this we understand was hidden there during the Civil War.

I would like to mention the large cave that is under the limestone formation at the rock quarry. This cave runs for several hundred yards and had all kinds of formations such as stalagmites and stalactites of various colors. At the upper end of this cave was a large lake approximately twenty feet square which had fish in it. At the lower end of the cave was a very large open spring approximately thirty feet below the ground where the water came out. As in every cave in the summer, it was very cool and the cool air would rush out of this opening as if a suction fan was connected, and cool the surrounding area degrees cooler than the normal temperature, and in the winter the warm air came out of this opening. At one time we put some watermelons in this cave and kept them until Christmas.

This spring below the old home place which you now have enclosed was the purest water of all and people around the adjoining neighborhood would come for this water when there was a sickness in their family such as typhoid fever, as the doctor recommended they use this water instead of any water that they might have had, or when their springs or wells would go dry in dry weather.

In 1916 we sold our holdings to the Seventh-day Adventist foundation for which we are very happy that you have built such a wonderful institution of Christianity from our old home place and that the missionaries have been sent to several foreign countries.

▲ *The first years at Collegedale were spent building, tearing down, and making do with ramshackle farm and quarry buildings on the Thatcher farm. Students and faculty alike endured primitive living conditions for several years after the move from Graysville in 1916.*

SOUTHERN JUNIOR COLLEGE

An Ideal Rural Location
Super Moral Advantages
Strong United Faculty
Industrial Education Emphasized

Academic And Collegiate Courses
Fourteen Grades Standard School Work
Opportunity For Student Self-support
Moderate Charges

For calendar and other information address
President H. J. Klooster
Ooltewah - Tennessee

◀ *Perhaps as an outlet for its manufactured products and probably to supply students with limited mobility, a new store was immediately built in Collegedale. Storekeeper Matilda Nelson is shown at left.*

Reprinted from The Southland 1927

STATE OF TENNESSEE
COUNTY OF JAMES } Personally appeared before me, Jno. A. Hall, Clerk of the County Court of said County, Lynn H. Wood, one of the above named incorporators, with whom I am personally acquainted, and who acknowledged that he executed the within instrument for the purpose therein contained.

WITNESS MY HAND at office this 25th day of July, 1919

(Signed) JNO. A. HALL, Clerk

(*James County Court Seal*)

State of Tennessee

Charter of Corporatic

BE IT KNOWN, That W. H. Branson, S. E. Wight, Lynn H. Wood, G. H. Curtis, and W. E. Abernathy are hereby created a body politic and corporate by the name and style of

"SOUTHERN JUNIOR COLLEGE"

for the support of public worship, the building and maintenance of churches, parsonages, schools, hospitals, chapels, and such other religious, educational or benevolent institutions as may be necessary

▲ *Southern Junior College was chartered as a corporation in 1919 in the James County Court under the presidency of Lynn H. Wood.*

Following the move to the Thatcher farm, the lack of facilities resulted in the remodeling of almost any standing structure for housing and classrooms. Even so, tent houses had to be erected for additional accommodations. With the students so dispersed, faculty supervision was handicapped and the result was the emergence of some natural youthful pranks. The photographs and accompanying account testify to the dedication and spirit of the time.

The History of We-Like-It (or The Rats)

(Excerpted from a document written by Ralph Raymond, '17, the first male graduate of SJC.)

The four illustrious young men who were to occupy the cabin . . . were Messrs. Bozarth, Curtis, Swofford and Raymond, quite a combination to be sure. Of course the first thing to be done consisted of papering the wall and ceiling with building paper, putting in two or three windows, completely demolishing the old roof, and constructing a new one and covering it with tar paper. This being done, we proceeded to move our belongings . . . into these, our new quarters.

About the same day that we christened our little domiciliary "We-Like-It," we organized our legal association, hereafter to be known as the "Union." Like any other secret society or fraternal order, we deemed it absolutely necessary to have semi-occasional banquets. Accordingly . . . the Union voted to install a suitable commissary department . . . and to carry in stock a sufficient line of groceries as would be necessary for these feeds and banquets. In a few days our first shipment came in . . . . This initial stock of groceries consisted of a case of cocoa, a bunch of bananas, one case crackers, besides an ample supply of butter, eggs, and condensed milk. Everything except the bananas, which were too big, were consigned to Duff's trunk, it being the largest trunk on the place. The bananas were strung up to the low ceiling (or rather rafters) of the back room and carefully concealed by a curtain.

One of our favorite refreshments was cocoa, and to us, this tasted best about 11 p.m. Mr. Bozarth was chief cook when it came to the making of the cocoa. To suit our taste it must for sweetness be of about the same consistency as syrup, probably just a litter thinner, but not too thin. Then it must have plenty of cocoa in it, and this usually required about a box and a half or two boxes to the bucket-full, which was the usual amount to make at one time. The formula also called for the milk to be fifty percent pure cream, or if condensed milk were used, to have it of the same consistency as nearly as possible.

Probably the most extraordinary, unusual, and exciting thing connected with the history of "We-Like-It" were the other occupants that had their headquarters in the attic. These inhabitants were commonly known as the "Rats," but their physical bodily proportions far exceeded anything ever heard of before or after either in history or mythology. Unlike the small animals which man had hitherto designated as "rats," these possessed human intelligence, and it was not long before various industries and amusements were in the process of construction. However they were not desirous that we should visit them until everything was completed and in good running order. Accordingly they took a very hostile attitude toward us, as was demonstrated one night about nine o'clock when they were making some unusual racket while hoisting some large timbers into place, and one of these accidentally fell. We were anxious to see what was going on, and so Mr. Bozarth took the Rayo lamp, and proceeded to climb up over the back of the bed and up through the hole in the ceiling going up into the attic from the back room. To his utter amazement, as soon as he got his head and shoulders and the lamp up through the hole, one of the sentinel rats on picket duty near this hole in the ceiling quickly grabbed the chimney off the lamp, blew the light out, and smashed the chimney over his head. Quite a warm reception, wasn't it? Bewildered, frightened, and not knowing what else to do, he beat a hasty retreat without trying to rescue the lamp. We managed to light an old lantern sitting over in one corner, and made our way through the darkness to one of the other cottages where we borrowed a lamp to finish our lessons for the next day, since they had an extra one; but that was only the pretext, because we didn't want to let our real motive be known. The truth was that we were afraid to go to bed without a bombardment from above, and to be sure, it was quite late, (or rather *early*) when we closed our eyes in slumber that night. However, the rats were kind enough to return our lamp (minus the chimney) the next day, for when we came home from school we found it lying on the bed under the hole in the ceiling where the tragic event had taken place the night before.

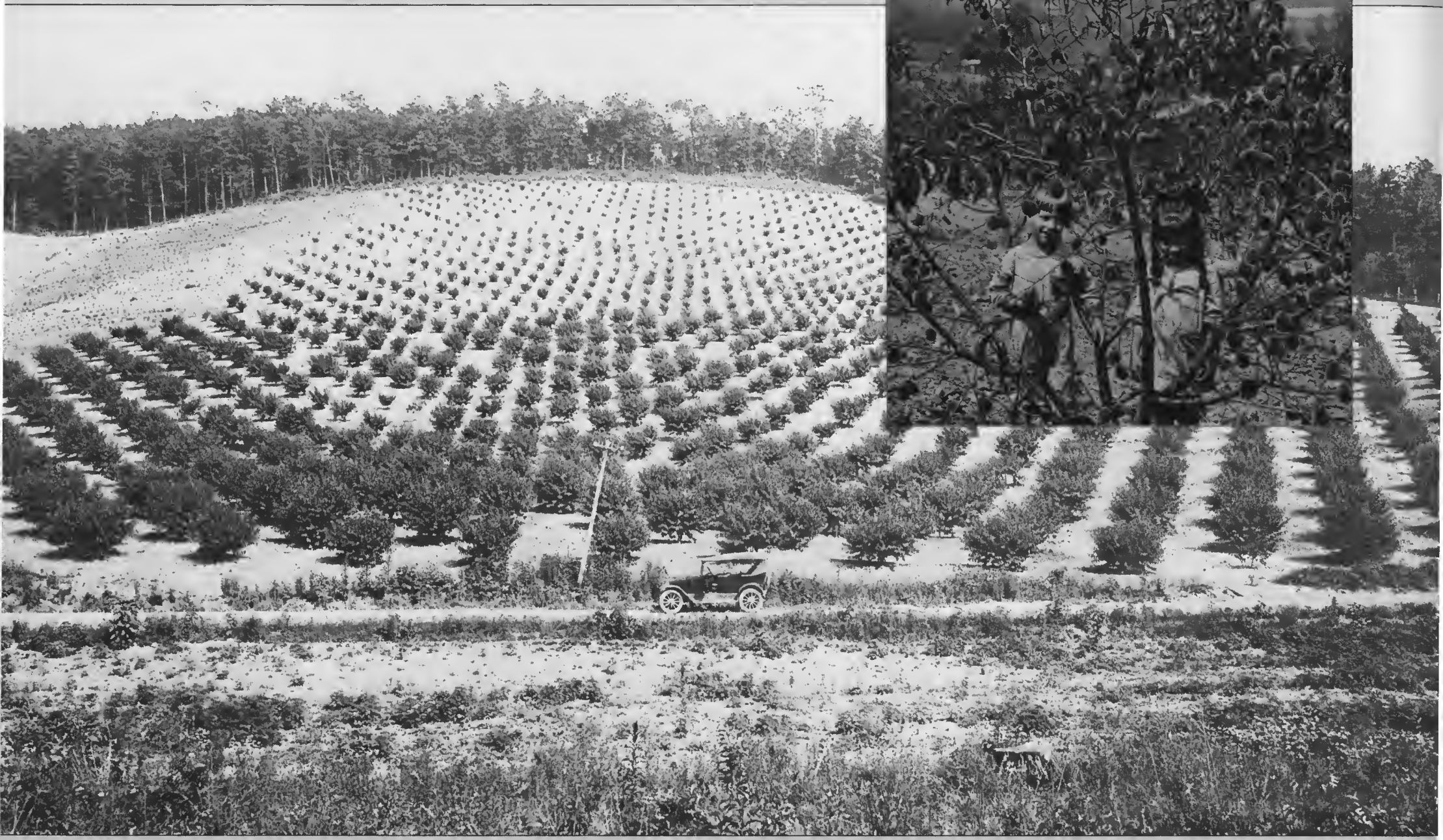
Among other things less exciting that took place, I might mention the disappearance of our shoes and soap in particular. On several occasions we went to bed leaving our shoes sitting beside a chair where we had undressed, and in the morning when we got up we would find that one of our shoes had been carried off, and sometimes both of them. Upon thorough search of both rooms we would generally find them away back under the bed where they had been pulled half-way through a big crack in the floor and got lodged. After rescuing the shoe on one occasion we found two bars of soap in it that the rats had forgotten to take out when they abandoned the shoe.

We should also make mention in this article of the many thriving industries which they built up, and also the complete line of amusements which they established for their own recreation. One of the first things that they did was to set up a large sawmill and planing mill. This ran day and night for several weeks during the winter so that there might be no delay on the account of lack of material when the building operations started in the early spring. Also, temporary offices were erected in connection with the sawmill to be used until the permanent office building should be erected. Their regular office hours were 10 p.m. to 3:30 a.m., and during this time they had something like a dozen typewriters, and three or four adding machines going at the same time. They were evidently sending out thousands of business letters preparing for the big spring drive when their business should open up in earnest. In the spring after the erection of a large commodious office building, they put up a big cotton mill with a hosiery mill in connection. This was not long in erection and in a week or two was complete with all the machinery installed, and running full blast. A large department store, and also a good-sized grocery store were erected and stocked about the same time. Neither were the dwelling houses neglected, and many large beautiful bungalows were built in suitable locations. In fact, everything that could possibly go to make a large, thriving, progressive community was built or procured by the Rats.

And all the other happenings at "We-Like-It," and how the Union was led into exile about the last of the month of December by the army of faculty under General J. S. Marshall, are they not written indelibly upon the minds of all the members of the Union? They shall never be forgotten.

Raw labor converted acres of timber into milled boards for use in the many buildings required to transform a farm into a college. The lumber was also used to make furniture, veneer, and baskets. Whether on the woodcutting crew or running the sawmill, there was pride in hard work.

▼ *The large peach orchard was part of the school's agricultural efforts and was located to the east of the campus on "peach tree hill." Because farming was promoted by Ellen White and others as an important element of education, the industry endured although it brought a perennial financial loss.*



The Purpose of Our Farm

OUR COLLEGE farm is indeed beautiful for situation. "The varied surface of the country, the clear streams, and the woods, ravines, and coves, all furnish abundant opportunity for recreation without indulging in the harmful games or sports so prevalent today."

We might say that the farm is connected with our school primarily to aid in producing a crop of upright characters.

We have a splendid gymnasium outdoors and indoors. We have six hundred and sixty acres in our farm, of which about three hundred are tillable, the remainder being woodland and pasture. One of the exercises of our gymnasium is the care of our fifty-five hundred fruit trees, among which are peaches, apples, pears, plums, cherries, prunes, apricots, and quinces. In addition we have a nice young vineyard and two acres of strawberries. The orchard equipment for the gymnasium consists in shovels, hoes, plows, disc harrows, tractor, and a high power pressure sprayer.

Another exercise of our gymnasium is gardening. At present we are growing most of our vegetables; in the near future we plan to raise all of them. This furnishes exercise very different from that of orchard work. (Connected with our garden we have hot beds and flower growing, which afford pleasant exercise for our lady students.)

On the farm we grow all of the grain and hay for our fourteen mules and horses, and twenty Jersey cows. We have the best equipped dairy and most convenient barn in Hamilton County. A complete record of every cow is kept. The care of our dairy, mules, horses, and poultry, and the upkeep of farm machinery constitutes our inside gymnasium.

Agriculture was the only occupation given to man in the beginning. Adam was an agriculturist, Cain a horticulturist, Abel an animal husbandman, and Noah a horticulturist after the flood. It is the only occupation that did not come about as the result of sin. It was given as a blessing and will continue until the end of this earth's history. We have the promise that Eden will be restored and then we shall farm in the New Earth.

The practice of agriculture now offers as great a field for scientific study as is offered by law, medicine, or the ministry. Agriculture is a human-interest subject. We cannot separate our interest from the soil on which we walk, and the plants and animals upon which our lives depend.

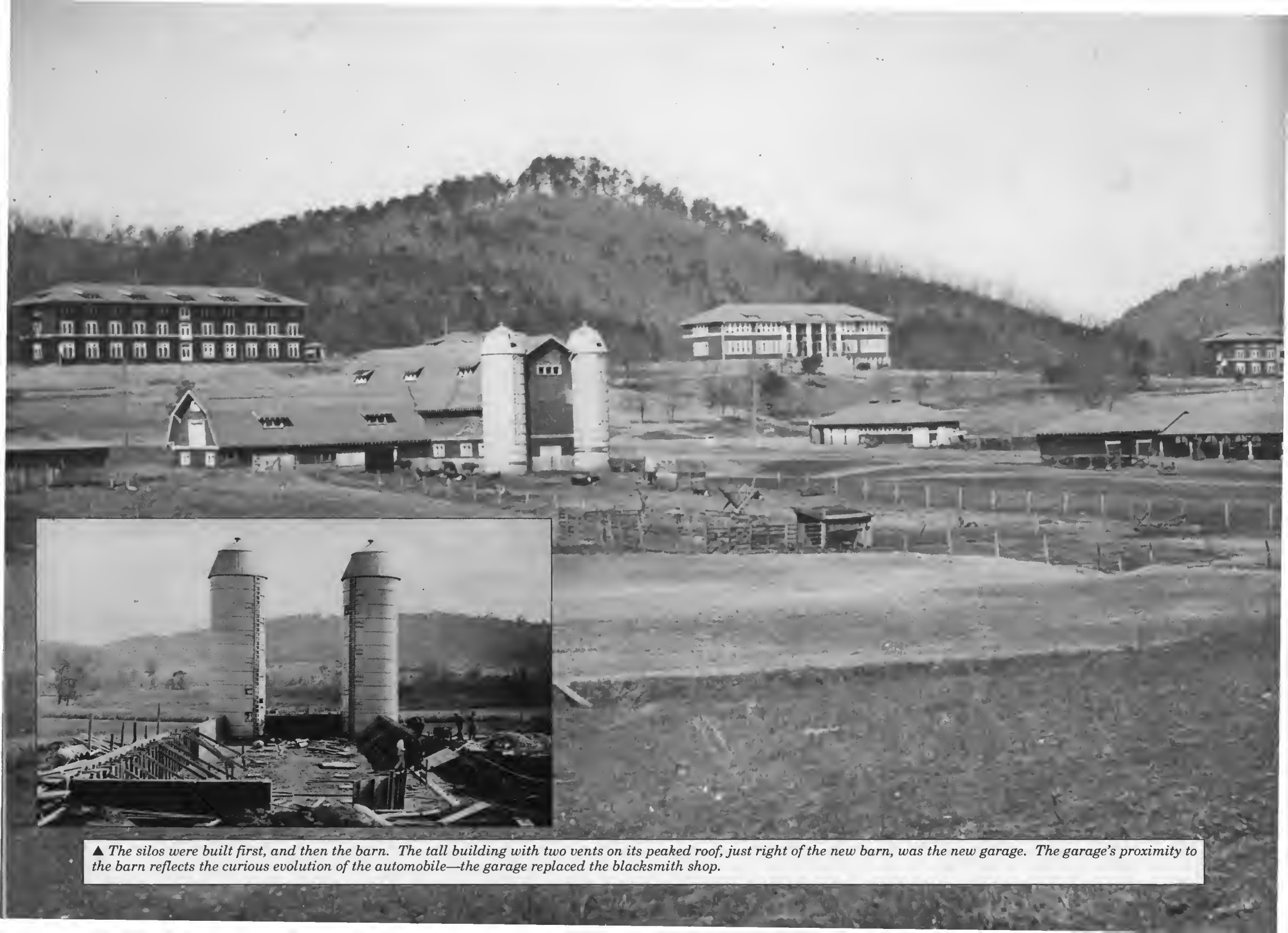
As well as being a well equipped gymnasium, our farm is a splendid laboratory. Textbook teaching of agriculture, while very useful, is inadequate because it fails to develop the student's power to see things understandingly. It is through observing and doing that most of the knowledge of farming is acquired. The operations in fertilizing the land, preparing the soil, selecting, testing, and planting the seed, gathering and saving the harvest, feeding the produce to live stock in such a way as to bring the largest returns, are its exercise.

"The study in Agricultural lines should be the A B and C of the education given in our schools, the very first work to be entered upon."

C. E. LEDFORD.

Reprinted from *The Southland*, 192

A labor–intensive industry, farming provided many job opportunities. Here students pick peas, harrow a field, and thresh some of the crop.

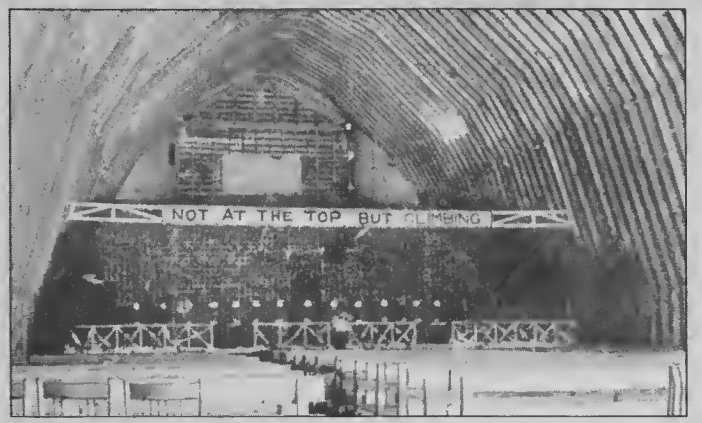


▲ *The silos were built first, and then the barn. The tall building with two vents on its peaked roof, just right of the new barn, was the new garage. The garage's proximity to the barn reflects the curious evolution of the automobile—the garage replaced the blacksmith shop.*

◀ *Old Apison Pike is in the left side of this picture. The road came across the valley and turned left at the foot of "peach tree hill."*

▲ *Students scrape the corn off dried cobs to provide fodder for the farm animals.*

▼ *The large farm was unmistakably the school's centerpiece. When a new barn was constructed in 1920, it was even the location for some Southern Junior College graduation ceremonies. Below right, some of the farm workers gathered by the corn crib for a photograph. Note the tractor on the right.*



◀ *One of five wagons crafted at the school in Graysville, inset left, this hack was used in the move to Collegedale and then transported students from the train station to the new school.*

In addition to transporting students, below, wagons were used to deliver the farm's produce. Then the school abruptly changed the focus to automobiles. Tearing down the blacksmith shop, above, a new garage was built on the same site. "Fords a specialty" proclaims the advertisement at right, and the row of cars, below right, confirms it. However, mules still proved their usefulness, bottom, as a "tow team."

THE SOUTHLAND

SOUTHERN JUNIOR COLLEGE

GARAGE

for

SATISFACTION

Auto Repairing
and
Washing

Tires
and
Accessories

Fords a Specialty

Reprinted from *The Southland*, 1924

▲ *The Southern Railway station in Ooltewah in 1916.*

▲ *In January 1927, the student body walked to the Ooltewah train station to say farewell to President H. H. Hamilton.*

▲ *The SJC band played at the station.*

▲ *President Hamilton boarded the train for Washington, D. C., where he became president of Washington Missionary College.*

Flag Day

THE students of the Southern Junior College showed their patriotism by celebrating flag day in a very special manner. Out in the forest they found a fine seventy-five foot tree, brought it to the shop, placed the proper struts on it, and with due ceremony raised it into place directly in front of the main building site. After appropriate chapel exercises and patriotic songs,

the returned soldier lads carried Old Glory through the lines of students, and hoisted it to its proper place where it might proudly float over the beautiful hills surrounding one of the most unique schools in the country.

In 1920, World War I veterans hoisted the first homemade flagpole in front of Lynn Wood Hall. (Name of publication unknown)

A student fire department was organized in 1930. Here the students practice a fire drill at the girls' dormitory. The hose cart is sitting in front of the "hose company." The water comes from a nearby main fed by the 30,000 gallon reservoir built in 1920 on White Oak Ridge.

▲ *Several industries sprang from the timber cut around the campus. Advertisements from this era identified the woodwork department, which made cabinets, cedar chests, and church pews; the basket factory, which made round bushel baskets, banana hampers, and diamond split market baskets in one-half and one-fourth bushel sizes; and Southern Junior Veneer Works, where gum, poplar, tupelo and American walnut veneer was "cut from our own logs, which, like trusted friends, are good, honest, clean all through." In 1924 the basket factory and the veneer plant were located in the huge barn that had been built for the farm.*

The Basket Factory

"WHERE is the Basket Factory?" asked the little five-year-old with a bit of eagerness to find his sister who was putting in her two-hour time at that place.

"Oh, it's away over there in the barn," replied mother, a bit impatient at his ultra-inquisitiveness.

"Whoever heard of a Basket Factory in a barn? I thought that was where they kept horses and cows."

Although it did seem ridiculous, such was the location of the Basket Factory when installed by Brethren Talge and Bailey. The old tractor furnished the power and the wagons hauled water from the creek.

Now when visitors come to the school they always make the Basket and Veneer Plant one of the first places to go. They find it very interesting to watch the girls as they nimbly braid the baskets and shape the handles. Passing into the other section they see the boys fashioning banana hampers for the market. In the next room they find a large electrically-driven machine taking huge logs and peeling them into long, thin strips of veneer.

The plant has a two-fold aim: One is to take the huge logs from various parts of the South and convert them into useful articles for the public; the other, more important aim, is to take unskilled boys and girls and convert them into faithful and efficient workers, fit vessels for the Master's service.

In 1916 when the school first moved to Collegedale, printing was carried on in a shack on the hill for about two years. Gasoline engines were the source of power, and night work was done by kerosene lamp. By 1927 (below) the plant was housed in a well-constructed building, was electrically lighted, and all of the machines were operated by electricity. This building was located where Hackman Hall is today.

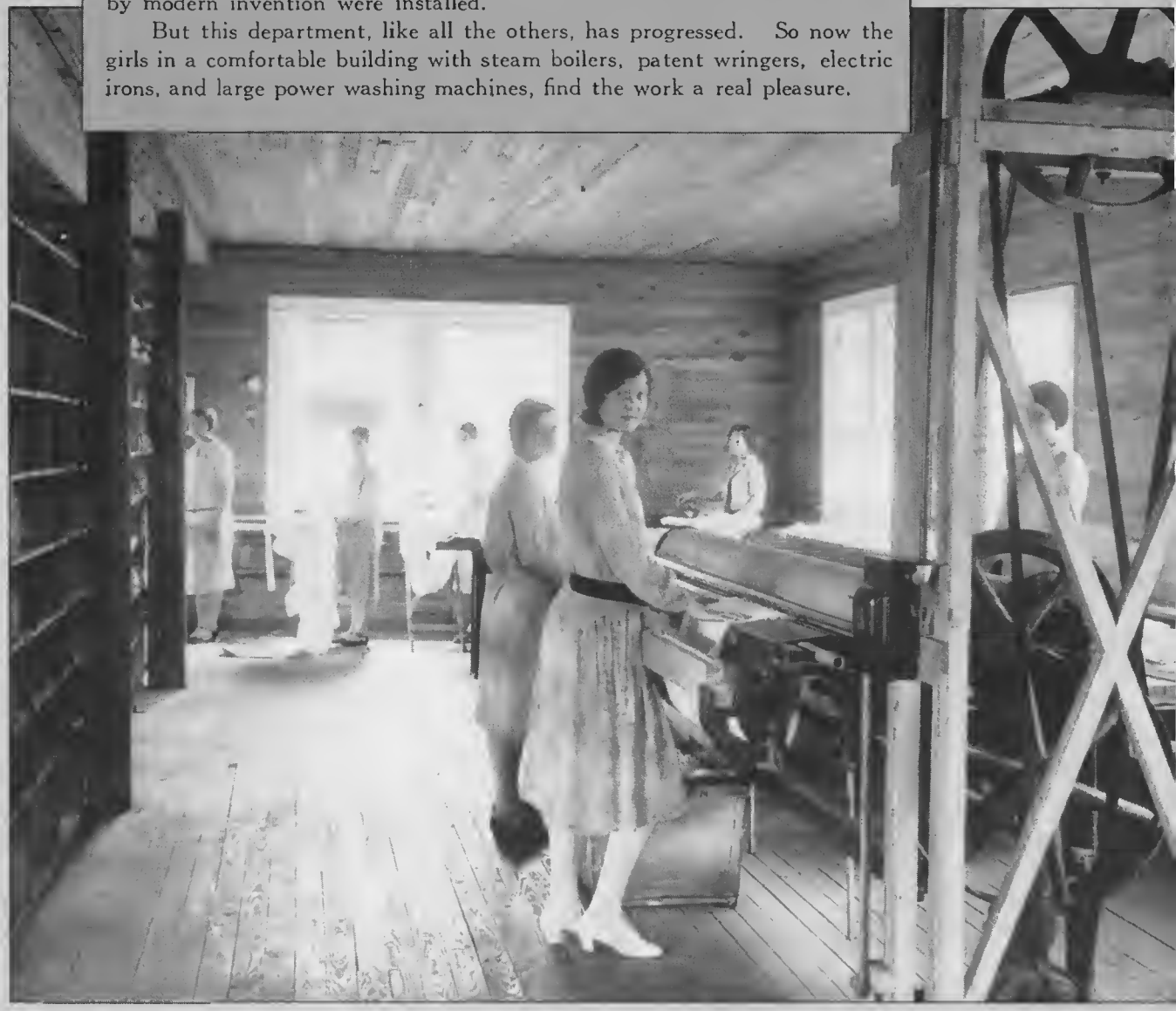
PRINTING is the greatest gift by which God enables us to advance the things of the Gospel. —*Luther.*

The Collegedale Laundry

In the early days of Collegedale the process of washing clothes was carried on according to the fashion of our grandmothers. A shed, through which the wind blew unhindered, a spring, old-time wash tubs, rub boards, and soap constituted the laundry equipment before the conveniences offered by modern invention were installed.

But this department, like all the others, has progressed. So now the girls in a comfortable building with steam boilers, patent wringers, electric irons, and large power washing machines, find the work a real pleasure.

Reprinted from *The Southland*, 1924



SEWING DEPARTMENT

Much progress has been made this year by the students of the Sewing Classes. Not only have they learned to make stitches, seams, and garments ranging from dainty aprons to lovely spring coats, but they have gone into such subjects as the knowledge of which will make them better able to cope with this life's problems which come to every woman.

Studies on Christian dress have implanted a desire in their hearts to honor their Creator in this art. They have learned that a person's character is judged by his style of dress, and that simplicity in dress, when united with modesty, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils.

Economy, rather than extravagance in dress, has been very thoroughly stressed until the girls are enthusiastic advocates of making self-analysis. They feel as if they must anticipate their clothing needs, and determine upon the length of time and the amount of money they can afford to spend on their wardrobe.

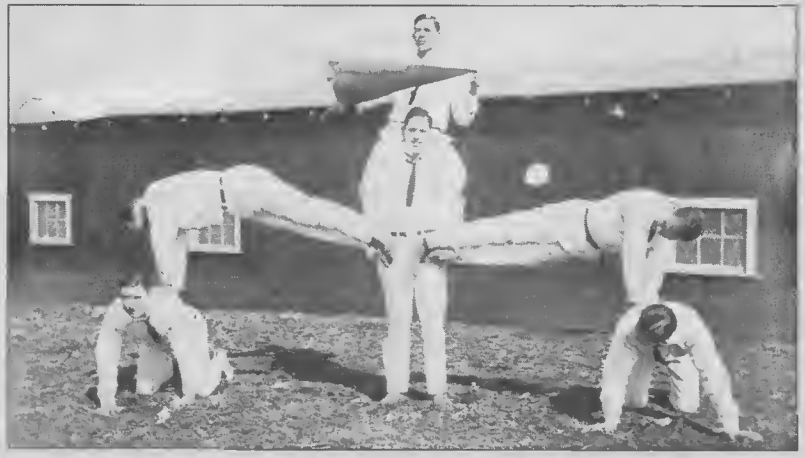
◀

"So dependent is our spiritual and intellectual welfare upon well-being," states an article in the 1927 Southland *school annual, "that no educational curriculum is complete, if it does not provide for the proper knowledge and upkeep of the body on the part of the students. It is evident that the matter of nutrition should receive due consideration in the light of these undeniable facts."*

"The Domestic Science class is highly favored in having modern electrical equipment for the use of its student-chefs and matrons-to-be. Here in this room the food is prepared under careful supervision of the instructor. Not only is the method of cooking outlined for the best results in the flavor and digestibility of the food, but the rules of good and chemically harmonious food combinations are also stressed as to their importance in the science of cookery.

"Dressed in spotless white the waiters and waitresses deftly serve the choice, refreshing viands with a grace born of training and experience. It is but to be expected that such advantages as are thus presented to the students of Domestic Science must produce excellent results in their aim to qualify for this important branch of service."

◀ *In spite of the heavy emphasis on practical learning, there were light moments, and courtship, but always attended by a chaperone, far left.*



▲ *With ties and belts in place, the men exercised and performed gymnastic routines during physical culture class in 1926.*

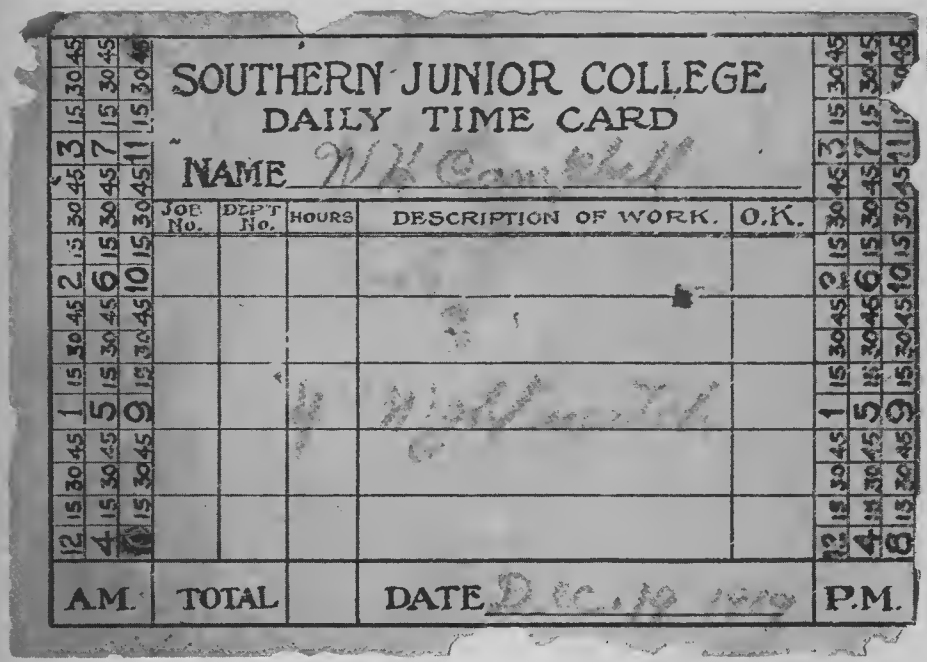
THE SOUTHLAND

OBTAIN A CHRISTIAN EDUCATION

AT A

"School of Standards"

S. J. C. Serves The South

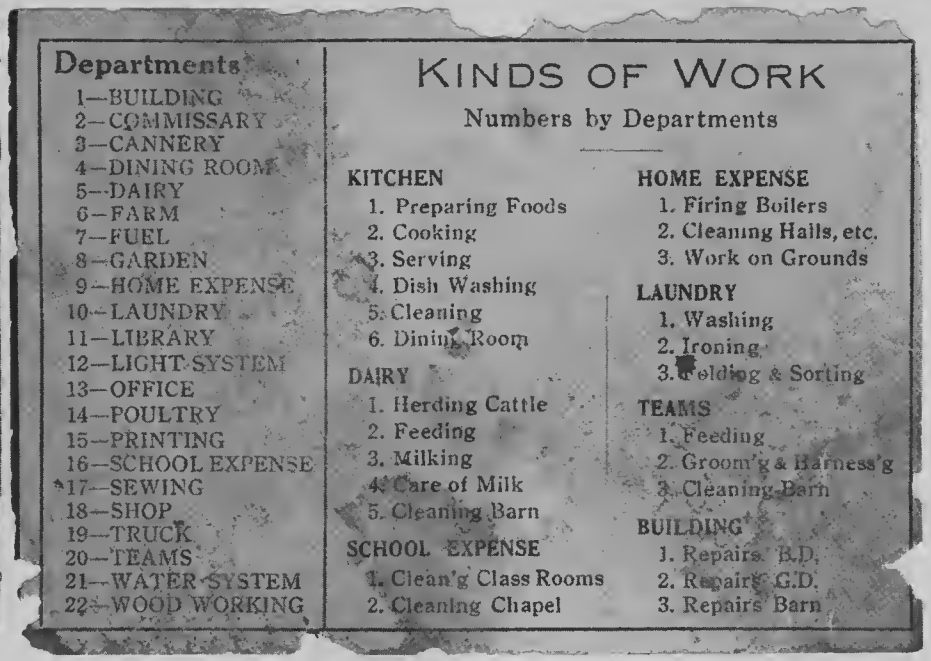


SOUTHERN JUNIOR COLLEGE
DAILY TIME CARD

NAME W H Campbell

JOB No.	DEPT No.	HOURS	DESCRIPTION OF WORK.	O.K.

AM. TOTAL DATE Dec. 19 1919 P.M.



Departments

1—BUILDING
2—COMMISSARY
3—CANNERY
4—DINING ROOM
5—DAIRY
6—FARM
7—FUEL
8—GARDEN
9—HOME EXPENSE
10—LAUNDRY
11—LIBRARY
12—LIGHT SYSTEM
13—OFFICE
14—POULTRY
15—PRINTING
16—SCHOOL EXPENSE
17—SEWING
18—SHOP
19—TRUCK
20—TEAMS
21—WATER SYSTEM
22—WOOD WORKING

KINDS OF WORK

Numbers by Departments

KITCHEN
1. Preparing Foods
2. Cooking
3. Serving
4. Dish Washing
5. Cleaning
6. Dining Room

DAIRY
1. Herding Cattle
2. Feeding
3. Milking
4. Care of Milk
5. Cleaning Barn

SCHOOL EXPENSE
1. Clean'g Class Rooms
2. Cleaning Chapel

HOME EXPENSE
1. Firing Boilers
2. Cleaning Halls, etc.
3. Work on Grounds

LAUNDRY
1. Washing
2. Ironing
3. Folding & Sorting

TEAMS
1. Feeding
2. Groom'g & Harness'g
3. Cleaning Barn

BUILDING
1. Repairs B.D.
2. Repairs G.D.
3. Repairs Barn

▲ *This 1919 time card for W. H. Campbell provides insights into the various campus jobs available at the time.*

◀ *Exploring Umbrella Rock atop Lookout Mountain in 1920.*

◀ *The photos to the left and below were found pasted into an unidentified SJC student's photo album, preserved in the college's Heritage Museum. The inscription on the page reads, "Kodaking the big lime kiln on Christmas day, 1919."*

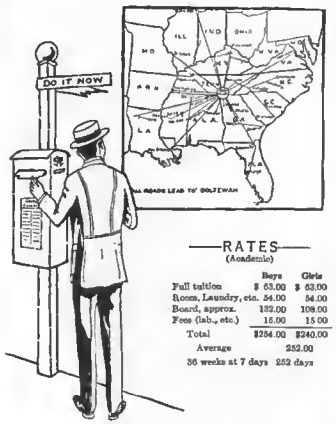
INVENTORY DAY

NOW OR AT THE
LAST JUDGMENT

OOLTEWAH TENNESSEE

A SCHOOL OF STANDARDS

WRITE——LET US HELP YOU PLAN THIS NEXT YEAR'S SCHOOLING



——RATES——
(Academic)

	Boys	Girls
Full tuition	$ 63.00	$ 63.00
Room, Laundry, etc.	54.00	54.00
Board, approx.	132.00	108.00
Fees (lab., etc.)	15.00	15.00
Total	$264.00	$240.00
Average	252.00	
36 weeks at 7 days	252 days	

ONE DOLLAR PER DAY PERMITS STUDENTS TO STAY
1922--23

QUESTIONS

1. Always avoid anything in look, gesture, word, or tone that savors of pride?
2. Ever pride yourself on being morally superior to the hypocrite who professes Christianity?
3. Ever let pride stand between you and an exact statement of truth?
4. Ever pitied yourself because of the hard place in which you were put?
5. Ever feel your talents and accomplishments just a little more after being flattered?
6. Ever write an article or give a talk which you thought just a little better than someone's else?
7. Ever do or say anything to attract attention or win praise?
8. When forgotten, neglected, or purposely set aside, do you smile and rejoice inwardly?
9. Do you serve because of the reward ahead, or because of the deep love in your heart?
10. Has Christ such complete control of your life that those following you are following Him?

11. Any resentment when your wishes are crossed or opinions ridiculed?
12. Any bitterness in your heart because of the great trials and griefs God allows to come to you?
13. Do you resent any disregard of your rights?
14. Ever doubt God's word and supply its place with a theory that leads to disobedience?
15. Does a spirit of self-vindication take possession of you when your work is confronted with failure?
16. Ever feel God has granted others opportunities withheld from you?
17. Ever tried to pray, and found your cherished bitterness toward another made real prayer impossible?
18. Will you as readily confess a wrong to an inferior as to a superior?
19. Ever question God's leading when hard pressed by trials or difficult problems?
20. Not how much can you do, but how much can you endure, and still be unspoiled?

21. Any difference between the way you serve your weakest brother and the most exalted?
22. In the little trials and tests of home and school have you shown a Christ-like gentleness and meekness?
23. Any tendency to feel you are an exception to the instruction God has given through Bible and Testimony?
24. Ever excuse yourself in a wrong by saying the temptation was too great, or that others stronger than yourself have fallen in the same thing?
25. Any feeling of independence because of your efficiency in a special line of work?
26. Have you entered into the spirit of Jesus as He seeks continually to know and do God's will?
27. Is your life the greatest reason for believing in Christ?
28. Are you really as much of a patriot for the cause of Jesus as Washington or Lincoln was for his country?
29. Does your life reveal to others the fact that you would be supremely happy if Jesus came tonight?
30. Willing really to ask yourself the question, "Lord, what wilt thou have me to do?" and then do it?

31. Ever justify yourself when sinning occasionally, that others do, too?
32. Ever have a feeling of satisfaction that while peculiar in some things you would never stoop to the mistakes of another?
33. Ever use Bible texts or incidents, making jokes of them?
34. Ever doubt another's sincerity who confesses his wrong to you?
35. Ever use a minor or secondary reason as an excuse for an act, keeping the true motive hid?
36. Because you have not *caused* others' guilt, do you feel you are in no way responsible for it?
37. Is your heart torn and bruised by the transgressions of men, because of their refusal to follow Christ?
38. Do you look upon and treat your troubles in the same light as you do your talents—foundations for character-building?
39. In your leisure hours do your thoughts turn toward holy things?
40. Do men think of Jesus when they hear your name, as you think of music when you hear of Beethoven?

41. Do you excuse your conduct because of the lack of harmony between leaders?
42. Which *worries* you more, others criticisms of you, or your attitude toward them?
43. Ever listen to gossip because of curiosity?
44. While disliking to start gossip, are you sometimes glad if someone else starts it so you can let him know you are not ignorant in regard to t
45. Do you look with scorn on those making mistakes in their Chr
46. Ever wish it were possible for God to excuse you from workin class of people you naturally shun?
47. Ever become impatient or disgusted with others because th realize a wrong as quickly as you do?
48. How much patient endurance have you shown toward men selfish politics to get first place?
49. When listening to criticism of another, do you always point good qualities in his life?
50. Do you talk *to the sinner* about his sin—or *to your neighbor?*

51. Evil suggestions ever break down your moral reserve?
52. Is there vice in your secret life?
53. Do suggestive pictures and stories lure you?
54. Can the stamp of the Master's approval be placed on your con
55. Ever think evil thoughts when working where circumst stantly suggest evil?
56. Is there such control over your thought that even in the p immodesty you remain pure?
57. Are you doing things you know would seem out of place if corded in the Bible that Jesus did them?
58. Should you like to see the pictures of your heart hung on the w drawing room?
59. Should you like to see the thoughts of your heart written out in your library for all to read?
60. Are you satisfied only with such an inward life that you to shrink from the eye of God?

61. Any enmity in your heart against those who make a success ir in which you fail?
62. When you see others perhaps not so capable as yourself exalt jealousy aroused?
63. Ever compare the manner of the treatment received by your others?
64. Any jealousy toward the individual taking your place in the of another?
65. Do you imagine of others ill for which you have no absolut proof?
66. As you read these questions, are you seeing visions of the c with his sin and saying that surely hits——?
67. Under momentary impulse ever give way to jealousy and evil
68. Are you tempted to narrow your brotherliness and good will clique?
69. Does your presence lessen the quarreling and fussing spirit of
70. Have you resources of joy that no man or misfortune can tak

71. Ever allow sin to go unrebuked in your life because you're afr folks will say?
72. When done a wrong, do you look upon it as a sure sign of a d the other's life?
73. Ever feel, "Well, if we must do that, what fun can a person ha
74. Does your life prove that you consider it too great a sac if all to Christ?
75. Does your life show to others that you are content with th of man who looketh on the outward adorning?
76. Is it policy or principle that governs your life?
77. Are you living a life on the average plane, or following yo closely that you clash with some of the unworthy habits in the socie you?
78. Do you welcome persecution and convert it into a blessing?
79. Is it to a life of ease or of hardship and toil for the Master t giving yourself?
80. Do you judge yourself as severely as you judge others?

81. Do you give way when your motives are impugned?
82. Ever let the other person's hard feelings toward you interfer Christian experience?
83. Always speak well of those who speak evil of you?
84. Ever slight or offend those who do not especially appeal to
85. Ever say things to folks' backs you would not say to their
86. Any malice or ill will in your heart against another?
87. Are you true to your convictions although ridiculed?
88. Do others criticisms brighten your spiritual life?
89. Does adversity upbuild or uproot your character?
90. Do you know what it means to leave all your burdens at the cross?

SPIRITUAL

MENTAL MANUAL

OOLTEWAH TENNESSEE

STANDARDS WORTH STRIVING FOR

SPIRITUAL INVENTORY CHART

ZERO	10 20 30 40 50 60 70 80 90	IN CHRIST	THE NEW LIFE
PRIDE SELF PITY FLATTERY		("POOR IN SPIRIT") HUMILITY PENITENCE	KINGDOM OF HEAVEN
RESENTMENT BITTERNESS DOUBT, WORRY		("THEY THAT MOURN") PATIENCE HEART CONTRITION	COMFORT OF JESUS
INDEPENDENCE VINDICATION SELF SUPREMACY		("THE MEEK") GENTLENESS MEEKNESS	INHERIT THE EARTH
DISHONESTY INDIFFERENCE FRIVOLITY		("HUNGER & THIRST") SINCERITY SOUL YEARNING	FILLED WITH LIVING WATER
CRITICISM GOSSIP SCORN		("MERCIFUL") COMPASSIONATE WATCHFUL	OBTAIN MERCY
SENSUALITY VULGARITY COARSE THOUGHT		("PURE IN HEART") MODESTY PURITY OF LIFE	SEE GOD
JEALOUSY ENVY EVIL SURMISING		("PEACEMAKERS") LOVE PERSONAL INTEREST	CHILDREN OF GOD
BACKBITING RETALIATION AVARICE		("PERSECUTED") LONG SUFFERING FAITHFULNESS	KINGDOM OF HEAVEN
SLANDER MALICE REPROACH		("REVILED") LOYALTY SELF CONTROL	GREAT REWARD IN HEAVEN

"EXAMINE YOURSELVES WHETHER YE BE IN THE FAITH."

DIRECTIONS

EACH QUESTION COUNTS TEN POINTS, THERE ARE NINE DIVISIONS, AND TEN QUESTIONS TO EACH DIVISION. IF YOU ANSWER ONLY THREE QUESTIONS IN DIVISION ONE, PUT A CROSS AT 30. IF YOU ANSWER FIVE IN THE NEXT, PUT A CROSS AT 50, ETC. JOIN THESE CROSSES BY STRAIGHT LINES AND YOU HAVE A LINE REPRESENTING YOUR SPIRITUAL INVENTORY.

LET US ALL BE VICTORIOUS, 100 PER CENT CHRISTIANS

▲ *Lynn H. Wood, principal in 1922, designed a brochure to help students take an inventory of their spiritual experience. Each week the students were to pu sheet of tissue paper over the chart and graph out their current Christian life.*

DEPRESSION AND WAR

1927 - 1943

As it faced the Great Depression, SJC was fortunate to have a president of the caliber of Henry James Klooster (1927-1937), who at age thirty-one replaced M. E. Cady at the end of the 1926-27 school year. Klooster had demonstrated his leadership ability as a student at Emmanuel Missionary College by directing two successful campaigns to pay off a sizeable portion of the school debt. After graduating from EMC, Klooster took a second bachelor's degree from the University of Chicago; he earned his master's degree during the decade that he was Southern's chief administrator and would later earn a doctorate. Prior to accepting the presidency of SJC, his professional experience had been limited to six years of teaching and administration at Alberta Academy and Canadian Junior College.[1] His administrative success at Southern sprang from a combination of organizational skill and dynamic speaking complemented by a distinguished appearance.

Klooster carried a heavy load at Southern. For much of the time he was the school's only biology and chemistry teacher. In addition to his administrative and committee responsibilities, he taught three to five classes a semester, sponsored the senior class each year, solicited funds for the Harvest Ingathering campaign from Southern's business contacts, held evangelistic meetings, and

▲ *Henry James Klooster, president, 1927-1937. He was only 31 when he assumed the presidency.*

frequently gave the Sabbath sermon in Collegedale or elsewhere in the Southern Union.[2]

Animal rights activists would hardly have approved of a startling object lesson he used in a 1936 evangelistic meeting held in Catoosa County, Georgia:

> One night he brought a chicken, a hypodermic needle, a cigarette, and somechemistry equipment. He filled a gallon jug with water and attached a "U" tube to it so that as the water siphoned from the jug, the nicotine was trapped in the water that was in the "U" tube. He made a comment that this was all the brains that it took to smoke a cigarette. . . . . Klooster took a needle full of the nicotine solution from the "U" tube and injected it into the chicken. It died right away. He had graphically demonstrated the deleterious effects of the use of tobacco.[3]

Klooster's Successors

After guiding Southern Junior College through the most difficult times of the Depression, Klooster resigned in June 1937 to accept the presidency of Emmanuel Missionary College. Pressed for time by the immediacy of Klooster's departure, the college board chose one of its own, John C. Thompson (1937-1942), newly elected president of the Alabama-Mississippi Conference, as the next president. After one year of teaching at Maplewood Academy, Thompson had served seven years as education secretary of the Southern Union and

▲ *John C. Thompson, president, 1937-1942.*

▲ *Denton E. Rebok, president, 1942-1943.*

▲ *Paul Quimby, religion teacher and pastor of the Collegedale Church.*

▲ *Daniel Walther, history teacher.*

▲ *Ira M. Gish, head of the teacher training department.*

▲ *George Nelson, science and mathematics teacher.*

▲ *D. C. Ludington, English teacher.*

▲ *J. Cecil Haussler, history teacher.*

▲ *Doris Holt Haussler, head of the music department.*

▲ *Myrtle Maxwell, elementary school teacher.*

twelve years as an associate secretary in the General Conference Sabbath School Department. Like Klooster, Thompson had two bachelor's degrees and a master's degree. Like Klooster, Thompson pursued an advanced degree while at Southern—in his case, a doctorate. Also like Klooster, he sometimes preached the Sabbath morning sermon in Collegedale. But unlike Klooster, he didn't seem to enjoy being president. "These five years have been the hardest of my life," he said in March 1942 as he announced his resignation, effective June 1. This admission may explain in part the diverse reactions left in the minds of those who knew him as president: to some he appeared hospitable, understanding, and a public relations asset; to others he seemed aloof and dogmatic.[4]

Southern's next president, Denton E. Rebok (1942-1943), was a twenty-three-year veteran educator and administrator in China. For twelve of these years he had been a college president. Rebok held a master's degree from Emmanuel Missionary College. He spent just one year at SJC before leaving to become the president of the Seventh-day Adventist Theological Seminary. Kenneth Wright, his successor, stated, "While President Rebok remained but one year, his gracious and spiritual leadership made a lasting impression upon the College."[5]

Educated Educators

The faculty as a whole was more highly educated than it had been in Collegedale's pioneer period. Though the general tendency in Tennessee secondary schools during the Depression was to relax educational standards for teachers, Southern—still primarily a secondary school—was upgrading standards. By 1935 two-thirds of the teachers had master's degrees and all but one had at least a bachelor's degree. The catalog even listed one faculty member with a doctorate: John E. Weaver, a former president of Walla Walla College, identified as an SJC "field representative." But this was somewhat misleading: his real position was educational secretary for the Southern Union. However, the school has had doctorates on its teaching faculty ever since 1940 when it hired Paul Quimby to teach religion and pastor the Collegedale Church. The following year Dr. Daniel Walther and Dr. I. M. Gish were added.[6]

Quimby came to Southern from the presidency of the China Training Institute. Having worked with Chinese-speaking people for fourteen years, he at times thought in Chinese and lapsed into speaking it. He thrilled students with exciting stories from China which, coupled with a rich sense of humor, "kept even the one o'clock class awake."[7]

Walther, who was Swiss, also came to Southern from the presidency of an overseas Seventh-day Adventist institution: the Séminaire Adventiste du Salève in Collonges-sous-Salève, France. With his stimulating lectures well laced with stories and illustrations and his "tremendous sense of humor," he completely reversed many students' previously negative attitudes toward history. A doctorate from the University of Geneva, he taught American history from a Swiss perspective, calling attention to people of Swiss origin who "touched on American history." One year he gave the class a three-word examination. Arriving empty-handed on test day, he simply wrote on the board the words, "The American Revolution." Multilingual and multitalented, he played violin with the Chattanooga Symphony.[8]

Ira M. Gish, a graduate of Walla Walla College, had received his M.A. from the University of Washington and his Ph.D. from the University of Nebraska. Southern Junior College hired him as head of its teacher training department and helped him pay off his graduate study expenses. Described as bubbly, unique, and one-of-a-kind, he was a favorite of a close-knit group of 1942 education graduates who called themselves the "Gishmalites."[9]

But the backbone of the faculty, the teachers who contributed the most to the efforts of Klooster and his successors in facing the challenges of Depression and war, were not the earliest Ph.D.'s, whose terms of service were brief, but the hard-working, creative, flexible, loving, and dedicated teachers who showed an unselfish willingness to serve in many capacities beyond the classroom and who remained on the faculty for longer terms. Some of these teachers would, however, earn doctorates later, after many years of teaching, such as science and mathematics professor George Nelson, who joined the faculty in 1939 and received his doctorate from the University of Colorado in 1947. He remained on the Collegedale campus until leaving for Loma Linda in 1955 and is remembered for being extremely knowledgeable, for having a dry sense of humor, and for keeping a cow in his back yard on what is now Morningside Drive.[10]

Collegedale's longest-tenured, early-Depression newcomer was D. C. Ludington, whose job description changed every few years during his twenty-three-year stay. Certified in a variety of fields, Ludington was willing to work wherever he was most needed: education, industrial arts, speech, English, the social sciences—even as principal of Collegedale Academy. Remembered as "a low-key

sort of impromptu sidewalk counselor" and also as ambidextrous, he would start writing on the board with his left hand and switch to his right hand. He and his wife sought to promote the arts, especially by the frequent "spur-of-the-moment musicals" at their home. Always ready hosts, they frequently invited college guests to stay at their home.

Ludington was also very much involved in the religious life of the school. Year after year, he served on the religious activities committee and was repeatedly elected leader of the Young People's Missionary Volunteer Society, as well as its faculty adviser. He was also a deacon of the Collegedale Church and was personally involved in sharing Adventism with members of the community.[11]

Another teacher heavily involved in SJC's spiritual life, its recruitment program, and its musical organizations was history instructor J. Cecil Haussler. Haussler, who had attended Walla Walla College only to please his mother, had been something of a rebellious student at first, but had been converted largely because of his history professor, William Landeen.[12]

When he joined the faculty in 1928, the board agreed to let his wife, Doris, teach voice and piano for a percentage of her lesson fees. The next year she was promoted to head of the music department. While on the faculty she organized a four-part ladies' chorus, arranged and adapted "a new school song," conducted the college orchestra, taught a twelve-member class in hymn playing, and accompanied three young ladies from SJC as they sang on a department-store-sponsored radio broadcast promoting student-made aprons.[13]

Her husband also involved himself in the Collegedale musical program, generating favorable publicity for the college. He directed the church choir, a fifty-voice college chorus, and a male glee club; taught music directing to forty-five students; and sang solos on important occasions. He and Mrs. Haussler also took students from time to time to classical concerts in Chattanooga. His men's glee club broadcast a concert over WFOV in Rome, Georgia. The station director offered the group a weekly program, but they considered Rome too far away. They did, however, broadcast regularly for a time over WDOD in Chattanooga, which led to invitations to sing in nearby churches.[14]

▲ *Harold A. Miller, noted composer of gospel songs, led the 1939-40 chorus.*

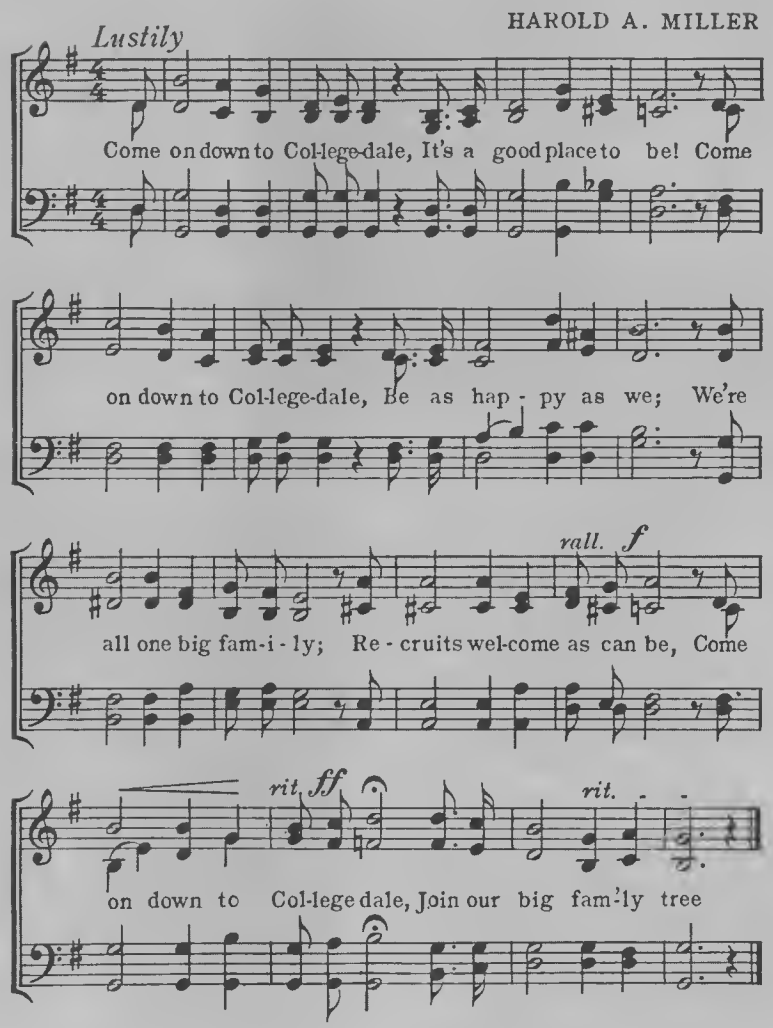
Nearly every summer Haussler traveled extensively in the South, visiting homes and attending camp meetings in search of potential students. The college paid his salary, and the conferences through which he traveled paid his travel expenses.[15]

During the school year, Haussler carried a heavy program. Besides his musical activities he taught all the history and government classes, and some Bible as well. He was responsible for some of the chapel programs, including one in which he organized a debate on the question of whether the United States should cancel the Allied war debts. He served on as many as four committees at a time, was Sabbath School adviser and also Sabbath School superintendent for much of the time,

assisted in Week of Prayer meetings for a nearby congregation, actively participated in the Harvest Ingathering campaign, and, to help finance overseas missions, raised popcorn on "Haussler's Half Acre," across the railroad tracks from the school.[16]

When Haussler left in 1935 to become principal of Walla Walla's preparatory school, his successor as leader of musical organizations was Harold Amadeus Miller, a noted composer of gospel songs. Under his leadership college musical organizations began traveling more extensively, going as far as Nashville, Knoxville, and Asheville, and the college choir began performing the *Messiah* annually with the Chattanooga Civic Chorus and Orchestra. Much of the music performed at graduation during the late 1930s was written by Miller. Although a number of his songs had been published in Rodeheaver's books and in the *Church Hymnal*, the Miller composition which had the greatest impact on the college was "Come on Down to Collegedale,"

▲ *Harold Miller composed the spirited tune, "Come On Down to Collegedale."*



Copyright 1936 by Harold A Miller.

a spirited number written in 1936 which the student body sang lustily.[17]

Miller used his musical talent in support of the spiritual mission of the college and of the Seventh-day Adventist Church, participating with his choir in evangelistic meetings and leading singing bands for the Harvest Ingathering campaign. Leading the singing for Friday night vespers while playing the piano is probably the image of Harold Miller most firmly etched in the memories of students from those years. He was also appreciated for his five-minute music appreciation periods with which he opened chapel. He would introduce the classical composition he was about to play and tell something about its background. Miller was at SJC from 1935 to 1942, left to teach at Union College and then Pacific Union College, but returned after three years, remaining until 1953, when he retired.[18]

▲ *Robert W. Woods, physics and mathematics.*

By 1939 the one teacher, next to Maude Jones, who had spent the most years at Collegedale was Myrtle Maxwell, a 1912 graduate of STS. She had arrived the same year as Maude Jones and in 1939 would have had a tenure equal to that of Miss Jones had it not been for the two years she spent away from 1926 to 1928. During her first stay at Collegedale she served as preceptress; after returning she taught elementary school and summer school. Although during the academic year her classroom was in the elementary school, she was very much involved with the life of the college, serving on the religious activities, social activities, and library committees, presenting chapel programs for the college students, and holding various church offices. She, with two other people, organized the Little Girls Club, a forerunner of Pathfinders. She also conducted a class in Christian storytelling. From time to time, she addressed the Home and School meeting on such topics as "Intellectual Training Suitable for Small Children" and "Children's Quarrels and Fights." Her classroom, consisting of the first four grades, produced a "newspaper" and also had a musical group, sometimes called the "Toy Symphony Orchestra."[19]

▲ *Stanley Brown, English teacher and librarian.*

Robert W. Woods, physics and mathematics teacher throughout the Depression, was fascinated by radio; he operated two amateur radio stations and did technical work for Chattanooga station WDOD. Brilliant but absent-minded, Woods is said to have discovered the day before his high school graduation that he was one unit short. Staying up all night to read the textbook, he passed the examination for the missing course in time to receive his diploma. Allegedly, one Sabbath morning he was seen clipping his hedge, having forgotten what day it was.[20]

▲ *Olivia Brickman Dean, head of normal department.*

Six teachers arrived in Collegedale between 1935 and 1943 who remained on the faculty well into the 1950s, '60s, and even '70s.[21] Stanley Brown was the first to arrive and the last to leave, serving from 1935 to 1972. When the Southern Association of Colleges and Secondary Schools insisted in 1940 that the school employ a full-time librarian, the board chose Brown to fill that post. Students remember his skilled and deliberate use of an extensive vocabulary.[22]

▲ *George Dean, biology and chemistry teacher.*

Olivia Brickman Dean (1938-1972) taught grades five through eight for four years and was head of the teacher education department for seventeen years, simultaneously serving as elementary school principal for nine of those years. After that she continued teaching such education courses as methods in music, art, and reading. For a time she was also chairman of the art department and for about three years taught one or two sections of freshman composition, the assignment she probably enjoyed least. Her former students who entered the teaching

profession describe her as "an excellent role model."[23] Joining the faculty a year later than his wife, George Dean was at first designated as a "graduate lab assistant." Shortly before he completed his master's program at the George Peabody College for Teachers, he received a regular faculty appointment in biology and chemistry. Remembered for his kindness, his love of nature, and a dry sense of humor, he remained on the faculty until 1954.[24]

Theresa Brickman, a sister of Olivia Dean, was a teacher in business administration from 1942 until 1963. She spent many hours patiently working with those who found shorthand difficult, "dictating over and over."[25]

Mary Holder Dietel also joined the faculty during this period. A former missionary to Spain, she taught Spanish, French, and English and was at times dean of women. She remained on the faculty until her health-related retirement in 1959. Having come to Collegedale so that her ten-year-old, nature-loving daughter Margarita could enjoy the country, ironically she lived with nine other families and single teachers in the Normal Building for nine years before she was able to build her own home on a wooded, two-acre lot. Meanwhile, she hired some college students to build a log cabin known as "Dew Drop Inn," which she and Margarita—unable to afford vacations away from Collegedale—used as their vacation cabin.[26]

Stricken with crippling arthritis in 1947, she continued teaching for another twelve years, though getting ready for class—especially combing her hair—had became an agonizing experience. Even after her arthritis-stiffened knee and some loose gravel caused her to fall and break her hip, she continued teaching for another seven years and took a group of Spanish students on a five-week tour of Mexico. Most of her students never realized the extent of her pain.[27]

English Class Holds Outdoor Session

Mrs. Dietel Entertains at Dew Drop Inn

Last Thursday afternoon Mrs. Mary Dietel's English IV class consisting of thirteen members were happily surprised when they were loaded into a truck and hastened to a shady pasture path which led to a picturesque log cabin in the woods. After the students had inspected the cabin, signed in the cabin registry, and eaten sticks of ice cream, they sat down on the long rustic table in front of the cabin to read and act out extemporaneously the last selection in the textbook, "The Neighbors" by Zona Gale. The local color of the selection was intensified by the setting and the excellent imitation of the characters, the most outstanding of which was Johnny Walsh's assuming the part of grandmother in a high squeaky voice, girls being too few in the class. The three judges voted a double portion of ice cream at the close of the lesson to the best actors, William Whelpley and Ben Wheeler. The class was dismissed amid many expressions of thanks for the pleasant period and all walked home feeling that a class in the hot summer is not so bad after all.

Reprinted from *The Southland Scroll*, August, 1941

"DEW DROP INN"

▲ *Mary Dietel, English, Spanish, and French teacher.*

▲ *Theresa Brickman, business administration.*

Depression Finances

Southern Junior College was financially robust before the full impact of the Depression struck. Its ratio of total liabilities to current assets steadily decreased from 1926 to 1929, when its spokesman proclaimed the school free of debt. The school showed a profit every year

from 1927 to 1930. But even as the delegates to the 1930 constituency meeting rose to sing "Praise God, From Whom All Blessings Flow" over the good news, there was one overlooked item in the treasurer's report: the balance sheet showed an operating loss of $3,500 for the period of June 2, 1929, to January 28, 1930. Buried in the rose-tinted avalanche of positive figures, it should have been an ominous warning that the school's financial condition wasn't as healthy as the report suggested. Apparently the school was able in the second half of the fiscal year to bring in enough money to compensate for the loss and actually show a small profit, but this was the last time for a long time that the balance would end in the black. Year after year the treasurer would have to report loss after loss. In 1931 income dropped $11,000 from that of the previous year. A key problem was the declining amount of cash received from students, $53,272 in fiscal 1928 to $17,188 in fiscal 1933. The school was so hard-pressed that even the tithe on student labor had become burdensome. The debt-free status quickly evaporated. By June 1931 the school held $3,300 in notes payable. By fiscal 1933 administrators found it necessary to borrow $16,000. In March 1934, Klooster warned, "We have no reason to believe that the financial condition in the world about us will be greatly improved, and therefore every effort must be made . . . to see that not a dollar is spent unwisely." Alarmed, the board in November 1934 temporarily relieved the president and the treasurer of all teaching responsibilities so that they could more closely monitor the school's industries.[28]

Basic to Southern's problems was a decline in enrollment caused by the nationwide Depression. With the exception of the

PRINTERS FILE BILL TO ENJOIN COLLEGE

Claim Ooltewah School Gives Unfair Competition.

Ten Plaintiffs Declare Work Solicited for Students in Violation of Charter.

Ten Chattanooga printing firms yesterday filed a bill in chancery court against the Southern Junior college, located near Ooltewah, seeking to enjoin it from engaging in the printing business in competition with the Chattanooga concerns.

The operators of printing establishments who entered the litigation against the college were the Angel Printing company, Chattanooga Printing and Engraving company, George Barber Printing company, Arcade Printing company, Galyon Printing company, Ling Printing company, Purse Printing company, Target Printing company, Standard Printing company and Intertype Composing company.

The Southern Junior college is a Seventh-Day Adventist institution. Attorney J. B. Sizer, who filed the suit for the printing companies, said yesterday that he would not ask Chancellor W. B. Garvin to issue a fiat for a temporary injunction for the time being.

The bill alleged that the college is violating the provisions of its charter in that it is operating a business from which it collects a profit and is in competition with taxpaying concerns. The college is not subject to taxation by reason of its public welfare charter, the bill alleged. The charter was obtained in 1919.

The Chattanooga concerns, the bill stated, are paying taxes and giving employment to many people. It was the belief of the plaintiffs that the college is using student labor for which it pays nothing to do its printing. For this reason and for the further reason that the institution does not have to pay taxes it can undersell the Chattanooga concerns, it was charged.

For the purpose of carrying on its Chattanooga business the college has acquired an office here, maintains a force and a telephone, according to the allegations.

A portion of the charter was included in the bill. It stated among other things that the institution was created to foster religious training, education in fine arts and various other similar activities.

Reprinted from *The Chattanooga News*, April 28, 1933

1929-30 school year, the decline was continuous, dropping from 300 in 1927-28 to a low of 194 in 1932-33. Although college enrollment had been steadily rising to 75 in 1931-32, it suffered a precipitous decline in 1932-33, dropping to 45. Fewer students meant smaller income. Other setbacks resulted from the failure of an Ooltewah bank, wiping out the school's deposits but not its loans; a tornado in July 1931 that did nearly $3,000 worth of damage; and the accumulation of uncollected accounts amounting to $30,000 by 1938.[29]

Part of the income decline was self-inflicted: in an attempt to halt enrollment erosion, the college slashed tuition rates. For the 1931-32 school year the combined total for room expense and tuition was cut from $248 to $180. This was partially compensated for by restoring the free-labor requirement of six hours per week, which had been abandoned in 1928. Even counting the value of the free labor, estimated at $.20 an hour, the total annual expenses were reduced by $25.[30]

To balance tuition reductions, teacher compensation was also slashed. Salaries were reduced by 10 percent as of January 1932, another cut of up to 10 percent became effective in July 1932, and a third cut of up to 10 percent went into effect in July 1933. For much of the time teachers at SJC, like those at many other Tennessee schools, received part of their salaries in coupons redeemable at places like the college store and the school garage. In August 1932 one teacher, whose weekly salary at the time was $18, had the audacity to ask for a raise. The board, "after carefully reviewing his connection with the college," dismissed him. Paid vacations were reduced from two weeks to one, and mileage reimbursement for using one's automobile on

The Normal Building, also called "the demonstration school," served as a laboratory for teachers in training.

school business was also reduced. Tuition discounts for sons and daughters of faculty members were retroactively reduced in 1934 to 15 percent of the portion of the tuition paid in cash. Again, Southern Junior College was not alone in reducing teacher compensation and paying by scrip.[31]

Another way SJC tried to halt enrollment decline and to attract more students was by expanding industrial employment opportunities. This resulted in an increase in the amount earned by students from $2,462 in fiscal 1926 to $51,438 in fiscal 1933. By March 1934 Klooster was reporting, "Only three students are meeting their accounts from month to month by payment of cash."[32]

As it tried to attract students by increasing work-study opportunities, SJC faced a basic paradox: the same Depression that made such expansion necessary would also make it difficult for the school's industries to market their products. One way of meeting this problem was to demand preferential treatment. Using a barter-type strategy cut from the same cloth as the teachers' scrip payments, some college purchases were made conditional upon the suppliers' buying a certain amount of products produced by the school industries.[33]

The industrial expansion had the desired effect: total enrollment climbed from 194 in 1932-33 to 248 in 1933-34. By 1936-37 it was 358. However, most of the industries were losing money. The most important exception was the College Press, which earned a significant profit largely offsetting the losses. Thus, the very existence of the school was at stake when a group of Chattanooga printers successfully brought suit to force Southern Junior College to abandon the commercial printing business. The court's decision, based on the fact that the school's charter didn't say it could engage in commercial enterprises, was sidestepped by the formation of Collegedale Industries, Inc.[34]

Another threat to the school's survival was the National Recovery Act, which—in some industries—imposed wages substantially higher than those which had been paid for student labor. The college was forced to respond with stratospheric increases in tuition and other student charges. Annual tuition rose from $112.50 in 1933-34 to $528.00 in 1934-35. However, provision was made for students working in college industries but not receiving these hyper-inflated wages to receive instead tuition certificates in the amount of the wage-scale differential. These could be used to pay up to two-thirds of class fees and tuition charges. When the Supreme Court overturned the National Recovery Act, the charges for tuition, room, and board returned

◀ *The college dining hall, built in Jones Hall in the '30s.*

to more normal levels. College students taking a full load in 1935-36, or even in 1938-39, paid only $130 a year. Even with wartime inflation and compliance with the Fair Labor Standards Act, collegiate tuition cost only $162 by the 1942-43 school year, less than 31 percent of the 1934-35 rate.[35]

A third method of attracting students was the offering of scholarships. The board in 1930 set up a scholarship fund with each of the constituent conferences, the two constituent union conferences, and the college contributing. A scholarship was offered to one student from each of the constituent conferences on the basis of scholastic achievement, cooperation with and loyalty to his or her local church, reputation in his or her community, and promise of leadership in denominational work. Originally the amount of the scholarship was $100, but in 1932 the amount given each recipient was cut in half. Instead of giving just one scholarship per conference, one was given for each denominationally accredited school of ten or more grades in the newly expanded Southern Union, comprising the 1932-merged Southern and Southeastern Unions. By 1943 the number of scholarships was increased from 11 to 14.[36]

Things began looking up for the teachers in 1934 when the board raised wages to the level they had been prior to the last 10 percent cut. In 1936 the board restored the two-week paid vacation. For the 1942-43 school year women teachers were scheduled to receive between $17.50 and $27.50 a week, male teachers between $19.00 and $37.00 a week. Because of wartime inflation these rates were increased by 10 percent at least twice that year.[37]

The institution's overall financial situation also began to show improvement. Notes payable declined to $333 in 1936; by the end of the decade the school was again debt-free; and for the 1940-41 school year the books showed a net operating gain of $8,437. By 1940 the college president reported a collections rate of nearly 100 percent.[38]

The college had continued expanding facilities and increasing acreage during the good years. Amazingly, it continued this expansion during the hard times as well, buying adjacent real estate in order to prevent "colonization in the vicinity of the school." Much additional capital expenditure was for agricultural and industrial plant and equipment, so badly needed to provide additional jobs for students. More capital was expended to upgrade the library and the science laboratories in preparation for accreditation.[39] The normal and manual arts buildings, a dining hall, an expansion of the girls' dormitory, and additional faculty housing comprised the major non-industrial construction projects.

The Normal Building was the last academic building to be completed before the Depression hit. It served the college education department and the laboratory elementary school. The fifteen rooms on the upper floor were divided into seven to ten apartments of from one to three rooms each, none with a bathroom or sink. One single bathroom and a sink at either end of the hall served all inhabitants. Inadequately insulated, the upper floor was unbearably hot in summer. Several teachers' cottages were constructed during the Depression, including a stone house for the president, built at a cost of $5,770. A teacher's daughter recalls that in comparison with the "substandard housing" of the other faculty members, this new cottage was "considered impressive." Also built during this period were a $5,000 manual arts building, equipped at a cost of $3,300, and a $5,200 dining hall, furnished at a cost of $1,800. In addition, the Georgia-Cumberland Conference built a camp meeting pavilion

▲ *The Georgia-Cumberland Conference built a camp meeting pavilion known as the "Tabernacle," which the school used as a gym and later as a church.*

▲ *Teachers' cottages were built during the Depression. This one became the president's home, built at a cost of $5,770.*

▲ *In 1941, a 28-room addition to Jones Hall was completed.*

known as the "Tabernacle," which the school used as a gymnasium and later as a church.[40]

As the college emerged from the Depression, the major building project was another twenty-eight-room expansion of the girls' dormitory, completed in 1941. In addition, the campus road was paved, tennis courts and a ball diamond were built, a major landscaping project was undertaken, and the dining room enlarged.[41]

During the Depression and the years that followed, church subsidies were especially important for two very dissimilar reasons: to enable the school to survive the financial crisis and to make accreditation possible. The Southern Association of Schools and Colleges required junior colleges to have an annual income of at least $10,000 from sources other than the students. Operating subsidies from conferences averaged a little over $5,500 a year from 1929 to 1933, and capital donations from conferences during those years ranged from a high of $18,402 in 1929 to $3,302 in 1933. Beginning in 1935, to meet the Southern Association requirement, the constituent conferences and the Southern Union provided annual operating subsidies of $10,000. Another subsidy source at least part of the time was the Florida Sanitarium and Hospital. The Southern Publishing Association assisted the school directly by donating library books and song books and indirectly by providing books at half price for the fund-raising "relief campaigns."[42]

Alumni families were another source of capital funds. Especially important were former STS and SJC teacher and alumna Gradye Brooke Summerour and her husband B. F. Summerour, a member of the board, who gave thousands of dollars toward the dormitory addition, toward building an infirmary,

▲ *Treasurer George Fuller became postmaster in 1929 when the Collegedale Post Office was established and operated out of the college store.*

and toward purchasing a grand piano for the music studio.[43]

Additional income during the 1930s came from the college insurance agency, operated by treasurer George Fuller, which earned the school more than $1,000 a year for several years. George Fuller was also involved in another source of income for the college—the Collegedale Post Office, established in June 1929 and operated out of the college store. Until it was upgraded from fourth- to third-class in 1931, the post office also was a place where students could earn some of their expenses. A much smaller source of income was the $10 monthly rental that the Collegedale Church began paying in 1927 for the use of the administration building.[44]

Producing Denominational Workers

Because the school was dedicated to carrying forward the mission of the church, the denomination generously invested in SJC, whose primary assignment was still seen as preparing workers for denominational service. The college charter had specifically stated that its particular intent was "to establish and maintain a college in which . . . studies necessary to the training of ministers of the gospel and missionaries in foreign and home fields, Bible teachers, colporteurs, and Christian workers in various lines of religious, benevolent, and philanthropical work shall be taught." There was no ambiguity in Leo Thiel's 1924 declaration: "The primary purpose of the Southern Junior College has been to train workers to hasten the spread of the third angel's message." Similarly, in 1941, J. C. Thompson described SJC as "the training school for white gospel workers" in its constituent territory.[45] The school frequently published statistics to show that nearly all of its recent graduates were either denominational employees or pursuing additional studies.[46]

Looking back from a perspective of half a century and more, one can say that Southern alumni between 1927 and 1943 have served their church well in denominational employment, amply repaying the denomination's

investment in their education through service to God and humanity.[47]

Promoting Adventism

In addition to educating potential denominational employees, Southern was training its students to share in the financing of the denomination's worldwide mission. Harvest Ingathering continued to be a major annual project. Although in the early Depression years the amount collected dropped, during the late 1930s and early 1940s, the campaign usually collected more than $2,500 a year. Additionally, in the late 1920s and early 1930s the school held field days in the spring when students sold literature to raise money for the extension of Adventist missions.[48]

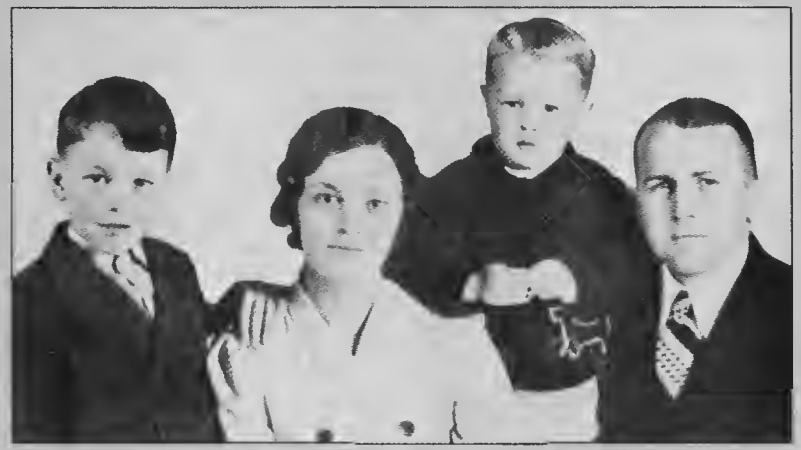
Students and faculty members also supported the church financially through their tithes and offerings. The tithes came to more than $5,000 a year during the early 1930s. The annual Week of Sacrifice offerings ranged in the neighborhood of $500 a year in the late 1920s and early 1930s, and Sabbath School mission offerings averaged about $1,700. Beyond vicariously promoting Adventism financially, students and faculty members personally participated in its promotion, distributing literature, giving Bible studies, and conducting Sabbath services and evangelistic meetings in many surrounding communities.[49]

Undoubtedly, there was nothing more important to the faculty than SJC's spiritual impact upon its own students. During the Thompson administration each student was assigned to a faculty member who was to act as a "personal counsel and friend" in all areas of life, but especially the spiritual. "We want the approval of heaven upon all our plans and activities," Thompson said. Klooster encour-

Robert H. Pierson

A key participant in the school's evangelistic outreach was Robert H. Pierson. During his student years he held several evangelistic series, served as Young People's Missionary Volunteer leader and senior class pastor, and worked his way through school at the dairy and later as a night watchman. From two of those series in 1932 and 1933 at Igou Gap, a congregation of twenty members was organized, which later moved to Standifer Gap.

At the end of the 1933 summer session, Pierson became a denominational employee, conducting meetings in Albany and Columbus, Georgia. From 1937-1966 he served the church in such diverse areas as India, the British West Indies, and Africa, as well as in brief North American assignments. In 1966 he was elected president of the General Conference of Seventh-day Adventists, a position he held until retirement in 1979. An author of numerous articles and books, he is remembered as a man who fervently loved his Lord.[85]



◀ *Early photo of Robert and Dollis Pierson and their sons.*

aged his faculty to plan chapel services and lessons that would help students to grow spiritually. The faculty was not only consecrated but orthodox, according to J. K. Jones, then president of the Southern Union Conference: "No one can justly claim heresy is taught in this school."[50]

One of the ways the college promoted student spirituality was to conduct two revivalistic weeks of spiritual emphasis each year. Prominent Adventist leaders were frequently brought in to conduct these Weeks of Prayer, including former SJC president Lynn H. Wood, now holding a Ph.D. and serving as a professor at the Seventh-day Adventist Theological Seminary; Meade MacGuire, a general field secretary for the General Conference; H. H. Votaw, associate secretary of the General Conference Religious Liberty Department; Frederick Lee, associate editor of the *Advent Review and Sabbath Herald*; C. S. Longacre, editor of *Liberty*; W. G. Turner, a vice-president of the General Conference; and F. G. Ashbaugh, Young People's Missionary Volunteer secretary for the Pacific Union Conference. During the Week of Prayer the speaker delivered two one-hour sermons a day—at the morning chapel hour and at worship time in the evening. Prayer bands were held just before the evening service. Weeks of Prayer usually ended with a baptismal service or the organization of a baptismal class. The number of students baptized each year generally ranged between fourteen and twenty-five.[51]

The Weeks of Prayer were just a small part of the numerous religious services the school required its students to attend. Even village students were required to be present at all the weekend religious services, including Sabbath School, church, and also the Young People's Missionary Volunteer meeting. In addition to weekend services, students were expected to attend chapel and evening worship every day.[52]

The most beloved of these services seems to have been Friday evening vespers: beautiful music, inspirational talks by one of the teachers, followed by testimonies. Students would stand up one by one and tell about their personal spiritual experience, praise the Lord, renew their commitment to Him, express their thanks, or request the prayers of their fellow students. Frequently, students would tell of how their parents, despite a lack of funds, had stepped out in faith to send their sons and daughters to a Christian school, and how—in answer to prayer—the Lord had blessed and funds had come in, many times unexpectedly. One boy told how his mother, having absolutely no funds, had been praying for the money to send her son to Collegedale. While they were praying, a man who had owed her money for over a year, came to pay his bill. Almost every student would give a testimony each Friday night, sometimes as many as 206. Such voluntary statements of spiritual commitment gave credence to Klooster's 1932 report affirming the students' loyalty to the college's spiritual ideals and interest in the denomination's spiritual program.[53]

Accreditation

If Lynn Wood thought he had buried the accreditation question, he was mistaken. As soon as Klooster's first academic year was behind him, he began pushing for accreditation. The first step was to get the secondary school program certified. Hiring decisions began to be influenced with an eye to pleasing accrediting bodies. When this caused some dissension within the faculty, teachers were specifically asked to refrain from discussing the issue in the presence of students. By adjusting the teaching staff and reorganizing this curriculum, the secondary school in the fall of 1930 was accredited by both the Southern Association and the Tennessee State Department of Education, whereupon the board authorized SJC to begin working toward junior college accreditation and Klooster began urging that some of the college teachers be sent to graduate school and stressing the need for more college-level students in order to meet the Association's requirements. It took a firm determination on Klooster's part to keep pressing the issues for accreditation at the very time the school was staggering under Depression-caused budget deficits and enrollment declines. But Klooster asserted that "a considerable number" of Adventist young people were going elsewhere because SJC wasn't accredited.[54]

The accreditation drive was given urgency in the summer of 1933 when word arrived from the College of Medical Evangelists that after the 1933-34 school year it could no longer accept students from unaccredited junior colleges. Four other Adventist colleges had received either senior or junior college accreditation by 1933, but the Southern Association denied SJC's application that year, stating that it couldn't possibly approve the junior college without some faculty changes. SJC reapplied the following year; again its application was denied.[55]

M. C. Huntley, the Southern Association executive secretary, spelled out the association's reasons for the rejection: its

We take pleasure in announcing to our constituency that the application of Southern Junior College for membership in the Southern Association of Colleges was favorably acted upon at the meeting of the association held early in December. Hereafter there will be no embarrassment to students who enroll for premedical, teacher training or other courses where legal restrictions apply. While we are gratified that the association has seen fit to approve the school, we are even happier over the fact that no principle vital to the interests of our people or our work has in the least been compromised in order to secure this recognition. On the contrary, we have had a remarkable opportunity to bring to the attention of leading educators the system of Christian education sponsored by Seventh-day Adventists and have been gratified to find that the sound principles of Christian education here commanded the respect, confidence, and admiration of these men.

H. J. Klooster.

Reprinted from *The Southland Scroll*, December 25, 1936

salaries were inadequate, some classes were too large, and the president was carrying too heavy a load. In addition, the system of financial reporting needed to be revamped "to show clearly income from industries which would not be affected by school operation or students in school." Moreover, the library holdings were insufficient, "continuation record of students" was incomplete, and a physical education program was lacking.[56]

Believing it would improve chances of acceptance by the Southern Association, SJC joined the Tennessee State College Association. Finally, in 1936, Southern Junior College was granted admission to the Southern Association of Colleges and Secondary Schools. Within the next two or three years it secured listing in the U. S. Office of Education's *Educational Directory*, obtained elementary teacher education accreditation from the state of Tennessee, and joined several other organizations of junior colleges, private schools, and other educational institutions. Accrediting bodies encouraged SJC to obtain more books for its 7,000-volume library, hire a full-time librarian, hold a series of twelve programs to enable the students to learn something about library science, reject credit for correspondence courses, exercise more selectivity in accepting students, upgrade teachers' educational level, and keep in touch with alumni as a means of determining the effectiveness of their education.[57]

Junior college accreditation was gratifying, but Klooster had begun agitating for senior college status as early as 1929. He traveled to Washington, urging church leadership to make plans in this direction by permitting the school to offer the fifteenth grade during the 1930-31 school year. In May 1930 the board unanimously adopted a memorial to the General Conference for permission to become a senior college and even initiated a contest to select a senior college name, authorizing a $100 prize for the winning entry.[58]

The issue failed in 1933 and lay relatively dormant during the rest of the decade, until in 1940 a letter from Chester C. Fink, registrar of the College of Medical Evangelists, revived the issue with compelling significance: CME was complying with an American Medical Association recommendation that three years of college be required for admission to medical school. Henceforth, students graduating from Southern Junior College would have to take a third year elsewhere before going to Loma Linda, a requirement that could discourage premedical students from attending Southern at all, especially since the AMA had deleted all junior colleges from its approved list. In other words, only a few years after the hard-fought battle for accreditation had been won, the most important advantage of such recognition was being taken away. Added to this was the passage of the Selective Service Act, also in 1940. Ministerial students desiring draft exemption could feel more secure in attending a school that offered a four-year theology degree. By October 1941 the board seemed unanimous in the belief that the time had come; it set up a committee to study both the denomination's and the Southern Association's requirements for senior college status.[59]

Academic Standards

During the Klooster, Thompson, and Rebok administrations, Southern took a number of steps to upgrade academic standards. One of these was to regulate the relationship between the amount of time a student spent working off

his expenses and the amount of class work he or she was permitted to take. In 1927 the faculty decreed that students earning 100 percent of their expenses were permitted to take only two subjects unless they had special permission and that no one working more than four hours a day was permitted to take a full load of classes. This was modified to twenty-five hours a week in 1933 and reduced to twenty hours a week in 1934. In 1933 a student taking a half load could work as much as he or she wanted to, but in 1934 the half-time student was limited to a maximum of forty hours of labor a week. In 1933 special evening classes were offered for those unable to attend daytime classes because of their work schedule.[60]

Prerequisites for entering the collegiate program were a diploma from an accredited secondary school that represented at least sixteen units, including three of English, two of mathematics, two of social science, one or two units of science, one unit of vocational education and two units of a foreign language. All registering students had to take a series of examinations in English, spelling, handwriting, reading comprehension, and intelligence, as well as a physical examination. Students not receiving a satisfactory score on the fundamentals of English were required to take a non-credit introduction to English course.[61]

MINUTES OF FACULTY MEETING

Held --Nov. 18, 1928

SPELLING STANDARDS — Moved that the following recommendations on Standards for graduates, and standards for spelling be accepted.

(a) That a standard test in Grammar and in Spelling be given to all candidates for graduation both in college and academic courses, and that a grade of 90% be required for passing.
(b) That these tests be given within the first semester.
(c) That in case of failure the candidate for graduation be required to pursue the foregoing subjects in a class until he can meet the requirements.
(d) That a general examination in Spelling be given at the end of each six week period, and that those receiving a grade below 90% be required to enroll in the Spelling class.
(e) That in the written work of all students 1/2 % be taken off for every misspelled word, and that an individual losing as many as five points, also join the spelling class.
(f) That no student be penalized to the extent of failure by the loss of these five points.

Students receiving *F*'s in two or more subjects were subject to expulsion. Graduation required a *C* average. Some of the final examinations were standardized tests prepared by the General Conference, which the teachers themselves didn't see until half an hour before the tests were administered.[62]

Correct spelling was a major concern. Students misspelling more than ten words on a given assignment in any course were placed in a special spelling class. Every student was expected to attend a drill in spelling, handwriting, grammar, or some other basic skill for up to thirty minutes a day, four days a week. In order to graduate from either the academy or the junior college—or even to be admitted to the senior class—students had to receive a score of 90% on examinations in grammar, spelling, and handwriting. The spelling test in 1931 was based on a list of six hundred words distributed by the English teachers on a

MINUTES OF FACULTY MEETING HELD
OCTOBER 20, 1929
10:00 A.M.

METHOD OF GRADING — The grades of students are to be evaluated according to the scale of grading as given in the current Catalog: A, 95-100; B, 90-94; C, 85-89; D, 80-84; E, 75-80; F, Failure; I, Incomplete.

Monday. The examination was given the following Friday. So many failed the test that the faculty, deciding to give the students a second chance, added four hundred words and another school week in which to master the whole thousand.[63]

SJC also encouraged the use of correct grammar through special weeks set aside as Good English Week. During Good English Week a variety of chapel programs promoted not only correct usage but also vocabulary development, the choice of good literature, and correct pronunciation. One of these chapel programs featured a dramatic "Trial for the Murder of the King's English." For Good English Week one year each student was given a badge which had to be surrendered to anyone catching him or her making a mistake in English. A prize was given to the student collecting the most badges. The winner, Ottis Walker, accumulated thirty-two.[64]

During the Klooster administration the faculty did not give grades of *A*, *B*, *C*, etc. until the fall of 1929 when the General Conference Board of Regents called for a uniform system of grading. Prior to that, grades were given as the numbers "1" through "4", with "4" representing failure, defined as any score less than 75%. The letter *C* for "condition" was given a student whose work was incomplete. Until 1938 both before and after the adoption of letter grades, grades were assigned on a uniform percentage basis. When letter grades were used, an *A* was defined as 94% or more, the lowest *B* was 88%, the lowest *C* was 81%, and the lowest *D* 75%. Students making up incomplete work could not get any grade higher than a *D* without a special vote by the faculty.[65]

No grades were given to a student absent for 15 percent of any class, whether or not the absence was excused. Students whose excessive absences were due to serious illnesses or circumstances completely beyond the student's control could appeal to the faculty for an exemption. Three unexcused absences in one semester could bring a penalty up to five hours of free labor. Absences occurring just before or after a holiday or vacation were counted double.[66]

Changes in the academic programs during the Depression years included eliminating the secondary music program in 1928, as well as the Bible workers' curriculum, and even the theological course in 1935. Students preparing for the ministry were advised to register for the associate in arts program. In 1940, nineteen students were considered preministerial. Every program that survived the period 1927-1943 at least underwent a change of name. The "academic course" became "the collegiate preparatory course" and then the "college preparatory department"; the junior literary program became the associate in arts degree, the collegiate normal program became elementary teacher training, and collegiate business became business administration. Some new programs were added, most of which were short-lived, including secretarial and home economics. The only new program which continued during the war years was science, introduced in 1928. The school year, longer than that of many Southern schools, generally ran from early September to late May with just one day off for Thanksgiving and as few as two days and no more than seven school days for Christmas.[67]

Social Guidelines

Although the faculty worked to upgrade its academic standards during the Depression years and the war period that followed, the term "School of Standards" was often used to refer to Southern's behavior code.[68] This code maintained ideas about proper Christian decorum that at one time had been common to many church institutions but which by the 1930s had been elsewhere relaxed. The aim of school discipline, *The Southland* declared, was "to develop character of the highest type" and "to encourage a social climate conducive to study, work, and the development of mature, responsible social relationships."

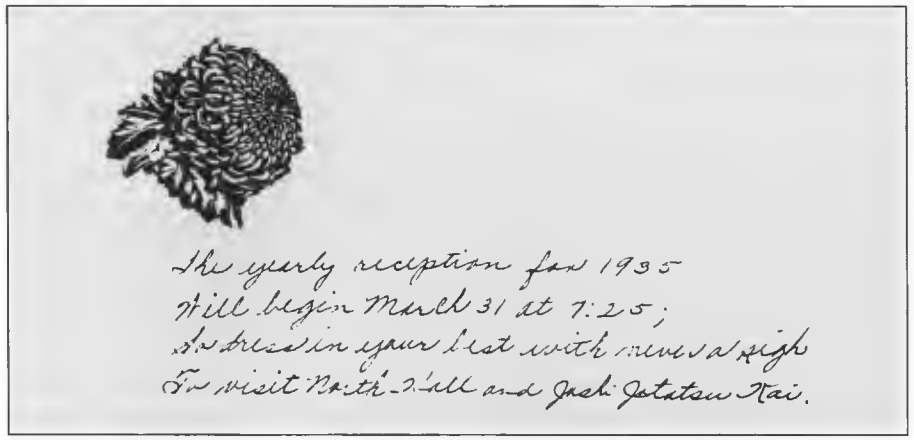
Dress, particularly that of young women, continued to be a concern. The 1934-35 catalog set forth the general principle: "All extremes . . . should be avoided, and in the whole wardrobe health, good taste, modesty, and economy should be considered." An additional special leaflet spelled out the details. At the outset of his administration, Klooster advised faculty members to check students to see if they were observing the dress standards. Instead of

MINUTES OF FACULTY MEETING HELD
SEPTEMBER 29, 1929
10:00 A.M.

TRIPS TO OOLTEWAH	Voted that Tuesdays and Thursdays be boys' days to go to Ooltewah, and Mondays and Wednesdays girls' days.

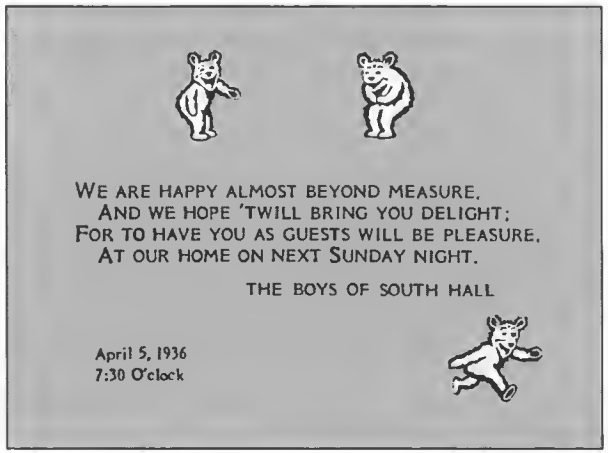
Upon motion meeting adjourned.

requiring that all girls, regardless of height, have skirts that came within twelve inches of the floor, the new rule stated that the skirts must cover one third of the distance between the floor and the middle of the kneecap of a young woman in stocking feet. As the girls were leaving for meetings, their dean occasionally stood at the door with a yardstick, measuring the questionable skirts and sending the wearers back to change if the numbers weren't right. For the first violation a student was reprimanded; for the second, the student was called before the dress committee; for the third, suspended; for the fourth, expelled.[69]



Social relationships were also a matter of concern. Particularly in the early years of this period when almost three-fourths of the student body were young, immature academy students, the administration encouraged only "large group associations." The school banned escorting, flirting, and the walking of couples together. Boys and girls still had separate "strolling grounds" and could go to town only on different days of the week, though the faculty did permit them to sit together on some special occasions such as the boys' open house.

The right to visit together in the parlor was granted to boys of twenty and girls of eighteen (raised to nineteen in 1934) who were "in good and regular standing," had a satisfactory scholastic record, and had permission from both parents. On school hikes boys couldn't hold hands with girls so they would cut little sticks, and the boy would hold one end and the girl would hold the other. The rule against marriage during the school year was made even stricter in 1937: students who married before the completion of their entire junior college program were to be expelled. One rule regarding boy-girl relations, however, was relaxed: in the early 1920s the faculty had disapproved of the boys serenading the girls, a ban lifted in 1929.[70]



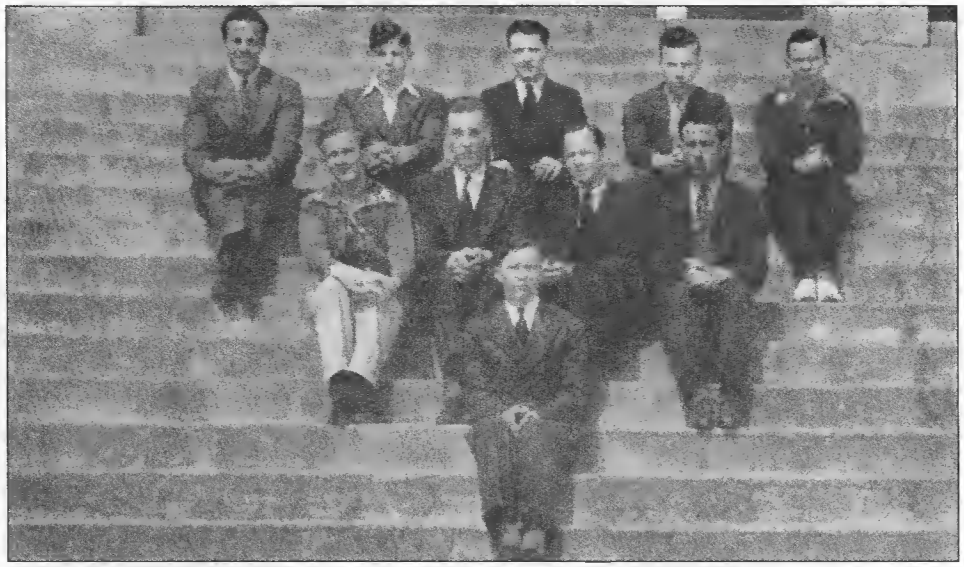
The Sojuconians

The Sojuconians, the student association, still appears to have been primarily a fund-raising organization. In 1928 it endeavored to raise $1,000 for a campus fund by a letter-writing campaign. Using the slogan, "Lend a hand for the concert grand," students sent out at least 1,986 letters and raised nearly $1,500 for a grand piano during the 1929-30 school year. Students raising $25 or more were rewarded with a Sunday excursion to Lookout Mountain. As the Depression deepened, fund-raising campaigns became more difficult. During the 1930-31 school year the students tried to raise $1,500 to expand and improve the school's library collection and equipment. Again a trip to Lookout Mountain—with a free dinner in Chattanooga as well—was offered to students raising at least $25. Those raising more than $50 were promised exemption from library, medical, and matriculation fees, and the person raising the most money over $50 was awarded a Shaeffer pen and pencil set. But money came in very slowly, and the campaign officially closed short of its goal. Presumably to keep the students from feeling discouraged, school officials transferred $600—the portion of the student matriculation fees earmarked for the library—to the campaign fund. Still, the total raised by the end of the campaign came to only $1,216. The following year the Sojuconians, attempting to raise enough money to complete the new dining room, collected only $685.[71]

Apparently discouraged, the Sojuconians tried to campaign for something less directly monetary. With a youth congress scheduled for Collegedale, the students wrote hundreds of letters encouraging Southern young people

to attend. However, the *Southern Tidings* reported, "Responses from the young people out in the field are coming in rather slowly."[72]

Since the dormitory hall floors were "as bare as a sidewalk," the Sojuconians tried another fund-raising campaign in the spring of 1934, but one that was less ambitious. Students attempted to raise $1,000 for linoleum and stair treads to cover the floors and stairways. Again they came short of their goal, raising only $712, which was at least more than they had received in 1931-32. Again, in the spring of 1935, the Sojuconians attempted to raise $1,000, this time to complete the girls' dormitory porch. Results of this campaign were not reported and perhaps discouraged the Sojuconians from further attempts at fund-raising. The next reference to a student campaign doesn't come until 1941, and even then it was more an undertaking of the alumni association than of the student body. Meanwhile, it appears that the Sojuconian student association had ceased to exist.[73]



▲ *The Triangle Club of 1939, the dormitory club in South Hall with an objective to "cultivate in its members the triangle of essentials of Christian manhood: physical, mental and spiritual powers."*

Although the girls continued to call their dormitory club Joshi Jotatsu Kai, the boys' club emerged from the Depression with a new name. Formerly called the Better Men's Society, in January 1939 it became known as the Triangle Club. During the Depression the Better Men's Society had sold ice cream and popcorn, with the proceeds furnishing the second and third floor lobbies of their dormitory. In the early 1940s some of the village students organized the Mystery Club, with monthly meetings in Glen Starkey's recreation room.[74]

Other clubs included the Oratorial Society, which conducted debates, the Art Club, the Future Teachers of America, the Sojuconian Literary Society, and the Premedical Club. The premedical group was the only organization requiring a certain scholastic attainment as a prerequisite for admission, demanding a *B* average in science classes. Meeting every other Saturday night, club members listened to lectures by physicians, talks on scientific topics, and papers presented by students; watched science films; and visited an observatory. In addition there were a music and dramatic arts club and various musical organizations: the band, the orchestra, vocal groups, the brass choir, and the Collegedale String Quartet.[75]

And, of course, there were the junior and senior class organizations and their traditional rivalry. Junior pranks included hanging all the senior girls' banquet shoes on the top of a tree or flagpole and sprinkling a sleeping senior with a watering can.[76]

In 1929 the school held a contest to name a new school newspaper to be distributed free as a public relations medium. For his winning entry, Walter Ost received a promise that his registration fee would be waived the following school year. When the paper actually appeared, the title that he suggested, *The Southern Scroll*, was modified to *The Southland Scroll*. For several years this was the only publication the students had an opportunity to produce. As the school faced the financial desperation of the Great Depression, the faculty went on record as opposing the publication of a school annual. Thus *The Southland* died in 1930.[77] When the financial situation eased enough in 1938 for students to resume publishing an annual, it was called the *Triangle*.

Students from this era have pleasant memories of the Saturday night marches and roller skating in the Tabernacle, the "homespun" musical programs and "readings," games on the lawn, hikes up Grindstone Mountain, and travelogues in Lynn Wood Hall. With student automobiles a rarity, the campus was the center of the students' recreational activity. There were also picnics, baseball games, banquets, and at least one marshmallow roast. Neighborhood opposition to Sunday picnics led the faculty to reschedule the 1929 junior-senior picnic to a Monday.[78]

A major highlight of the 1928-29 school year was Herbert Hoover's inauguration. "An excellent receiving set was placed in the

chapel," reports the *Field Tidings*. "At about ten o'clock central standard time, class work was suspended" so that students could assemble in the chapel to hear Hoover's inauguration address: "It was all very inspiring, and served to impress anew upon our minds the wonders of radio."[79]

The average age of the students in the high school and college grades increased very slowly from 17 in 1926-27, to 18 3/4 in 1930-31. Klooster considered the aging of the student body a positive trend which the administration should actively encourage by giving employment preference to older students. Raising the average age would reduce discipline problems, tend to improve the student body level of stability, responsibility, and dependability, and produce more reliable denominational workers, he said.[80]

In 1930-31, out of an enrollment of 277, college students accounted for only 74, a new record. By 1940 the school had more collegiate students than students in the preparatory division. The 1940-41 enrollment of 331 included 173 college students and 122 in grades 9-12.[81]

Influenza epidemics recurred in 1928-29 and 1934-35, both times resulting in a readjustment of the school calendar. In 1929 the exams for the first semester and the opening of the second semester were postponed. Again in 1935, the first semester examinations were postponed. In addition, Christmas vacation was extended a week, but school officials decided not to add that week at the end of the second semester. Instead, said a report in the *Southern Tidings*, the students and teachers would "have to make good this loss by extra diligence and application." Eight teachers were incapacitated by the 1929 epidemic. In 1935, with more than twenty students sick, the first floor of the girls' dormitory was converted into a temporary hospital ward. The previous year a measles epidemic attacked both dormitory and elementary students. A quarantine was enforced and the church school was closed for several days.[82]

Though the school was remarkably free from personal tragedies, the 1927-28 school year was marred by the deaths of two young women, one of whom died of pneumonia. Tragedy struck the student body again in 1940 when a young man drowned at Lake Chickamauga.[83]

Wartime

As the clouds of Depression receded, they were replaced by the thunderclouds of approaching war.[84] During World War I the pacifistic and Sabbatarian principles of Seventh-day Adventists had led to the court-martial of nearly two hundred American Adventists. Wanting to avoid a repetition of that situation in the impending war, Everett Dick of Union College organized the Medical Cadet Corps to give Adventist young men training that would, according to assurance from the United States War Department, result in assignment to the military's medical service, where they would save lives instead of killing and would feel less pressure to violate Adventist conceptions of proper Sabbathkeeping. Southern Junior College offered the first Southern Union-sponsored Medical Cadet Corps, for a fee of $5 plus room, board, and uniform costs, providing two weeks of intensive training. Retired U.S. Army Captain C. D. Bush commanded the corps, Dr. Quimby served as corps chaplain, and other faculty members participated in various capacities, along with some physicians and Illinois National Guard Captain B. F. Tucker. This training was given from December 18, 1940, to January 1, 1941. Approximately 80 young men, mostly SJC students, enrolled, studying military discipline, first aid, map reading, signal communication, self-defense, and the Seventh-day Adventist philosophy of military service. Smartly attired in dark olive-green uniforms, they spent four hours each day in close order drill, marching back and forth across a field down the hill from Lynn Wood Hall. In an interview with the *Chattanooga News-Free Press*, Bush said,

> Strict discipline is stressed in the medical corps at Collegedale. Yesterday while the company was standing at ease one of the fellows absent-mindedly threw an orange peel on the grounds. It wasn't noticed until the company had marched about a quarter of a mile away. . . . The captain immediately called the entire company back and asked the absent-minded youth to "remove the evidence."
>
> The boy stepped forward promptly and picked up the peel. Then the company marched back to camp.

The Pearl Harbor bombing of December 7, 1941, came just a few weeks before a second MCC course was scheduled to begin. Only 35 students had applied for the course before Pearl Harbor, but after the U.S. declaration of war, applications flooded in. A total of 95 enrolled, 65 of whom were not SJC students. One of the cadets left a day early to appear before his local draft board, and three or four were scheduled for induction a few days after their training.

A third MCC training session was held the following year; by that time at least 56 students had been drafted. Maurice Felts, the first to be called up, like most of the SJC draftees, had taken medical cadet training; in July 1941 he was doing office work for the

Junior College Students Train For 'Life-Saving' In War

Here are the officers in charge of the medical corps at Southern Junior College, who gave their services gratis. Seen above, left to right, are Capt. Bush, Capt. Blackburn, Sergt. Frederick, Lieut. Harter, Lieut. Spangler, Capt. Green, Capt. Boyd, Capt. Quimby, Lieut. Williams and Capt. Tucker. —*Staff Photos by Wilson.*

Here is the medical corps with their only "weapon," a stretcher manned by four men. Although they are trained to serve on the battle front, they carry nothing with which to defend themselves. They believe in saving lives, not taking them.

Standing at attention, even a trained eye would not suspect they have had only two weeks' army training . . . they drill with precision too.

This man has been "wounded" on the "battle field." They know their duty . . . and they are as gentle as a trained nurse.

Important Message to Folks Who Have

HEAD COLDS

If head is stuffed up, eyes watery, nose running or so clogged you can hardly breathe—put just a few drops of Vicks Va-tro-nol up each nostril. Then enjoy the grand relief it brings.

Va-tro-nol is so effective because it does three important things—(1) shrinks swollen membranes—(2) soothes irritation—(3) helps flush nasal passages, clearing clogging mucus. It's the specialized, tested way to relieve misery.

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If a Cold Threatens, use Va-tro-nol at first sniffle or sneeze. Helps prevent many colds from developing.

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medics at Fort Barrancas, Florida. Despite national conscription, government officials encouraged students not to volunteer for military service. Affirming that "we must have well-educated and intelligent citizens who have sound judgment in dealing with the difficult problems of today," President Franklin D. Roosevelt encouraged college students "to continue the normal course of their education unless and until they are called." John W. Studebaker of the U.S. Office of Education agreed, emphasizing the importance of education to national defense. "Emergencies require trained citizens," he stressed.

Almost immediately after Pearl Harbor, the U.S. Office of Education directed its attention to speeding up the process of producing those trained citizens. In January 1942 it sponsored a National Conference of College and University Presidents. SJC president Thompson reported that the purpose of the conference was "to determine how institutions of higher learning can train the largest number of skilled men and women for the service of their country in the shortest period." At this meeting the presidents of the various institutions of higher learning adopted a number of resolutions that were to have a significant impact on Southern Junior College. First, they echoed Roosevelt's and Studebaker's concern that college students and potential college students wait for the draft, stating, "In their eagerness to serve the nation, many of our most capable youth enter the armed forces despite the fact that they may now be serving or preparing to serve the nation in ways more in keeping with their training and ability." To assure the nation of a continued supply of professionals qualified to promote morale and minister to its physical and mental health needs, the conference called upon the Selective Service System to defer premedical, predental, and pretheological students.

The conference also urged that schools offer enough summer classes to speed up the education process so that students could complete four years' work in three. SJC had already announced a twelve-week summer session for 1942, which was repeated in 1943. In addition, a crash twelve-week secretarial science program with classes six days a week in shorthand, typing, business English, and business practice was designed to make the student "proficient enough . . . for employment."

Even before the National Conference of College and University Presidents, the Selective Service Act of 1940 had exempted from active duty those students enrolled in recognized theological schools. By the time of the conference Thompson was already requesting the Selective Service System to recognize SJC as a theological school, although such recognition had not been given to any junior college. He and those cooperating with him in this attempt were successful in persuading General L. B. Hershey, National Selective Service director, to grant this recognition not only to Southern Junior College but to all denominationally sponsored Seventh-day Adventist junior and senior colleges in the United States. Thus, deferments were available for students attending these schools who were able to convince their draft boards that they were "in good faith" studying for the ministry.

The war brought unique problems to the college—first of all, a two-year decrease in enrollment over which it had no control. Nevertheless, aware of the strong anti-Japanese feeling prevalent in the United States at the time and concerned about community reaction, the college declined to increase enrollment by complying with an official's request to accept a limited number of Japanese-Americans whom the government was

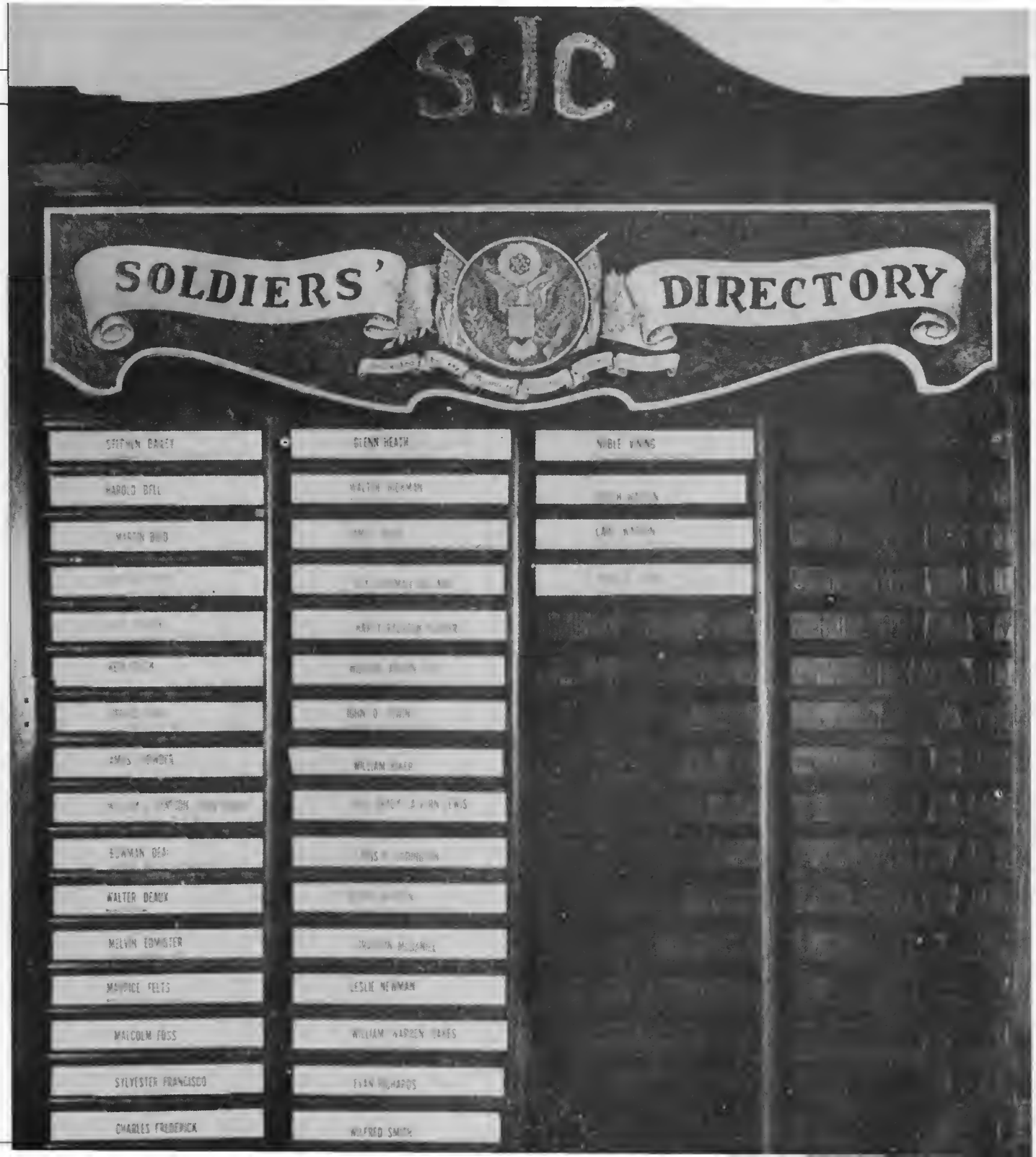
Cheering at the Tracks

Many of the SJC recruits were ordered to report to the induction center at Fort Oglethorpe and after outfitting were shipped by rail in troop cars to Atlanta, where they were dispersed to different army training camps. After passing through Ooltewah, the Atlanta-bound trains paused at Collegedale to pick up the mailbags. When the college community could learn what trains their friends would be on, they would gather—sometimes seventy-five or a hundred—along the tracks to cheer, shout their good-byes, and wave their affection.[86]

attempting to relocate in the East from western internee camps. Similarly, when the board received a telegram seeking admission for a Japanese-American, it voted to pass the inquiry on to Madison, which already had several Oriental students.

Moreover, wartime restrictions reduced recruiting efforts and prevented the college from constructing planned building projects. In addition, some teaching schedules were adjusted, particularly those of G. J. Nelson and C. E. Winter, so that they could teach nine hours a week at the University of Chattanooga in a specialized training program for the army and navy.

In December 1941 as the student body gathered in chapel to hear by radio President Roosevelt announce to the joint session of Congress that the United States was now at war, students could not have realized to what extent world affairs would change their personal lives. Educational plans of many young men were interrupted as they were drafted into service; those exempted were hustled into accelerated programs with compulsory year-round classes and a strict, government-required accounting of their grades. The ratio of male to female students was severely unbalanced. Lack of time and worrisome news from overseas dampened spirits, reducing the number of social activities, but different events included a college-sponsored Red Cross Drive and a war bond rally. Rationing of gasoline and unavail-



A "Soldiers' Directory" hung in the Lynn Wood Hall lobby, showing the names of some of the students who were serving their country. By the end of the war, 171 young men from SJC had served in the U.S. armed forces.

ability of new cars to replace aging ones reduced field trips and caused the cancellation of the 1944 Academy Day. Travel to and from campus was more and more dependent on crowded trains and buses where service personnel had priority. Students had to submit their government-issued stamp books so that the school could set up a ration point bank account to facilitate buying food for the cafeteria, particularly butter and sugar. And in the Lynn Wood Hall lobby, the main exhibit area featured a "Soldiers' Directory," a scroll emblazoned with the United States seal, wood-burned by student-artist Ralston Hooper, whose own name appeared on a later, larger scroll. By the end of the war 171 young men from SJC had served in the U.S. armed forces, where at least 8 had met their deaths.

Meanwhile, the college itself was being transformed. Before the war was over, Southern Junior College had become Southern Missionary College.

Village Development

Although the campus itself was abuzz with activity, its isolation in the early 1940s is hard to envision today. Its surroundings had remained quiet fields and woods with only an occasional farm house or two up Camp Road until the '20s and early '30s when a few families—Artress, Bird, King, and others—from the expanding college staff had settled in, either buying existing homes or building new ones. In 1938-39 the land bordering Camp Road (named for the pioneer Camp family) was divided into lots, and more staff and faculty houses followed rapidly. Electric power was installed in 1940, but even in 1941 the only telephone in Collegedale was in Lynn Wood Hall, and all calls had to be routed through Ooltewah. Fire protection for the expanding community was primitive: equipment consisted of a car pulling an axle on which was loaded a hose. Available water and pumping facilities were hoped for by faith at the scene of the blaze. Any trip was an adventure with the steep and winding course around Hickman curve challenging even "a fancy car in high gear."[87] Until Apison Pike was extended beyond Four Corners, travelers turned right at Robinson's farm and picked up the road to Chattanooga in Ooltewah.

The Mail

The Southern Railway System took care of rail delivery to Collegedale. Above, the diesel arrives and dispatches the mail. Below, Tommy Ashlock takes it to the post office, and then the Fuller family (George and LaVerne) sorts it and puts it in the mailboxes.

THE WRIGHT YEARS

1943 - 1955

Intellectual stimulation, dynamic growth, and major student involvement in school and church affairs made Collegedale an exciting place during the administration of Kenneth A. Wright (1943-1955), who administered the college for twelve years—longer than any of his predecessors. The school was reborn—transformed from Southern Junior College into the fully accredited and greatly expanded Southern Missionary College. During that time collegiate enrollment grew from 124 to 473, teaching faculty expanded from 25 to 41 (46 counting academy teachers), and the number of majors available to college students increased from five two-year programs to eight two-year programs and fifteen four-year programs.[1]

Kenneth A. Wright

Wright, a red-headed graduate of Emmanuel Missionary College with a master's degree from Cornell University, had spent twenty years in denominational work as boys' dean, academy principal, and educational superintendent, before coming to Collegedale.[2] Students and faculty members remember him as a dedicated, forward-looking, and well-organized administrator with a keen perception which enabled him to surround himself with

▲ *Kenneth A.Wright, president, 1943-1955.*

strong and gifted people, seemingly undisturbed if they didn't agree with each other. Former students also describe him as a compassionate person, gentle even when rebuking, who could convince students that homesickness was a virtue. They speak of him as a president who ran a balanced program and who helped Collegedale develop a more collegiate atmosphere.

His practical, inspiring chapel talks were laced with illustrations that made them "come alive with force and meaning." He told students, "Fall out of bed on your knees," and encouraged them to spend time every day in prayer, Bible study, and "talking to someone about God and His love." Speaking on the importance of punctuality, he quoted a sign, "If more of us had a self-starter, the boss wouldn't have to be such a crank." His favorite Bible text was "I can do all things through Christ which strengtheneth me" (Philippians 4:13). He also liked to quote Deuteronomy 11:11, suggesting that it was an apt description of Collegedale: "a land of hills and valleys" that "drinketh water of the rain of heaven."

A major contributor to the success of the Wright administration was Charles Fleming, Jr., a 1937 graduate of Emmanuel Missionary College, who taught at Forest Lake Academy and earned an M.B.A. at Northwestern University before coming to Southern as instructor in business administration and assistant business manager. After a stint with the Georgia-Cumberland Conference, he returned to Collegedale in 1946 as business manager, where he served for three decades. Fleming's winning personality ("an uncanny ability to make you happy even if he said no") and financial acumen ("the combination of Wright and Fleming made this school") made him a powerhouse in the Wright administration. Faculty of that period recall his significant role in facilitating the college's epic period of growth and adjustment to the influx of veterans.[3]

CHARLES FLEMING, JR.

Fleming had a way of enlivening meetings. His oral financial report at one constituency meeting consisted of the following:

"I understand that it is the custom to read the financial report of the college at the constituency meeting. It is tedious, isn't it? I asked C.O. Franz [former Southern Union Conference treasurer] if it was compulsory to read the entire statement. He replied, 'At least read the first figure and the last figure.' So being of an obedient nature I turn to page 2 and read $21,160.96, and again turn to page 4 and read $18,618.52. If you desire any further information, you will find it between these two figures, or we will be happy to supply it to you on request."[79]

A Senior College

Wright's first great achievement was the transformation of Southern Junior College into a four-year senior college—something H. J. Klooster had attempted to do without success. For many years, because Southern was only a junior college, students from the Southern Union had to attend such schools as Washington Missionary College or Emmanuel Missionary College to receive a four-year degree at an Adventist college. The problem was that these students would frequently accept positions in the unions where they finished their education, depriving the Adventist church in the South of much-needed workers. As a four-year college, Southern would more efficiently channel potential denominational employees into the Southern Union Conference.[4]

President Wright and board chairman E. F. Hackman went to Washington in the spring of 1944 for a meeting with the General Conference Committee to present yet another memorial from the Southern Union requesting that SJC be permitted to become a senior college. When approval came, plans were laid to begin offering the fifteenth grade in the summer of 1944 and the sixteenth grade

during the 1945-46 school year.[5]

What would the new senior college be called? The SJC board suggested the name Southern College. For two months the school actually called itself that, at least in its articles in the *Southern Tidings*. However, a union educational board, consisting of the SJC board, the SJC faculty, educational superintendents and academy principals of the Southern Union, decided rather to call the school Southern Missionary College. The school's charter was amended in August 1944 to reflect the name change.[6]

When SMC became a senior college, the academy became, to a certain extent, a separate institution. Although operating on the same campus under the same board, Collegedale Academy now had its own principal, a separate faculty, a different school calendar, and a separate graduation service. As the college grew, academy enrollment declined. Because of the lack of dormitory space, potential academy students were encouraged to apply elsewhere.[7]

The first baccalaureate degrees were awarded to two men and four women in May 1946. All six became denominational employees. The two young men, class president Joseph Archie Crews and valedictorian Clarence Delmar Wellman, both ministerial students, gave many years of service to the Seventh-day Adventist ministry.[8]

Strengthening Academic Standards

The SJC board had earlier determined that once this permission to develop a senior college was granted, the school would seek full accreditation as soon as possible. Two people who played

SOUTHLAND SCROLL

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SOUTHERN TIDINGS

SOUTHERN MISSIONARY COLLEGE

Since the day the General Conference granted permission to become a senior college, we have been submitting and discussing suggestive names for our senior college. The name "Southern College," which was suggested by the board some time ago, did not seem to meet with general approval, and so the board voted to rescind their action and submit the naming of the college to the union educational board, and the faculty of the college.

The union educational board is made up of the union conference committee, the presidents of the colleges in the union, the heads of the normal training schools, the local conference superintendents and the principals of twelve-grade academies. A list of approximately thirty names was presented, and after a very deliberate consideration, a ballot was taken, and the above name, "Southern Missionary College," was chosen and made unanimous by the group as the new title of our School of Standards.

It was felt that the word "Southern" is distinctive and appropriate, and that the word "Missionary" is indicative of the major purpose of our school. All future correspondence may be properly addressed to Southern Missionary College, Collegedale, Tennessee.

Several inquiries have come in concerning the opening date of the fall term. Registration will begin on September 4, with the first convocation being held in the chapel on Sunday evening September 3. Now that the college has been named, we plan to have the new catalogue ready within a week, and shall be glad to mail one upon request.

Kenneth A. Wright, *President*

General Conference Votes Senior College For The South

A $300,000 Expansion Program at Collegedale

By President K. A. Wright

The Spring Council of the General Conference in session at Chicago has approved of the Southern Union Committee's request to raise the status of our junior college to that of a senior or sixteen-grade college.

Since 1916, when the Southern Training School was removed from Graysville, Southern Junior College has served the South as it's educational center. Now, with nearly one thousand conference and institutional workers in our great Southern Union, the constant need for the replacement of college-trained workers warrants this advanced step.

The College now owns 887 acres of land located in one of the most beautiful spots of the State of Tennessee. The farm and dairy is rapidly becoming one of the best in the State. The College operates a print shop, a broom industry, and a furniture factory, in addition to the many other opportunities for work in the kitchen, dormitories, offices, and campus. An unusual opportunity is offered for a student to earn a part of his college expenses.

All who have ever visited Collegedale agree that geographically it is one of the best located of any of the schools in our denomination. The progressive city of Chattanooga is eighteen miles from our camqus. However, there are four busses passing by the College daily.

The Expansion Program outlined by the Board calls for the expenditure of approximately $300,000 to be spent largely for new buildings and equipment. A library building, a science building, and a music building, a church and an additional dormitory when needed, a small sanitarium and a general store and post office building are to be built as soon as circumstances and funds will permit.

A student may come at the opening of our summer session on June 19, and take a full program of upper division college work. Special courses will be offered for teachers in training, and students wishing to accelerate their high school work may take one unit and a half in the regular session, and two units on a special arrangement which will be provided. College students may begin their Associate in Arts, Premedical, Predental, Theological and Secretarial courses.

We feel certain that God is leading "the School of Standards" on to higher ground and greater accomplishments for the finishing of His work in our great Southland.

especially significant roles in obtaining this accreditation were Ambrose Suhrie and Floyd Rittenhouse.[9]

Ambrose L. Suhrie began teaching in 1891, earned a Ph.D. from the University of Pennsylvania in 1912, and held administrative or teaching positions at five different colleges and universities before becoming professor of education at New York University in 1924, a post he held until his retirement in 1942. While on the NYU faculty he organized the Eastern States Association of Professional Schools for Teachers, presided over that organization for seven years, and edited its organ, *The Teacher Education Journal*. He also wrote several textbooks. An interest in education for blacks led him to a post-retirement position as visiting professor at Atlanta University; he was also a consultant to a group of ten Negro colleges. For more than three decades he was listed in *Who's Who in America* and also in *Who Knows—and What* and the *Encyclopedia of American Biography*. The editor in-chief of *The Chattanooga Times* described Suhrie as "one of the best-known authorities on education in the country."[10]

Prior to his retirement Dr. Suhrie, while vacationing in western North Carolina, became seriously ill and was rushed to Mountain Sanitarium and Hospital, a self-supporting Seventh-day Adventist institution affiliated with Asheville Agricultural School, now known as Fletcher Academy. Academy students, the backbone of the hospital's labor force, had a significant effect on Dr. Suhrie over the next four years. He would return to the hospital, a short distance from his vacation home, for daily hydrotherapy treatments during his Thanksgiving, Easter, and summer vacations. Four years later he was again hospitalized there. As the acad-

▲ *Ambrose L. Suhrie*

emy students cared for his needs, he later described the profound impression their mode of life made on him:

> . . . no drinking, no smoking, no swearing, no midnight carousing at roadhouses, no wild drinking on public highways; they were always courteous, helpful, friendly, resilient, jovial, and cooperative in the highest degree. Their religious ideas and their knowledge of the Scriptures were amazing.

He listened as they sang hymns while engaged in such routine duties as "serving trays and cleaning rooms and corridors." Sometimes they would invite him to join them for evening worship. Physically unable to do so, he in turn would invite them to hold a worship service in his room. He was greatly impressed and deeply touched when they did.[11]

Later, while teaching at Atlanta University, he received weekly hydrotherapy treatments at Atlanta Sanitarium, another SDA self-supporting institution. One Christmas while spending a month there, he read Ellen White's *Ministry of Healing* and was amazed at the book's medical insights, so far ahead of its time. He began studying other aspects of Adventism, including its educational system. Impressed, he decided to become a Seventh-day Adventist. After some brief visits to SMC, he was hired in 1945 as "resident educational consultant" and would teach two

▲ *In 1949, under the direction of Dr. Suhrie, the college dismissed classes for Arbor Day and students spent the day planting 300 dogwoods, 200 azaleas, and 10,000 pine seedlings on the eastern slope of White Oak Ridge.*

classes a session for one-third of the regular salary.[12]

Asked to live in the dreadful upper story of the Normal Building, Suhrie insisted that a second bathroom be added to serve the ten apartments. He also asked permission to build a $4,000 cottage on the campus. Aware of the board's policy against selling building lots, he proposed to pay for the construction, repairs, and insurance in exchange for free rent for life and payment to his daughter of the net rental income from the time of his death through 1960. Doubting the wisdom of having the elderly gentleman live alone, the board modified his proposal by adding apartments for two teachers on the second floor.[13]

Having come to Collegedale with the intention of aiding SMC's accreditation, Suhrie helped "pilot the school" through the process. Constantly agitating to raise standards, he "elevated people's notions about the character of an academic community, and what intellectual achievement was all about." He also promoted vocabulary development and proper English usage, sponsoring the Better English program with statements such as "Men and women of refinement and culture are no more offended by B.O. than B.E. (bad English)" and "Vocabulary growth is the ultimate test of academic achievement."[14]

▲ *Floyd O. Rittenhouse, academic dean.*

Suhrie's influence enabled both students and teachers to have more say in the operation of the school. He innovated a "democratic system of faculty-wide participation in college policy making." He encouraged faculty members to vacate their classes for one day, visiting other church-related colleges, while carefully selected students took over their responsibilities. Believing that students learn by doing and that education should include opportunities to apply knowledge, he organized and sponsored a student association which was later imitated on a number of other SDA campuses. He urged that for every faculty committee there be a comparable student committee. He coordinated all student projects and organizations, including the freshman orientation program.[15]

He also enthusiastically promoted Arbor Day. With classes dismissed, various student organizations under his direction would spend the day planting trees and bushes, many of which still adorn the campus. In 1949 they planted 500 dogwoods and azaleas near the main campus buildings and 10,000 pine seedlings on the eastern slope of White Oak Ridge. In 1950 they planted 700 shrubs; in 1951, 3,000 shrubs over a four-day period; and in 1954, 500 dogwoods.[16]

Stricken with cancer, Suhrie sent a final message to his colleagues: "Let's all try to teach more and preach less; live more and say less; guide more and drive less. What we are is vastly more important than anything we can do or say." He died in California in 1956. Among those speaking at his funeral in Collegedale was SA president Dean Kinsey:

> What we remember most was that he not only loved us but respected us. His loving respect for us who were so much younger, increased our self-respect and improved our respect not only for him, but for the ideals he stood for. . . .
>
> What the students are able to do today and what we may be able to do tomorrow in the field of leadership, we owe largely to Dr. Suhrie's inspiration, to his energy, to his Christian friendliness, and to his genuine greatness.

Kinsey and his associates in student leadership showed their appreciation for Suhrie in another way as well: by commissioning a bronze likeness of the respected educator.[17]

The other key person in securing senior college accreditation was Floyd Rittenhouse, principal of Takoma Academy in 1938 when the SJC board asked him to head the history department. After a year at Collegedale, he returned to Takoma Park as registrar and later academic dean of Washington Missionary College, completing his doctorate at Ohio State University in 1947. The following year the SMC board called him back to Collegedale as academic dean and head of the social studies division.[18]

A major problem facing Rittenhouse as he sought to secure accreditation was that so few teachers had doctorates. "Before we can expect accreditation for the two senior years,"

he pointed out, "the level of staff training must be lifted somewhat." Southern had, however, come a long way from the days when most of its teachers didn't have even bachelor's degrees. By 1944 all of the regular teachers had bachelor's degrees and 40 percent had master's degrees, but only one faculty member had a Ph.D. By 1948 when Dr. Rittenhouse joined the faculty, SMC had four Ph.D.'s and one M.D. But the Southern Association wanted every department chairman to have a doctorate. The administration tackled the problem in two ways: working to increase the number of doctors on the faculty and organizing the school on a divisional basis. With individual departments consolidated into divisions, fewer Ph.D.'s were needed. By the autumn of 1955 nine teachers had doctorates and only seven—primarily teachers of vocational subjects—were without at least a master's degree.[19]

Campus Expansion

Essential to accreditation were more academic buildings and better equipped ones. In the spring of 1944 the board announced a $300,000 building plan to include library, science, and music buildings and also an intention to build "a church and an additional dormitory when needed" and a small sanitarium, a general store, and a post office building when "circumstances and funds permitted." With a record enrollment that September, Southern Union President E. F. Hackman reported, "Everything is overflowing

◀ *Interior of the new A. G. Daniells Memorial Library. Prior to this, the library had been housed in a little corner room on the top floor of Lynn Wood Hall.*

▲ *The A. G. Daniells Memorial Library, completed in 1946.*

at Collegedale." He quoted one student as saying, "Elder Hackman, everything needs an addition." The expectation that many veterans would soon be returning to resume their interrupted studies made expansion a further imperative.[20]

When Rittenhouse arrived as dean, the only academic building completed was the A. G. Daniells Memorial Library, finished in 1946 with a capacity for 60,000 volumes and stocked with about $10,000 worth of new books. Prior to this the library had been housed in a little corner room on the top floor of Lynn Wood Hall. The college had also built such non-academic structures as a new laundry building, new college store, addition to the dairy barn, a number of faculty homes, and a new wing for the men's dormitory.[21]

With Rittenhouse as chairman, a committee was formed to draw up a campus master plan. The dual incentives of accreditation and rapidly increasing enrollment were fortuitous in several ways. They meant that the college grew over a short period of time with a basic plan. Although the rapid growth required a heavy investment in buildings, roads, and landscaping over the brief span of a few years, it enabled the administration to develop its own full-time construction crew to build, under the

◀ *The new science building completed in the fall of 1950 and named Hackman Hall after board chairman E. F. Hackman. Notice the Normal Building in the background. The Normal Building became Collegedale Academy in 1958; in 1971 it was torn down and replaced by Summerour Hall.*

COLLEGE STORE

◀ *The college store was built in the '40s and was located in the vicinity of the barn, next to the gas station and garage. The post office was also located in the store building (see windows on right side).*

capable leadership of George Pearman (1943-1956), the needed facilities at a much lower cost than that available on the open contracting market. Pearman also developed an efficient campus maintenance program.[22]

The new library—Daniells Hall—was the first major edifice on campus to break from the architectural pattern and brown-stained shingles of earlier buildings. The red brick, limestone-trimmed, Georgian Colonial exterior was designed by the first architects, Smith

▼ *The college gas station and garage was down the road from the barn and the creamery and right next to the college store.*

and Ashby. The exterior was repeated in the science building, dedicated in February 1951 and named Hackman Hall after the board chairman who had passed away the previous month.[23]

The following year construction began on the new music building, similar in design and named Harold A. Miller Hall after the newly retired music teacher. Also during this period, the school built thirty apartments for married students, two additions to the wood products factory, and a new cabinet shop. Because of financial constraints, a medical clinic was substituted for the more ambitious sanitarium.[24]

◀ *At the dedication were Professor and Mrs. Miller (in front) and (from left to right in back) Charles Wittschiebe, Richard Hammill, V. G. Anderson.*

◀ *The new music building dedicated in 1954 and named Harold A. Miller Hall.*

Accreditation

Southern Missionary College was clearly making progress toward a better-educated faculty and more adequate facilities, but there was one Southern Association requirement that the board believed impossible for SMC—or any other Seventh-day Adventist college—to meet: that the annual salary of teachers be at least $4,000. Since other SDA colleges had been accredited by regional bodies having similar standards, SMC's leaders hoped to find some way around this problem. Perhaps they could persuade the Southern Association to accept the view that a portion of the $4,000 was being deducted as a contribution.[25]

Meanwhile the faculty attempted to raise academic standards by cutting in half the number of absences permitted before automatic failure resulted: now grades would be forfeited if the total number of absences due to illness, "other non-avoidable non-attendance," and late registration exceeded one week's worth of classes.[26]

The Southern Association required a college to graduate four classes before requesting accreditation. The year SMC held its fourth senior college graduation, Rittenhouse and Wright appeared before the Southern Association's Higher Commission to explain SMC's objectives and answer commission members' questions. Their request for an inspection was granted, and the inspection team toured the campus in October 1950. [27]

It was not satisfied with the library's periodical holdings, reporting inadequate

representation for such subjects as foreign languages, economics, business, the social sciences, and political science. It was also disturbed by the large number of high grades.[28]

Despite the library situation and the grade-distribution problem, SMC was, as Rittenhouse says, "to our astonished surprise . . . granted full four-year college status" on December 7, 1950. Contemporaries felt it was extremely unusual for a senior college to be accredited "at the first try . . . without so much as a probationary interlude." Upon receiving word that the college had achieved full accreditation, business manager Charles Fleming, Jr., recalls, "We rang the fire siren, we rang the bells, brought everyone into the chapel and sang the 'Doxology,' and dismissed classes for the rest of the day."[29]

With accreditation secured, the administration turned its attention to certification for its teacher education program. Major responsibilities in this endeavor were carried by Thomas Steen, chairman of the Division of Education and Psychology. Tennessee State Board of Education inspectors visited in January 1952. In February the state approved the college as a four-year teacher training institution. Because of interstate reciprocity, elementary and secondary certification was valid in many states, including thirteen southern states.[30]

Rittenhouse left SMC in 1952 to become dean at EMC, his alma mater. His successor, Richard Hammill, professor of biblical languages and religion, had joined the SMC faculty in 1946 but had been on leave for several years completing his doctorate at the University of Chicago. A ministerial graduate of Walla Walla College, he had gone to Vietnam in 1940 as an evangelist. Buffeted by World War II, he and his family transferred to the Philippines, only to be interned two separate times by the Japanese at different prison camps.[31]

Former students testify to his excellence as a teacher—both for his extensive knowledge of the Bible and of Greek and for his ability "to communicate his intellectuality in understandable ways."[32]

Anxious to maintain newly won accreditation, Hammill worked at correcting the grade-distribution problem. The Southern Association inspection team had complained that SMC gave too many high grades, especially for a school with a non-selective admission policy, and had urged that this be corrected. Some teachers, Hammill recalls, especially some continuing from the school's junior college period, were "giving grades out pretty easily." Under Rittenhouse the academic standards committee had urged teachers not to give more than 10% *A*s, 25% *B*s, and 40% *C*s, and to give at least 20% *D*s and 5% withdrawals, failures, and incompletes. Upon the committee's recommendation, the faculty voted to "require individual teachers to justify deviations to the dean." Hammill softened this position a bit, suggesting that the guidelines were more applicable for freshman courses than for upper division courses. He advised, however, "A good test should be longer than even the brightest student can

◀ *Richard L. Hammill, academic dean, 1952 -1955.*

Accreditation Gained for Southern Missionary College

Full accreditation came to Southern Missionary College on Thursday morning, December 7, according to President K. A. Wright. The decision, handed down by the Southern Association of Colleges and Secondary Schools at their recent meeting in Richmond, Virginia, came about as the result of seven years of planning and building at this college.

Pre-medical and pre-dental students will now be able to complete their work here before going to medical and dental schools. The teachers who graduate will be fully certified. Those who wish to pursue further education in some university will be accepted without any question concerning their scholastic ability.

On October 2 and 3 the college was inspected by an inspection team composed of J. M. Goddard, executive secretary of the S. A. C. S. S., Omer Carmichael, superintendent of schools in Louisville, Kentucky, and Gordon Stipe, vice-president of Emory University, Atlanta, Georgia. Objects of their inspection were: the financial status of the institution, the educational standards, and miscellaneous areas such as student organizations, general administrative policies, and dormitory life. A copy of their report was sent to each member of the accreditation committee.

The S. A. C. S. S. met during the week of December 3-9; President Wright and Dean F. O. Rittenhouse, who were in Richmond, were informed of the final decision on the morning of December 7.

Until this time, SMC was the only Seventh-day Adventist senior college in the United States which had not been fully accredited.

Reprinted from the *Southern Accent*, December 15, 1950

◀
Aerial view of the campus in 1952.

cover within the time allotted," suggesting that 150 to 200 questions be given in a fifty-minute test and urging teachers to "go easy on essay questions" because of their "lack of reliability." Multiple choice questions were best, he believed, although between five and fifteen matching questions would be appropriate. Teachers should calculate their grades from the average score rather than the highest score and "give more frequent quizzes"—at least once a week—and prepare a schedule of assignments in advance.[33] Reducing the percentage of high grades was especially important in view of the disappointing performance of SMC students on a variety of standardized tests.[34]

The religion department consistently enrolled the largest number of students during the Wright years—46 theology majors in 1946. By 1949 the department had 113 theology majors, 7 Bible majors, and 10 religious education majors. Beginning in 1949 all of these majors were rechristened "religion." Determined to make the theology program practical, the department expected its students to participate in the summertime Field School of Evangelism. In addition, building upon a 1943 Southern Union Conference decision to require three months of literature evangelism as a prerequisite for ministerial internships, the faculty voted in 1950 to make three months of selling Seventh-day Adventist literature door-to-door a requirement for male religion majors and a recommended activity for young women pursuing religion degrees.[35]

Among the other programs attracting large numbers of students in 1946 were secretarial, with 44 students, and pre-nursing, with 32. SJC had begun offering pre-nursing in 1934. After finishing the one-year curriculum, the students completed their R.N. at Florida Sanitarium and Hospital in Orlando. However, Hammill persuaded the board to begin offering a B.S. in nursing in 1955. Students spent a year at SMC, followed by twenty-seven months in Orlando, after which they returned to Collegedale for their final two semesters. Over the years, as the program evolved, variations were made in this sequence.[36]

GEORGE PEARMAN

George Pearman, construction and maintenance superintendent, was known as "an outstanding builder and Christian gentleman," with a positive influence on the men who worked with him. His obituary in the *Southern Columns* included the following character-revealing incident: "Business manager emeritus Chick Fleming recalls finding Mr. Pearman [and his crew] straightening up the shop beneath the old campus store on a Friday afternoon. He asked Mr. Pearman why, since on Sunday he would have to get everything out again to resume his tasks. Mr. Pearman replied, 'I've often wondered what the carpentry shop in Nazareth looked like on a Friday evening.' Mr. Fleming said, 'Thank you,' and went upstairs and cleaned his office."[80]

A Stellar Faculty

Wright and his deans assembled a stellar faculty. Needing Ph.D.'s for accreditation, they enticed several people who either already had doctorates or who had nearly completed them. However, few of these transferring doctors and near-doctors stayed very long, some only a year.[37] Four remained for a period of between four and six years: Drs. Elaine Giddings, E. I. Mohr, Kathleen McMurphy, and Adrian Lauritzen.

Elaine Giddings came to SMC in 1945 as head of the English and speech department. A two-year leave of absence allowed her to complete her Ph.D. at the University of Michigan. She returned in 1949 to head the newly formed Division of Language and Literature but remained only one year, departing to help produce the *Faith for Today* television program. A stickler for proper pronunciation, Giddings labored to refine the accents of her students.[38]

Giddings was replaced by Elmore and Kathleen McMurphy, who remained until 1956. Kathleen McMurphy, who was completing her doctorate, taught English. Frequently

late to her classes, burdened with a load of books that she seemed invariably to drop, she nonetheless possessed a talent for conveying her passion for literature. Her husband, a former pastor in Washington, D. C., taught both religion and speech. Tall and good looking, he cut an imposing figure in the classroom.[39]

E. Irving Mohr arrived in 1949 from a background in teaching and mission work. With a newly minted Ph.D. from the University of Southern California, he taught physics and math on the campus until 1954.[40] Adrian Lauritzen came to SMC as chairman of the Division of Fine Arts in 1952, staying (along with his wife who also taught music) for five years. Unusual among his duties was his directing the Temperance Caravan, a group of students and faculty who toured the Southern Union presenting temperance lectures.[41]

Most of the doctoral stars turned out to be meteors, flashing brilliantly across the Southern Missionary sky and then disappearing from view. All but one of those recruited by Wright were soon enticed to greener pastures. The exception was Clyde Bushnell, who joined the language and literature division in 1953. Finishing his Ph.D. in Spanish in 1958, he remained in Collegedale until 1965.[42]

If the college had difficulty retaining its Ph.D.'s, it had better success holding master's and bachelor's prepared instructors (many of whom in time earned doctorates). Among the most notable were three who joined the staff in 1946: Lief Kr. Tobiassen, Edward C. Banks, and H. H. Kuhlman.

Lief Tobiassen, professor of history, was a church education leader in his native Norway even through the difficult times of the German invasion. Coming to the United States in 1945 to attend the Seminary, he joined the SMC staff the next year. Famous for his prodding, incisive questioning, he made teaching a "game of wits." Tobiassen constantly stressed the need for capable leadership within the church: "Be a shepherd. There are sheep enough." He not only urged the development of such qualities within men but also took an advanced position on the role of women in the church. As Student Association sponsor he promoted female involvement in student activities.[43]

▲ *Clyde Bushnell*

▲ *Lief Kr. Tobiassen*

▲ *Edward C. Banks*

▲ *K. M. Kennedy*

▲ *Charles E. Wittschiebe*

▲ *Marian Kuhlman*

▲ *Everett Watrous*

▲ *Elva B. Gardner*

Edward Banks, a professor of homiletics and evangelism, brought a solid background of pastoral work to his training of ministers. He had a special burden for instilling his fiery commitment to evangelism in the church. Students remember that the tall Banks had to be careful not to bang his head on the overhead pipes while teaching in the basement of Lynn Wood Hall. Others recall him standing in the pulpit of the Tabernacle holding up a string of vegetarian wieners while expounding on the dangers of trying to "get just as close to sin as possible and still maintain a Christian lifestyle."[44]

For seven of the thirteen years Banks spent at SMC, his colleague and for much of the time his department chairman was Charles E. Wittschiebe. Wittschiebe arrived in Collegedale already a veteran of over twenty years of denominational work of various sorts, including stints in China and internment in a Philippine prison camp during World War II. One of the most colorful faculty members, with a "Brooklyn type of humor," he sat on his desk and told stories and jokes while teaching. But he also

Huldrich H. Kuhlman, "Mr. Science" of SMC.

was an accomplished Week of Prayer speaker, counselor, and recruiter for the college. Few students knew that he fasted one day out of ten in gratitude for having survived his ordeal during the war.[45]

Huldrich H. Kuhlman, "Mr. Science of Southern Missionary," arrived on campus to find a biology department sharing half of a partitioned room in Lynn Wood Hall. This area served as office, library, and lecture room for small classes. Microbiology supplies were kept in a shoe box stored under a stairway, necessitating a walk through the chemistry area to retrieve them. During labs a piece from a dissected frog might fly across the partition, Kuhlman recalls, followed by a retaliatory stream of water from the chemistry students. Biology did not move to its home in Hackman Hall until 1952. The department's growth is measured in part by the increase in microscopes from four when Kuhlman arrived to 144 at his retirement in 1980. Kuhlman's wife, Marion, served as school nurse for twenty-seven years until 1976.[46]

There were of course many other faculty members who solidified the young senior college and whose influence on individual students was incalculable. Only a few can be mentioned. Gerald Boynton helped build up the industrial arts department. Everett Watrous, at various times dean of men, professor of history, and director of counseling service, left a legacy of personal concern for his students that earned him widespread

J. Mabel Wood, music professor, helps a student on the Wurlitzer organ.

War Surplus Boilers Lead To Central Steam

The hand of God was often apparent to college administrators, especially in those days following the end of World War II, when in the spring of 1944 college enrollment was 124 and twenty-seven months later was 464, an increase of almost 400 percent. Not only were instructional space and housing for students very inadequate, but they were also dangerous. The dormitories, Lynn Wood Hall, the Normal Building, and the Tabernacle were heated by boilers at each location, tended by students on a contract basis. Fueled by coal or wood, they constituted a "fire trap."

For the safety of the students and to avoid having the buildings condemned, it became imperative to provide a central heating system. A sister college had recently remedied a similar situation by constructing a central heating plant and steam lines at a cost of $400,000. Because of the multiple needs arising out of the quadrupling of enrollment, SMC's board had expended its limit. The finance committee pleaded with the Lord for a solution.

Two answers to prayer came initially. The board was able to come up with $25,000, and the United States Office of Education granted a declaration of emergency need for a 50-horsepower boiler to operate the laundry in order to serve the needs of the returning veterans. But the college required at least a 400-horsepower boiler to serve the buildings on the hill (which then included both dormitories). Also, the declaration of emergency need was just that—a hunting license to find such available in war assets, surplus, the Federal Works Agency, or wherever.

It wasn't long before someone observed in an Atlanta newspaper a picture of four 150-horsepower boilers, never used, but set up in Memphis as a stand-by for a Quaker Oats plant performing war service. These were now listed as war surplus and available for sale. Six-hundred-horsepower was a far shot from the 50-horsepower declaration of need the college had obtained but, as Charles Fleming, Jr., recounts, "We were aware that we served a God who could perform miracles."

Fleming was delegated to follow through. Before setting off for the Atlanta branch of the U. S. Office of Education, he recalled President Wright's oft quoted Scripture, "One man can chase a thousand, but two can put ten thousand to flight." He called Frank Ashlock,

▼ *The laundry was hooked up to the new central heating plant by steam lines, just like the rest of the campus. The three smokestacks represent the three boilers housed inside. Because the boilers were fueled by coal, on some days the smokestacks belched up uncomfortable levels of soot, which fell most noticeably near Jones Hall.*

Bible teacher and pastor of the Collegedale Church, to participate with him in this endeavor.

When they arrived in Atlanta, Elder Ashlock said, "Rather than my going with you, let me stay right here in the car and pray for the Lord to intercede in our behalf." So Fleming entered the office and spoke with the very same colonel who had granted the declaration of emergency need for a 50-horsepower boiler. They thoroughly discussed the need of the college as well as the availability of the Memphis boilers. Although sympathetic, the colonel explained that his authority was limited to needs of returning G.I.'s and felt that he had gone as far as he was allowed.

Leaving the Office of Education, Fleming went to the nearby Federal Works Agency, contacting an agency representative who had previously been helpful in making surplus equipment available to the college. After hearing the need and reading the article about the available boilers, the gentleman thought awhile and then said with a smile, "Understand that my responsibility with this agency is to do my best in assisting you to locate and secure that for which you have a declaration of emergency need—or as near to it as is reasonably possible. From my knowledge of the very limited availability of steam boilers, I believe that this is as near to your declaration as we are likely to find. I will process the order and notify you when the boilers will be available for pickup."

In addition to these boilers, most of the steam lines were received without cost from war surplus. Though the total cost, including a building to house the equipment, exceeded $25,000, it was still a bargain, far below $50,000, and served all the buildings on the hill, the Tabernacle, and the laundry.

"Again, our extremity became our Lord's opportunity," says Fleming.[81]

affection. Elva B. Gardner came to SMC in 1949 as instructor in secretarial science and later became registrar until 1958. A masterful storyteller, she authored half a dozen books of mission stories, most notably *Lure of India*. J. Mabel Wood moved from Union College in 1950 to begin her seventeen years of service in the music department. Despite her own commitment to music she would encourage any young woman she knew to be engaged to drop music lessons and take home economics. K. M. Kennedy taught in the education department for over a quarter of a century until his retirement in 1979. Among his achievements was directing SMC's accreditation with the prestigious National Council for Accreditation of Teacher Education.[47]

As a group, members of the teaching faculty were notable for devotion to the spiritual well-being of their students and for a concern with raising the academic standards of the college. They pursued these goals in return for modest weekly salaries that ranged in 1944 from $17 to $49.[48]

Ballooning Budgets

The institution's total budget increased more than tenfold during the first decade of the Wright administration, from $209,000 to $2,551,000. During the period 1942-1946 the school showed a safe operating gain every year, due primarily to profits in the industrial departments. Union Conference operating subsidies (increased from $15,000 to $30,000 in 1947) and modest faculty salaries also helped to keep the budget balanced.[49]

During this same period, the institution's net worth tripled, from $450,000 to $1,600,000, due primarily to the aggressive building program and the acquisition of additional real estate. Yet as late as 1950 the *Southern Tidings* was reporting that the college plant expansion had been accomplished "without one dollar of indebtedness." This was made possible only by Pearman's money-saving strategies and by special appropriations from the Southern Union and its constituent conferences, from the General Conference, and from the Southern Publishing Association, as well as by fund raising by the students, by the Southern Union Dorcas and Missionary Volunteer societies, and field representatives employed to solicit Chattanooga-area business firms.[50]

Exploding enrollment was one reason for the 1,000 percent budget increases, with student head count more than doubling from 1945 to 1946. Another reason was inflation, which was reflected in tuition rates and other student charges. Tuition for an academic year with a full load of sixteen semester hours increased from $171 for Wright's first year at Southern Junior College to $400 for his final two years at Southern Missionary. Room rents were stationary until the fall of 1947, when they were increased from $12 a month to $16.50, but in 1951 they were dropped to $16 and remained there throughout the Wright administration. The average cafeteria bill more than doubled—rising for young men from $22 a month to $60 and for young women from $18 a month to $40.[51]

A Changing Student Body

As the student body grew, it tended to become more diverse. Southern had, for decades, been attracting students from outside the South, but as the total number of students increased their places of origin became more varied. In

The Collegedale Veterans Club in 1947.

1949 SMC advertised that its students came from 31 states and 6 foreign countries; in 1951, 39 states and 9 countries. By 1954, 21 foreign nations were represented in the student body.[52]

The postwar period, with its returning soldiers, brought a lopsidedly male student population, largely married and more mature. Men accounted for over 62 percent of the student body in the fall of 1947 and 56 percent during the years 1951-1955. Male predominance and married students were especially visible in the upper division. Although 66 percent of the six students comprising the first four-year senior class were women, female names were scarce on the baccalaureate rosters for the next several years, perhaps due to war-delayed marriages and emphasis on female domesticity. The class of '48 had only one woman (4 percent); the class of '50 had only four (8 percent). Not only was it 92 percent male, it was also 80 percent married. But by 1954-55 the latter had dropped to 29 percent.[53]

The Veterans

SMC had deliberately courted the returning veterans. "All of our colleges were flooded with applications—far more than they felt they were actually able to accommodate," Fleming recalls. "One of the duties that Wright asked me to take over was correspondence of all the applications from the veterans. We . . . decided that we had to do everything

The Armistice Day ceremonies and parade in 1947.

◀ *About thirty war surplus trailers were put behind old Talge Hall as living quarters for the returning veterans and their families. The families shared community bathrooms.*

we could to accommodate these people, and . . . to let them know we wanted them here." More than 33 percent of the students (and 66 percent of the four-year graduates) in some postwar years were veterans, but as the great conflict of the 1940s receded into the past, the number decreased. Although Southern Missionary College attempted to attract veterans of the Korean War, their numbers were smaller than those of World War II. Only seven of the fifty-two members of the class of 1955 were veterans.[54]

The veterans organized themselves into a club, the Collegedale Veterans. They celebrated Armistice Days by parading in uniform in front of Lynn Wood Hall and listening to special speeches given in their honor.[55]

"The veterans were a boon to the school academically. They wanted to get down to business," says Richard Hammill. Being more mature than most of the other students, they were more serious about their schoolwork. This seriousness of purpose had a positive impact on the classes they took.[56]

But the veterans also brought problems. For one thing, where would they live? With thirty war surplus trailers assigned by the Federal Housing Authority for use by married veterans, the college established a park behind the old Talge Hall with the trailers in fixed locations. But thirty trailers weren't nearly enough. The old press building was converted into student apartments; ten tents were borrowed from the Georgia-Cumberland Conference for other married veterans to use

Honeymoon Hill Sports 'Stork Traps'

The trailer park was promptly dubbed "Honeymoon Hill," although lacking in the romantic amenities usually associated with that experience. Residents shared community bathroom buildings. Heating was by kerosene stove with the fuel cans stored outside each trailer in small, padlocked, gray plywood boxes, war surplus from Oak Ridge. The boxes were a mystery to campus visitors. By the second year, with a newborn in almost every trailer, inquiring strangers were informed that the trunk-like boxes were "stork traps."[82]

pending completion of their one-room apartments in a new wing of the men's residence hall. The basement of the Normal Building was turned into a barracks for unmarried veterans and other young men.[57]

Although the government generously provided for their educational expenses, the veterans had only a modest stipend to cover living expenses. Trying to stretch their food dollars as far as possible, some of the married students asked the board for permission to establish a cooperative grocery—Dixie Co-operative, Inc. Members purchased shares in the co-op for $10 and paid $.50 a month (later raised to $1) for dues. These fees paid for the organization's overhead and allowed members to buy groceries at cost. The co-op operated for nearly two years, reaching a membership of more than 200, then merged with the College Store in February 1949 after the store agreed to a 6 percent mark-up policy for regular grocery items. Some of the veterans, upset with this decision, suggested that the co-op board had "sold out" to the college.[58]

▲ *The Dixie Co-operative, Inc. was organized under a non-profit general welfare charter issued by the State of Tennessee in 1947. An eleven-member board was responsible for its operation. Pictured are chairman of the board Earl Clough; manager Sanford Graves; and board members Horace Parrish, Roscoe Mizelle, and John Wilson.*

Another type of problem facing some of the veterans involved marital difficulties. The enforced separation of up to five years led to many conflicts. As Dr. Hammill, trying to salvage one of these marriages, met with the couple in his Lynn Wood Hall office, the wife cried out to her husband, "Well, you aren't like you used to be." Dr. Hammill reflects, "The poor guy had been five years fighting the battles of the country, and of course he wasn't like she remembered. He was a far different person, and it was pretty hard to get some of these wives and some of these husbands to realize the change the years had made in them and to adjust to it." The board responded to the problem of dissolving marriages by enacting a policy of rejecting applications from students going through the divorce process and by denying to separated students "social privileges . . . which would not be granted to any married man or woman."[59]

Alumni Employment

Upon graduation most of the students either entered denominational employment or went to graduate or professional schools for additional education. According to Wright, this was as it should be: the college's "sole reason for existence was to train workers whose ministry will hasten the coming of the Lord." By the spring of 1950 at least 21 of the 26 members of the class of '49 were denominationally employed and 2 were still students. In the fall of 1951 the college advertised that 90 of the 120 who had received bachelor's degrees were denominationally employed. By December 1952 a count showed 17 of them in mission service. The College of Medical Evangelists' 1955-56 freshman class included 10 medical students and 8 dental students from SMC. As the Wright years were drawing to a close, the *Southern Accent* reported that a total of 97 people who had graduated from Southern Missionary since it had become a senior college were now ministers in the Southern Union Conference, 39 were teaching in Southern Union Seventh-day Adventist elementary and secondary schools, 34 were denominationally employed elsewhere in the North American Division, seven in the Inter-American Division, six in the Southern African Division, and thirteen in the Southern Asia Division.[60]

Quite a few graduates from those years are well-known in Seventh-day Adventist circles, some even beyond those circles. They include Alfred C. McClure,'54, president of the North American Division of the General Conference of Seventh-day Adventists; Ellsworth McKee,'54, president of the McKee Foods Corporation; Joe Crews,'46, director of the *Amazing Facts* radio and television ministry; Margarita Dietel Merriman,'46, long-time professor of music at Atlantic Union College;

The Unforgettable Lawrence Scales

Many teachers and industrial leaders served the college for extended periods of time. Thus they were known by many and left lasting impressions. Although students abode on the campus for shorter periods of time and had less exposure, there were a few, nevertheless, who left their imprint and are well remembered. One such was Lawrence Scales, whose personality, wit, and ability to express himself articulately endeared him to most who knew him. "Although he was full of ideas and plans which were not always in harmony with school policy, still one couldn't help loving the guy and smiling at the mention of his name," remembers Chick Fleming.

After Lawrence was mustered out of the Armed Forces in 1946, he came back to Southern to finish his education. Immediately, he was a leading force on campus. Not only did he become the president of the Dixie Co-op, but he was elected president of the Student Association. When his election was announced in chapel, he was asked to come to the platform and acknowledge his acceptance—if he were willing to serve.

There is no copy available of the speech Lawrence made at this time, but his response, as those who were there recall, was something like this:

"I am humbled and honored to be chosen as your Student Association president, but there are many reasons why it is expedient for me not to accept this honor. My grades and personal finances, as represented in my need to spend much time in remunerative employment, are two of those factors. However, this matter of accepting or not accepting is not for me to choose, for that decision was made five years ago, and I'll tell you now why.

"Five years ago, while a student here, I was drafted into service and was taken to Fort Oglethorpe for induction. There we were provided our apparel and were briefed on what the Armed Forces expected of us. After two weeks, we were told to prepare for moving out. We weren't told where, but word was that we would be heading south. The day of departure arrived and we were loaded on railroad cars which pulled out of the Chattanooga Southern Railway station.

"For some unknown reason, we were moving very slowly. I began to recognize certain objects—and then it hit me—we weren't far from Ooltewah. We were going to pass through the beautiful Collegedale valley. 'Oh Lord,' I cried, 'I can't take this; I'll break down completely.' Then the thought came to me, I must get out on the back platform where I can see the campus, but others can't see my emotional breakdown.

"I started to rise out of my seat, when the sergeant standing in the aisle a few rows ahead called out, 'I need a helper to assist in checking papers.'—and looking right at me, said, 'Hey, you—you in the black glass frames, come up.' As he turned his back momentarily, I quickly put my glasses on the guy next to me and bolted down the aisle, through the next car, and out onto the back platform.

"I made it there as we were leaving the Ooltewah station—Collegedale was just ahead. I can't explain the gamut of emotion that was coursing through my mind. I realized as never before how much I loved that place. It was the dearest spot in the world to me and it was now coming into full view.

"Bawling like a baby, I raised my hands toward Heaven and cried, 'Oh Lord, Lord, if in Your mercy You will bring me back here safely, I'll do whatever they ask me to do.' He has honored my petition—you asked me to be your president—I honor my promise to Him. I will serve—and each of you—may you be smart enough to learn, as I have, that this valley is the most wonderful place on earth."

That was Lawrence Scales, later to become an associate pastor here, later president of Southwestern Junior College, and still later pastor of the Pacific Union College church. Those who knew him well will never forget him.[83]

Raymond H. Woolsey,'51, associate vice-president for editorial services, Review and Harold Publishing Association; Fred Veltman,'51, professor of religion at Pacific Union College; and Thomas Ashlock,'50, church ministries secretary, North Pacific Union Conference.

Social Regulations

Despite the fact that its student body was much older than that of its junior college predecessor, Southern Missionary College during the Wright years was, in its social regulations, "like a big academy." Wright came to Collegedale determined to maintain Southern's reputation as the "School of Standards," warning against lowering the standards in order to secure an increase in enrollment.

Student deportment was relaxed only slightly from earlier years. Romantic involvements were discouraged. The guidance counselor would call in couples who lingered too long visiting in the dining room or at the flagpole. The only permissible times for couples to be together were Tuesday lunch, Wednesday supper, and the Saturday evening program. Violation of handbook rules such as secretly "meeting persons of the opposite sex or dishonesty in examinations or other class work, whether in giving or receiving help" was grounds for immediate dismissal. But most students of the period, though conscious of the rules when first arriving, do not remember them as oppressive or standing out. The sense of belonging to "a big family," of having all school experience centered in Collegedale, of doing everything "together right here," promoted a strong sense of fellowship and school loyalty which dominates their recollection.[61]

▲ *The 1952 Camera Club.*

Student Organizations

The social needs of the students are quite adequately met by the clubs, musical organizations, lyceums, and the daily contacts at work and play," President Wright assured the constituents, in what might be considered understatement in view of the proliferation of extra-curricular groupings: an aviation club, a camera club, colporteur club, crafts club, French club, future nurses' club, gymnasium club, home economics club, Master Comrade club, ministerial club, model club, modern languages club, music club, nature club, parliamentarian club, poetry club, radio club, science club, secretarial club, Southwesterners' club, Spanish club, stamp club, Teachers of Tomorrow club, Theological Activities Association, veterans' club, and ushers' club. The campus supported local chapters of Future Business Leaders of America and the American Temperance Society. The women's dormitory club was called Dasowakita, reportedly an Indian word meaning "bound together for a purpose." The men's dormitory club was called the Triangle Club until the 1950s, when its name was changed to Upsilon Delta Phi. The Dasowakita purpose was basically the same as the "three-fold purpose" of the Triangle Club: to deepen the Christian experience, to broaden the intellect, and to promote physical abilities and activities. The married students had a club called Sigma Gamma Tau. Wives of ministerial students organized themselves as the Apollos Guild. Other clubs included a Bible workers' club, literary society, Junior Chamber of Commerce, Women's Forum, Men's Forum, Married Couples' Forum, and a debating club which argued such propositions as "Co-education is the abomination of the denomination" and "Examinations should be abolished in college courses."[62]

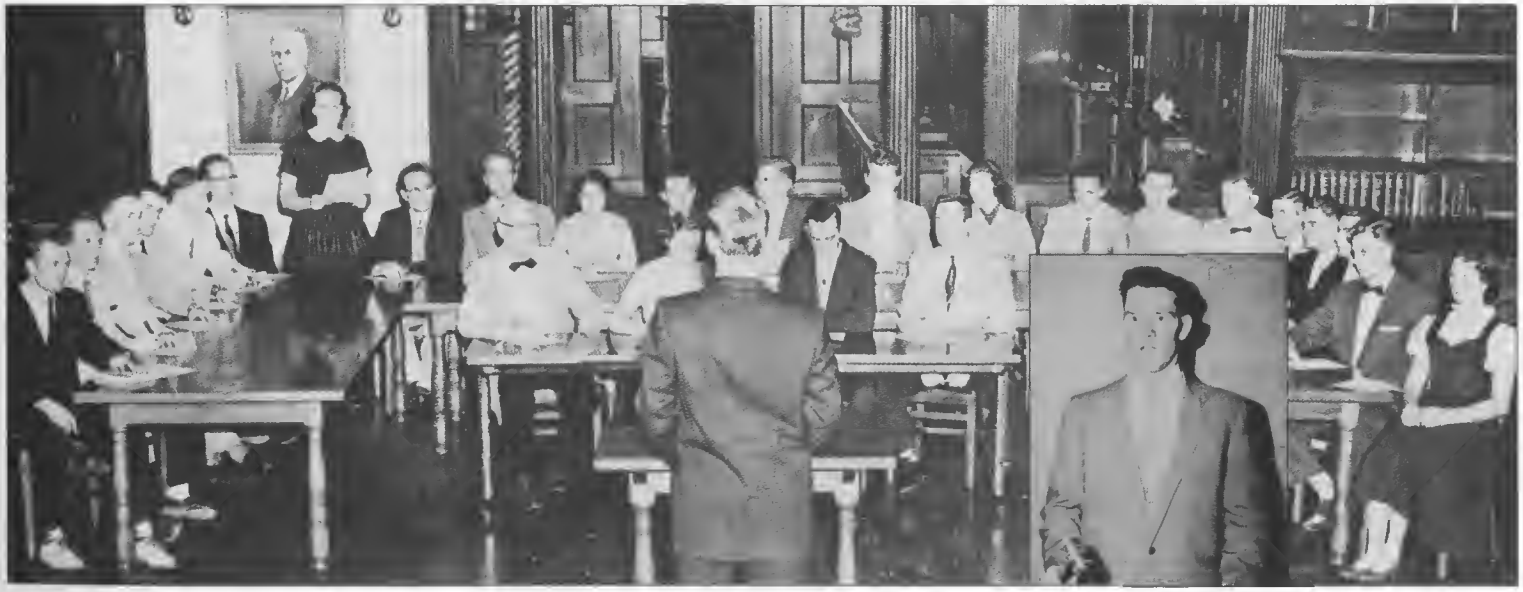
The International Relations Club, under the sponsorship of Lief Tobiassen, was the largest departmental club with over a hundred members and one of the most active. During the 1947-48 school year the members produced for each Friday morning chapel a simulated radio broadcast which was an "international news commentary, discussing world events from the Adventist point of view." That same year they conducted a foreign relief drive, soliciting fellow students for funds to provide nine-pound packages of soup, flour, bread, sugar, lentils, and rice to people starving in the wake of World War II. They collected more than $300 for this project, then wrapped

and addressed the packages. They also showed films on such topics as Nazi Germany, Philippine independence, and the power of the Catholic Church in Portugal; brought in guest speakers; and sponsored forums and round-table discussions. In 1952 they staged a mock presidential primary which was won by Senator Estes Kefauver (TN). In February 1955 they, together with the Missionary Volunteer Society and Christ's Foreign Legion, successor to the mission bands of an earlier era, sponsored an International Relations Week consisting of a Sunday-evening program devoted to the life of pioneer missionary Ferdinand A. Stahl, followed by chapel programs and weekend meetings featuring General Conference secretary Walter R. Beach.[63]

▲ *The Hi-Fi Club of 1956, pioneering new technologies.*

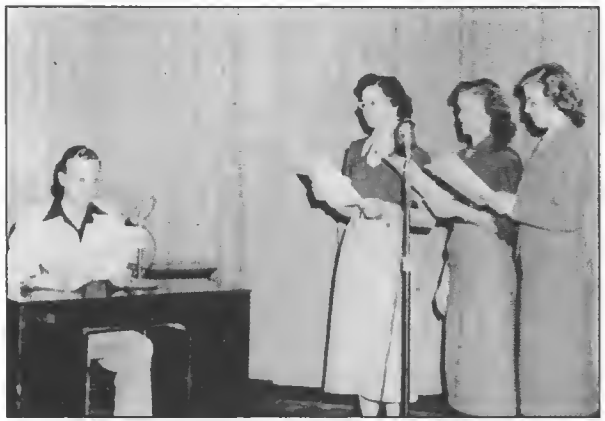
The various clubs chose representatives to the Student Senate, the governing body of the Student Association. The Student Senate, in turn, chose the members of the eight student committees that held joint meetings with the corresponding faculty committees, planned the annual College Days and Clean-up Day activities, and—according to Tobiassen—had "a voice in the college administration."[64]

One of the most lasting achievements of the Student Association was the creation of radio station WSMC, "the student voice of Southern Missionary College" and the brainchild of physics major Everette Erksine' '51. A married student, Erksine conceived of the station as a means of allowing students' wives and other community members to benefit from SMC's chapel programs. On April 21, 1952, WSMC began broadcasting the chapel services as well as at least an hour of music and news on a daily basis. It suspended operations about a month later with the intention of returning to the air in the fall, but regular broadcasting did not actually resume until the next February. The station was again silent during the 1953-54 school year while technical improvements were made to increase its area of coverage so that faculty members living as far away as Apison Pike and Camp Road could hear the broadcasts. It returned to the AM



◀ *The 1956 Student Senate had broad governing powers. It chose the members of the eight student committees that held joint meetings with the corresponding faculty committees, planned College Days, and had an active voice in the college administration. Pictured here is senate president Dean Kinsey.*

▲ *Student David Bauer, WSMC manager, broadcasts a chapel program.*



▲ *On the air at WSMC in 1953—everything was produced and operated by the students.*

▲ *The Adelphian Quartet averaged twenty performances a month from 1950 to 1952. Members of the group were (left to right) John Thurber, Don Crook, Wayne Thurber, and Jack Veazey.*

dial in the fall of 1954 with 25 watts of power. Except for the sponsors, the station's staff was composed entirely of students.[65]

Another lasting achievement was the creation of the Student Park. Initially conceived by the Industrial Arts Club during the 1953-54 school year, the project was turned over to the Student Association in January 1955, with SA vice president Chester Damron, '57, as coordinator. After a feasibility study, the Industrial Arts club had suggested that the park include picnic grounds, an amphitheater, and a bird sanctuary. The college donated $150 to bulldoze the amphitheater floor, various campus clubs made donations toward the project, and additional funds were solicited by the Student Association.[66]

The Student Park project was just one of many fund-raising drives undertaken by the SA and other student groups. Soliciting money was still a significant part of life at Collegedale. Besides raising funds for campus improvements, the SA financed special mission projects, supported Ingathering, subscription campaigns, Red Cross drives and others. Sometimes students engaged in two or three of these campaigns simultaneously.[67]

The Student Association had the honor of hosting the first Seventh-day Adventist Intercollegiate Student Association Workshop, held from December 9 to 11, 1950, and attended by delegates from several colleges. Future SA

leaders would later attend similar workshops on the campuses of other SDA colleges.[68]

Perhaps the most visible of the various musical organizations on campus were the male quartets. "These were the high days of male quartets," says Don Crook, '53, member of what was probably the best known of these groups, the Adelphian Quartet, an organization which averaged twenty performances a month from 1950 to 1952. In 1951 they traveled to New York to appear on the *Faith for Today* television program. Two members of this quartet, John Thurber, '56, and Jack Veazey, later joined the King's Heralds of the *Voice of Prophecy* radio broadcast. The fourth quartet member, Wayne Thurber, '48, was a teacher at SMC at the time.[69]

▲ *Horace R. Beckner, college pastor from 1947 to 1960.*

The earliest of these quartets, the Crusaders, flourished from 1946 to 1948. They presented concerts as far south as Atlanta and as far north as Takoma Park, Maryland, where they held a secular benefit program for *Golden Memories*, the Washington Missionary College annual. They also appeared on a series of thirteen weekly radio programs sponsored by the local Missionary Volunteer Society and broadcast over WAGC in Chattanooga. Members of this quartet were Leonard Evans, Eugene Wilson, '54, Morris Wilson, and Jack Just, '48. Other quartets included the Sylvanaires, the Criterion Quartet, the Heralds of Prophecy, the Chordsmen, the Collegiate Quartet, the Watchmen, and a group from the mid-1950s which recycled the name Crusaders. Some members of these quartets later joined the *Faith for Today* television quartet; Jim McClintock,'56, from the Collegiate Quartet, along with John Ramsey,'69, later sang with Thurber and Veazey in the King's Heralds.[70]

The groups analogous to the male quartets were the women's trios: the Aeolian Trio, the Harmonette Trio, a group known simply as the Girls' Trio, and the Southernettes. Actually there were two groups called the "Southernettes": a quartet from the 1945-46 school year and the famous trio of 1949-1952 consisting of Frances Bumby, Marilyn Dillow, and Mary Ellen Carden,'52, which moved intact from Collegedale to New York in 1952 to perform for *Faith for Today*. Marilyn Dillow Cotton later became a popular Seventh-day Adventist recording artist appearing from time to time on the *It Is Written* television program.[71]

Other vocal groups included a Treble

▲ *When the church outgrew the Lynn Wood Hall chapel in 1946, services were moved to the Tabernacle, the college's gym.*

Cleff Choir, an a capella choir, a ladies' chorus, a girls' octette, a male octette called the Octavians, a male chorus, and groups called the King's Men and the Chapel Singers. Instrumental groups included the college band, a brass trio, an ensemble, and a string sextette.[72]

Among the religious organizations giving students opportunities to develop leadership skills were the Missionary Volunteer Society, Christ's Foreign Legion, the American Temperance Society, the ministerial seminar, and the Religious Interest Committee of the Student Association. The Missionary Volunteer Society held Sabbath afternoon meetings, organized expeditions to enroll people for Bible correspondence courses, and conducted off-campus revival meetings. It organized as many as fifteen "service bands" engaging weekly in activities ranging from distributing literature to visiting prison inmates, tuberculosis patients, and orphanages. During the 1948-49 school year nearly half the student body signed up to participate in MV Society outreach activities. Beginning in 1933 the MV Society also organized a student-conducted Week of Prayer.[73]

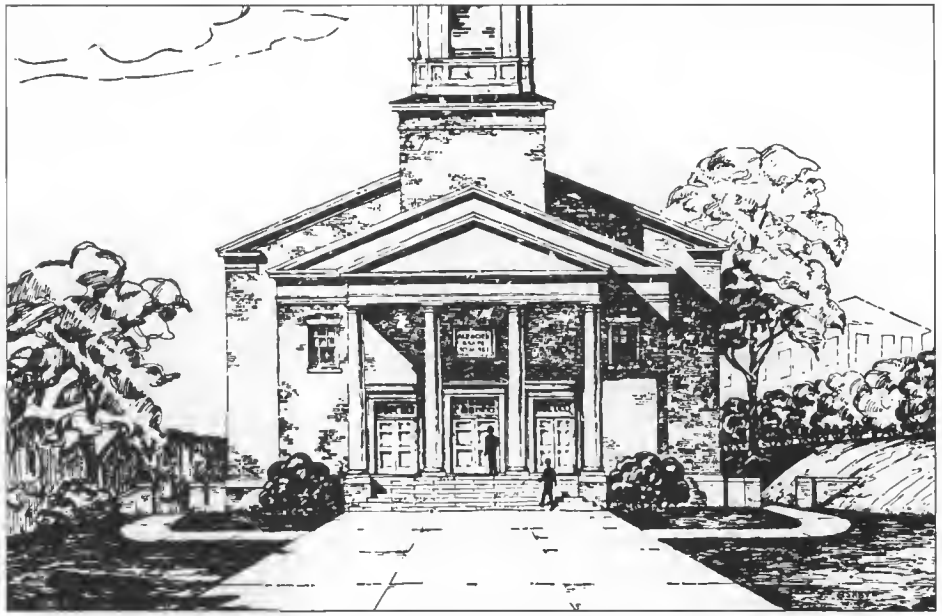
The Collegedale Church

Not only did campus organizations give a significant number of students valuable leadership experience but the church did also. Students were elected to a major share of the offices of the Collegedale Seventh-day Adventist Church. In 1949, half the members of the church board and half of the deacons were students.[74]

When the church outgrew the Lynn Wood Hall chapel in 1946, its services were moved to the Tabernacle, which had a concrete floor, wooden shutters instead of windows, and no organ. While the organist played in Lynn Wood Hall, an electronic speaker system carried the music to the Tabernacle. The pastor of the Collegedale Church from 1947 to 1960 was Horace R. Beckner, the son of a self-supporting missionary to South Africa. He came to the United States at the age of fifteen and graduated from Atlantic Union College before pastoring in the Southern New England and Texas conferences. While pastoring the Collegedale Church he also supervised the senior ministerial students who carried the pastoral responsibilities at the Athens, Cleveland, and Standifer Gap churches. He is remembered as a "good, solid man," personable and hard-working. Because of his accent many called him the "beloved pahster." Two or three times a year Beckner, his predecessor J. F. Ashlock, or some other minister baptized up to twenty-two SMC students. "It is the policy of the college to have a baptismal class in training at all times," Wright said.[75]

Outreach

Students were not the only people baptized. The outreach activities of students and staff brought a number of new members to Collegedale and other Seventh-day Adventist churches. Senior class president Kenneth Harding, '53, alone was responsible for four baptisms. Students and college employees enrolled thousands of people in Bible correspondence courses and passed out thousands of pieces of literature. They also organized Bible study groups and branch Sabbath Schools, in addition to the evangelistic meetings the evangelism class held during the



▲ *When conditions became crowded for church in 1946 and the services were moved to the Tabernacle, administrators began to plan for a new church building. Here is an artist's conception of the proposed church as printed in the 1946 annual along with President Wright's remarks about campus expansion.*

school year and the Field School of Evangelism held in the summer each year beginning in 1948. These had resulted in approximately one hundred baptisms by November 1953. In 1949 Earl Clough, president of the Student Ministerial Association, reported that each month more than one hundred students were engaged in pastoral and evangelistic work in twenty-six churches. During the first four months of the 1948-49 school year students traveled a total of more than 14,000 miles "doing pastoral work in the churches." In addition, students produced a number of weekly religious radio programs that were broadcast over stations WBAC and WVUN-FM. During the summers as many as one hundred students went door-to-door selling Seventh-day Adventist publications.[76]

"The atmosphere was completely permeated with spirituality," recalls Peggy Bennett. "There was an obvious commitment of the students. There was no doubt as to your main goal in life, and that was to assist others to know Christ and be ready for the kingdom." D. W. Dunbar, one of the Week of Prayer speakers of 1944, wrote that he was deeply impressed with the school's "sincere religious atmosphere." [77]

SMC during the Wright years was vibrant, dynamic, and spiritual. But early in 1955 a cloud began to cross the campus. In March, Wright had a diabetes attack while on a trip in California. He was reelected president a month or two later, but he failed to fully recuperate. He was granted a six-month leave of absence, after which he was to become general field secretary for the Southern Union. A farewell reception in September honored Elder and Mrs. Wright, followed by a chapel program to bid him good-bye. The author of the *Southern Tidings* article reporting on this chapel service described Wright as "one of the best friends this college ever had." A less happy chapter in Southern's history had begun.[78]

▲ *Robert Hamm and Robert Mathews work in the visual aids department, getting advertising materials ready for the field evangelists in 1948.*

▲ *The Missionary Volunteers in 1952 participated in "bomb wrapping," for literature evangelism—good news "gospel bombs."*

▲ *Members of the 1948 Temperance Society put the work of the visual aids department to good use in programs for Chattanooga area high schools.*

Courtesy of June Blue

Souvenir

Southern Training School
Intermediate Department
Graysville, Rhea Co., Tenn.
1910—1911

Rochelle Philmon,
Teacher

FACULTY

M. B. VanKirk
G. H. Baber
T. D. Rowe
Mrs. C. Phillips
Gradye Brooke
Minnie Hildebran
H. S. Miller
R. V. Cory
Mrs. E. Baber
Sarah Rudolph
Rochelle Philmon

Century-old memories, Graysville structures and memorabilia recall a humble beginning. This desk, inkwell, and school bell were used in the Graysville classrooms, where grades one through twelve were taught. These items are on display in the college's Heritage Museum.

Photo by Mark de Flurter

Leaving a fine administration building in Graysville in 1916 for a farm house and rough outbuildings in Collegedale took courage. Mementos such as the card at left recall the bright beginnings of a school founded on Christian principles. The photo above pictures the Graysville administration building before it was demolished in the 1980s.

As they arrived in Collegedale, the students found what was barely a stop by the train tracks. By the time this photograph was taken in the late 1940s, passengers had to disembark in Ooltewah. This painting of Mr. and Mrs. James Thatcher, from whom the Thatcher farm was purchased, is on permanent display in the Heritage Museum.

The Yellow House, below, served many functions, including administration building, dormitory, and cafeteria. It remained as one of the first landmarks to greet visitors until it was torn down in 1958. The Doll House, right, was built for Evadne Thatcher by her father. It sat at the edge of the apple orchard, about 150 feet behind the Yellow House, and also served many functions, including president's office. It remains today as one of the oldest structures on campus.

sident Wilbert M. Schneider (1967-1971) carried campus ansion forward. Below, he and O. D. McKee about to throw open the doors to Kee Library in 1970.

Elder and Mrs. K. A. Wright, seated left of the podium, attended the open house of their namesake in 1969.

Construction was at such a fever pitch in 1968 that Thatcher Hall, new women's residence, foreground in the photograph below, started to rise even as the crane remained between the new Wright Hall and the doomed Home Arts Center.

Today, the elegant white pillars of Wright Hall are the primary landmark of Southern College.

The Collegedale congregation finally acquired a permanent home of its own when this structure was built in 1967. The sanctuary was simple and spacious, with few luxuries. The college used it for chapel programs as well as for church. The Anton Heiller Memorial Organ was added in 1986, one of the largest tracker pipe organs of its kind in the U.S. Its builder, John Brombaugh, is pictured above while tuning the organ. In 1991-92, the church underwent an expansion program, above right, adding an atrium, additional Sabbath School rooms, and a much-needed fellowship hall.

To enhance the natural beauty of the Southern campus, the Garden of Prayer was created in 1984. Funded by Ruth King McKee, the garden is a peaceful ridgetop repose for the college and the community. The grounds are diligently maintained for close communion with the Creator.

The first formal presidential inauguration was held in 1986 for the college's 22nd president, Donald Sahly. Dr. Sahly was honored in the Collegedale Church by academic leaders from across the country. Delegates at the ceremony included representatives from Harvard and Yale. At right, Pastor Gordon Bietz presents the Bible to Dr. Sahly.

Wayne VandeVere, inauguration grand marshal, is pictured at left with the Southern College mace. Crafted by John Durichek, its base is of pine from Jones Hall. The seven rings indicate completeness, and the four-sided segment represents balanced mental, spiritual, physical, and social development. The copper flame represents both the Holy Spirit and the torch of learning. Below, the new president is borne to the reception in a horse-drawn carriage.

The President and Fellows of Harvard College

To

The Board of Trustees of
Southern College of Seventh-Day Adventists

Greeting: *We gladly avail ourselves of your kind invitation to Harvard University to be represented at the Inauguration of*

Donald R. Sahly

as the twenty-second President of the College

on Monday, the twenty-second of September.

We have appointed as our Delegate

Ortha James Morgan, B.A., M.A.T., M.T.S.

who has been charged to convey to you the congratulations of Harvard University on this important occasion.

Given at Cambridge, Massachusetts,
this fourth day of September
in the Year of Our Lord the one thousand
nine hundred and eighty-sixth
and of Harvard College the three hundred
and fiftieth.

The President and Fellows of Harvard College

Attest: Richard McMasters Hunt

University Marshal

A BUILT-IN POCKETBOOK

The Work Program, 1916-1992

The year after Wright's departure, a three-page article about Southern Missionary College appeared in the *Reader's Digest*. Sandwiched between "I Remember Aunt Daisy" and "Classified Classics," it was called, "College With a Built-In Pocketbook." Condensed from a longer article in the *Christian Herald* by Cecil Coffey, '49, its blurb proclaimed, "More and more educators are casting an appraising eye toward this unorthodox Southern college." Describing Southern Missionary as an institution that "makes money" by violating "almost every rule by which a college ought to operate," the article focused on the college-owned industries: their profitability and the opportunity they provided for students to earn their educational expenses. It suggested that the primary way SMC broke the rules was by accepting students without regard to their ability to pay.[1]

This was not the first time Southern's work-study program had received national publicity in the secular press. In 1938 Seventh-day Adventist colleges in general, and Southern Junior College in particular, had been featured in a U. S. Office of Education publication called *College Projects for Aiding Students*. The same year an article in *School Life* regarding "Self-Help Colleges" had called attention to the SJC work program.[2]

An Urgent Imperative

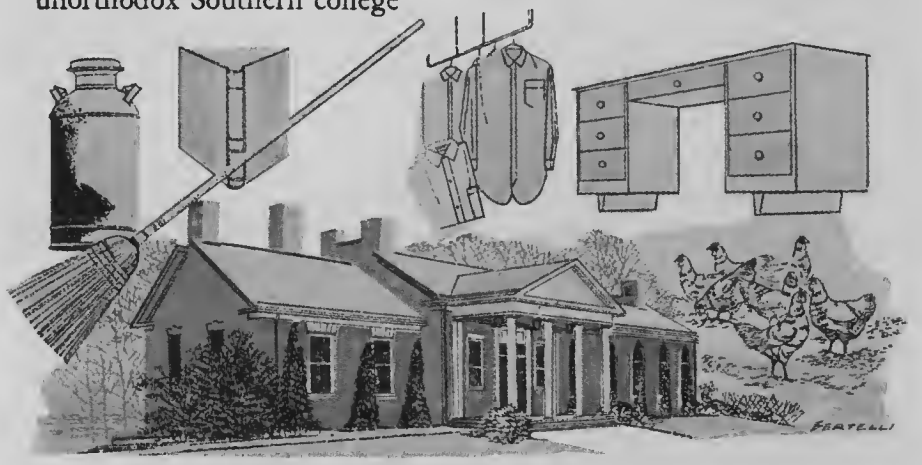
The primary object of student labor is to make higher education possible for boys and girls who would otherwise be deprived of it," said the *School Life* article. Without this program, Coffey says, "Hundreds and hundreds of people could never have gotten through." The move from Graysville had been motivated in part by the need for a campus large enough for expansion of the school's industrial program so that more students could earn their expenses, an imperative because so much of the South was poverty-stricken. "We were all in the same class," recalls Donald Hunter, '24. "We were all poor—about 99 percent of us."[3]

To help solicit funds for SJC, Lynn Wood had published stories of students from poverty-stricken homes who were working their way through school—students like Bessie Nell Follis, whose mother had tried to discourage her from receiving any education beyond the eighth grade; Roy Campbell, who said he was "very thankful of the privilege of working" twelve to sixteen hours a day during the summer in order to earn enough labor credit to allow him to start school in September; and Mamie Jones, who had been obligated to drop out of school for five years at the age of ten in order to care for her siblings after the death of her mother. "I prayed a great deal about my education, hoping the way would open to me," she wrote. "I have been able to work my entire way this past year, and it has been a real pleasure to me."[4]

The need to earn most—or even all—of their educational expenses was not limited to just a few students. In 1925, 40 percent of the students were said to be earning 100 percent of their expenses. In 1939 President J. C. Thompson reported that 80 percent of all student charges were being paid by labor credit and that the value of such labor had totalled $112,000 during the previous school year, a year when 193 students out of a student body of approximately 300 had worked their entire way and "only thirty-seven were . . . on an all-cash basis." The 1956 *Digest* article reported, "More than 80 percent earn at least one fourth of their expense, while 25 percent work all their way." At least half of those who graduated in 1958 were able to do so because of the work-study plan. Even in the late 1970s 85 percent of the students were "learning the traditional values of hard work, honesty, and integrity by participating in the 'Earn-in-Learn' work-study program." By this time student labor was totalling more than $750,000 a year. Such numbers were possible only because as much as possible of the institution's labor was done by students super-

Cecil Coffey

More and more educators are casting an appraising eye toward this unorthodox Southern college



College With a Built-In Pocketbook

Condensed from Christian Herald

Cecil Coffey

EIGHTEEN miles east of Chattanooga, Tenn., stands a small liberal-arts school that has violated almost every rule by which a college ought to operate. First off, it will accept a worthy student regardless of his ability to pay. Even more startling, it will frequently reverse the procedure and pay the student! What's more, it makes money doing so.

Through a remarkable work-study plan, Southern Missionary College has lifted itself from penury into a multimillion-dollar institution that may prove a valuable example to scores of private colleges struggling to survive. Here is how it works: In the past dozen years the college has developed its own businesses and industries which now turn out more than two million dollars' worth of top-grade student-manufactured goods annually, with student earnings near $400,000. Largest unit in College Industries, Inc., a taxpaying corporation, is a furniture plant manufacturing chests and desks. It employs 150 students and does an annual gross business of $600,000. A broom factory, one of the largest in the Southeast, employs 75 to 100 students, produces $400,000 worth of brooms and mops a year. A printing plant and a laundry—the latter servicing local hotels and motels—each gross more than $100,000 annually. The college

Christian Herald (March, '56), copyright 1956 by Christian Herald Assn., Inc., 27 E. 39 St., New York 16, N.Y.

◀ *The March 1956* Reader's Digest *carried the condensed story written by Cecil Coffey about the "College With a Built-In Pocketbook."*

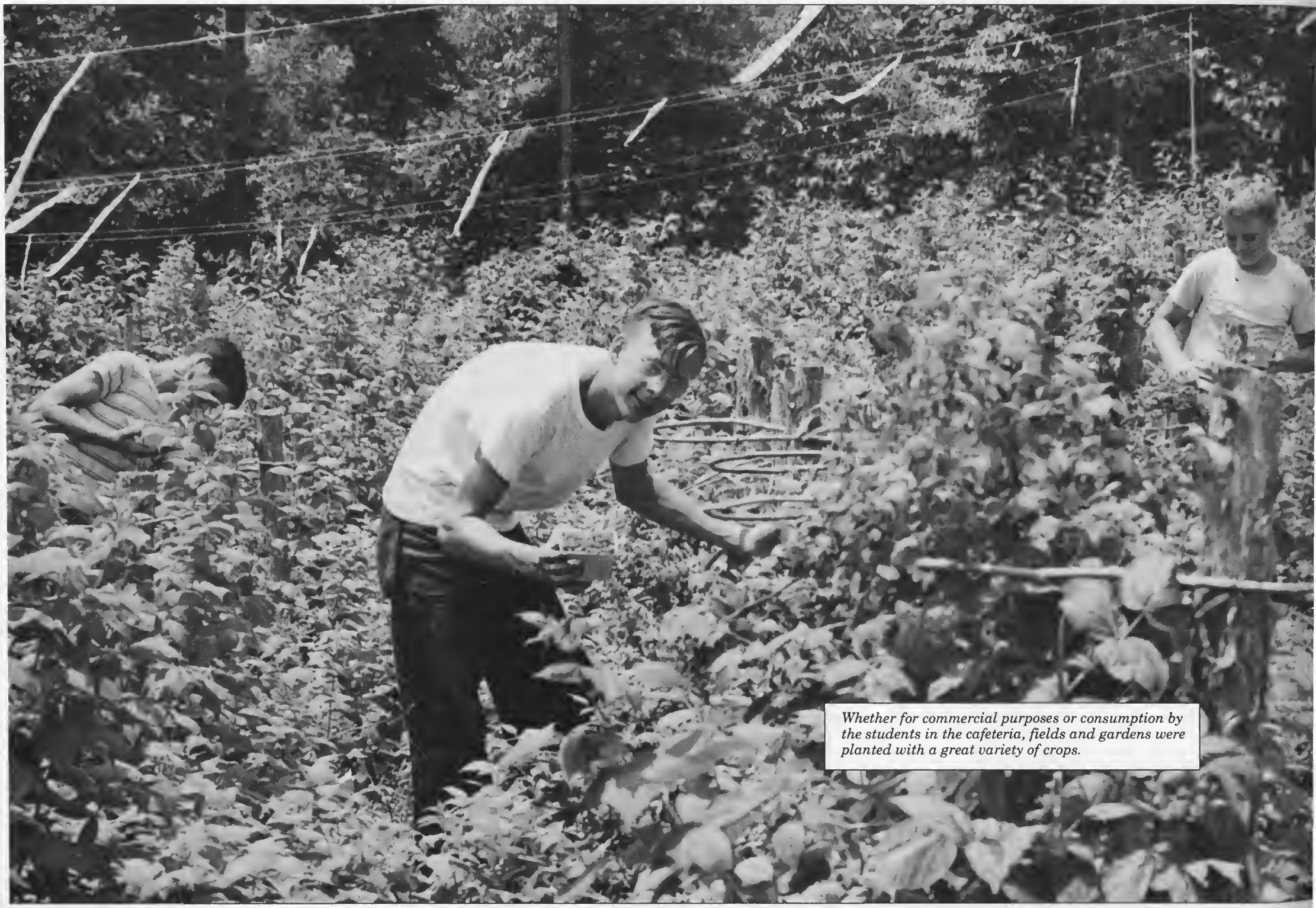
(This autographed copy was donated to the college by Mrs. Kenneth A. Wright.)

vised by industrial managers or technical specialists.[5]

The availability of jobs for students directly affected the number of students who enrolled. SJC had faced a major crisis in 1921 when it was not able to provide enough employment to meet students' needs, a continuing problem encountered by many of the earlier manual labor-oriented schools. Unless more work was available, students would have to withdraw from school. But beyond merely meeting students' financial needs, the school considered the work-study program valuable in itself, particularly for character-building experience. Ellan B. Ratcliffe, reporting on general trends in education in 1938, found that "the idea of work as a part of education itself [was] gaining ground."[6]

The *Digest* article singled out for special commendation president Kenneth A. Wright and business manager Charles Fleming, Jr. Having earned his own college expenses at Atlantic Union College and having researched institutional self-support at Cornell University, Wright—with the assistance of Fleming—was credited with transforming the financially troubled junior college with its "two or three limping industries" into a senior college with a multiplicity of flourishing industries, "with the result that the school is today virtually untouched by the financial plight facing so many other small private colleges."[7]

To speak, as the article does, of "the *new* work-study plan" was ignoring the fact that Wright and Fleming were building on an already established foundation. The school's agricultural business had arrived at Collegedale along with the chickens and cows in Atteberry's caravan from Graysville. Another Collegedale industry had been established even several weeks earlier: carpentry. While Atteberry was still in Graysville, President Thiel and a group of boys



Whether for commercial purposes or consumption by the students in the cafeteria, fields and gardens were planted with a great variety of crops.

e hand-painted photograph above
eaks for itself: the parlor in old Talge Hall.

Helen Talge Brown pays a visit to the new Talge Hall in 1969. With her is President Wilbert Schneider.

ow, graduates cross in front of Talge Hall on their way
eremonies in the Tabernacle in 1964.

Built in 1919, Talge Hall was first known as the Boys' Dorm; it became South Hall in 1924 and finally Talge Hall in 1945. When old Talge Hall was demolished, the men moved into the Women's Residence Hall (the women moved into the new Thatcher Hall) and renamed it Talge Hall in 1968.

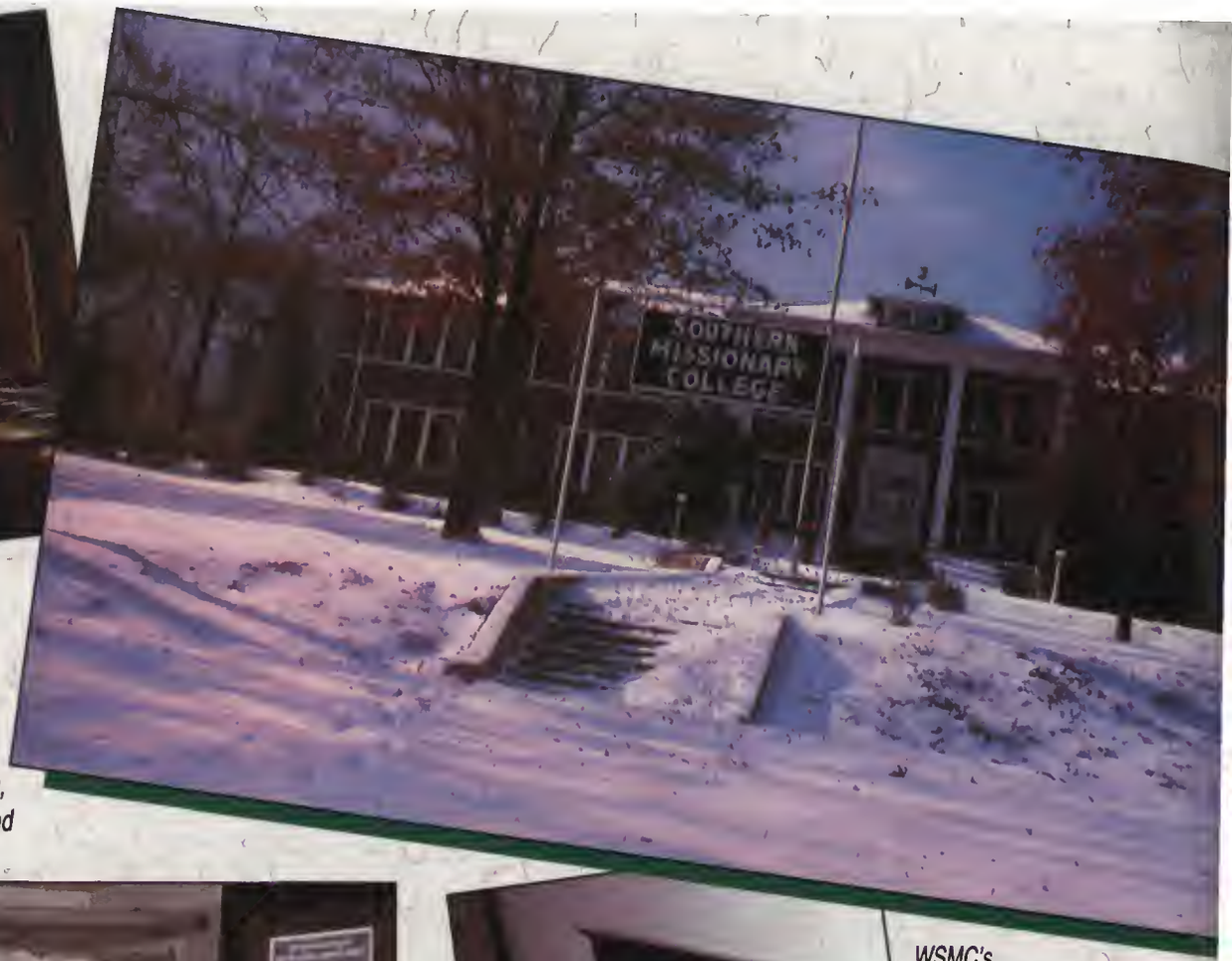
Photo by Mark de Flurter

The first college switchboard was located in Jones Hall and handled calls for the campus as well as many community residences. The switchboard is on permanent display in the Heritage Museum.

Built in 1917, Jones Hall was the ridgetop twin to old Talge Hall. Thus, when Talge was South Hall, Jones was known as North Hall. It was renamed Maude Jones Hall in 1945.

Jones Hall, demolished in the wake of construction for Brock and Mabel Wood halls, was replaced by a parking lot.

Built in 1924 as College Hall, the administration building, Lynn Wood Hall received its current name in 1945. Besides its role as auditorium for the college, the Lynn Wood Chapel doubled for several years as the Collegedale Church.



Nestled among the trees, Lynn Wood Hall served many years as a picturesque location for administration and academics. The alumni, feeling that the old building was too majestic and memorable to destroy, rallied to its cause in the mid '80s and saved it from the wrecking ball. Now restored, the building houses the Heritage Museum, the security office, and a variety of meeting rooms, including the restored chapel.

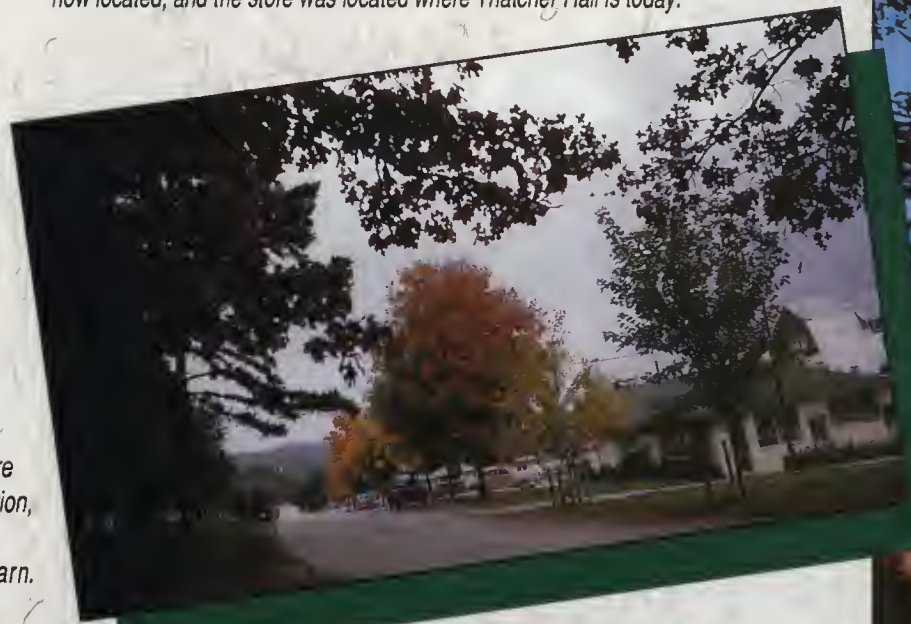
Photo by Mark de Ruiter

Above, the first Collegedale post office was established in 1929 and housed in Lynn Wood Hall along with the school store.

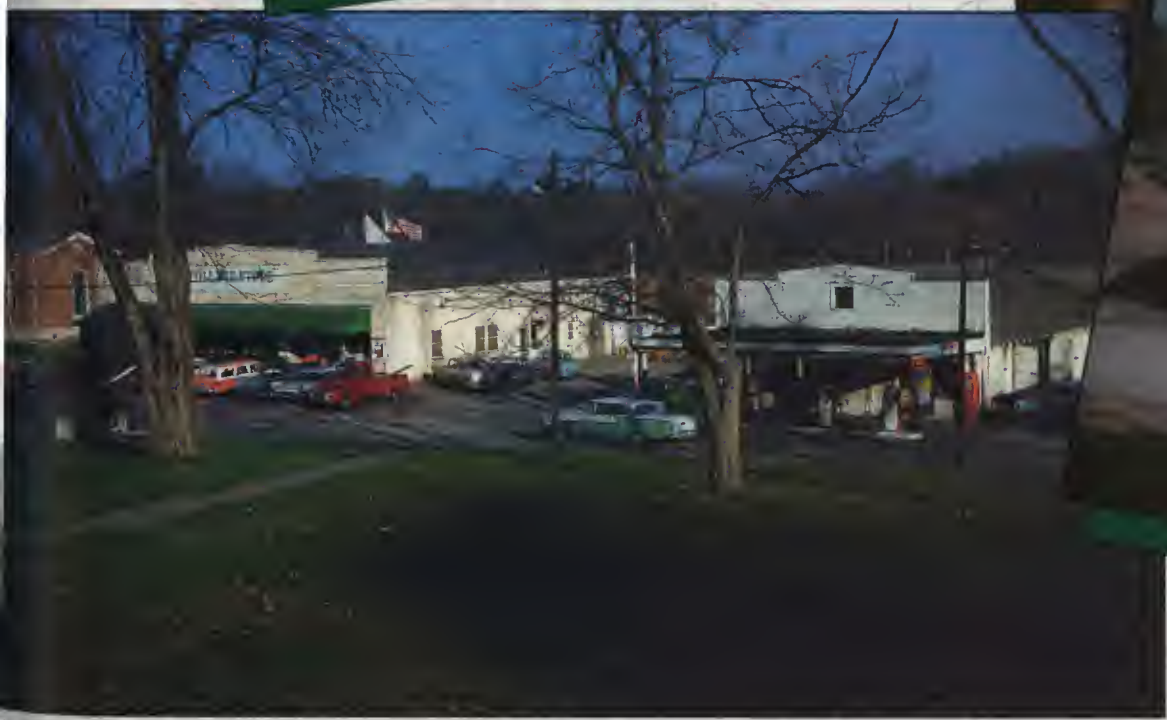
At left, the Student Association in 1956 commissioned a bronze likeness of respected educator and consultant Ambrose Suhrie. The bust was mounted in Daniells Library, and is now displayed in the Heritage Museum.

WSMC's Associated Press newswire was located near the station in a sma closet in Lynn Wood Hall for years. Passersby could stop and catch the news through the window.

Before the major changes of the '60s, the main campus road ran past the college store, the large white building in the photo to the right. The bus is driving where Talge Hall is now located, and the store was located where Thatcher Hall is today.



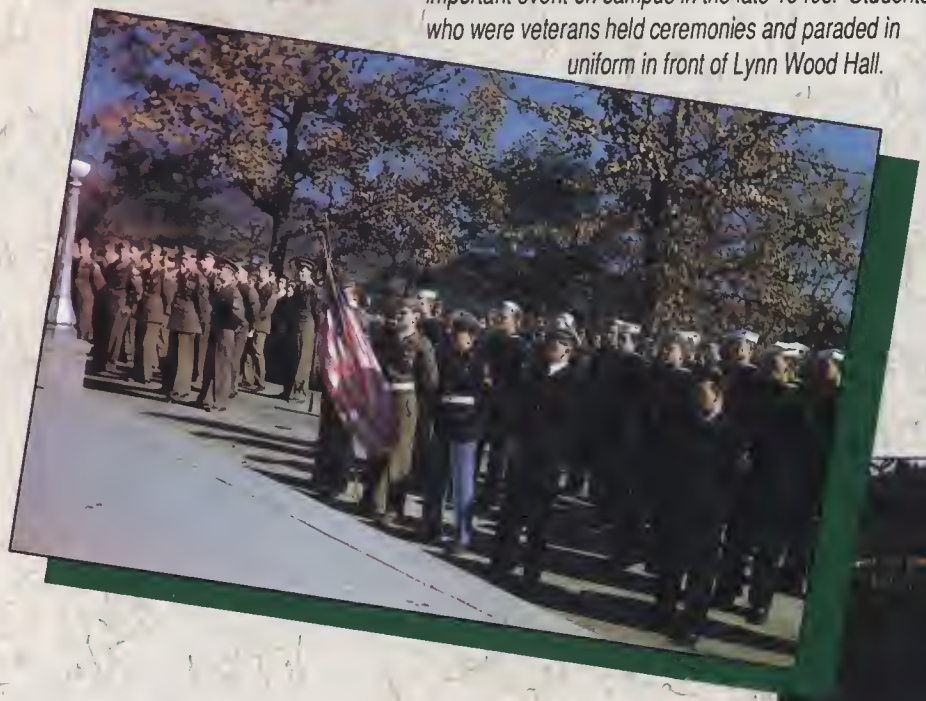
he main road an past the store nd the gas station, hen past the reamery and barn.



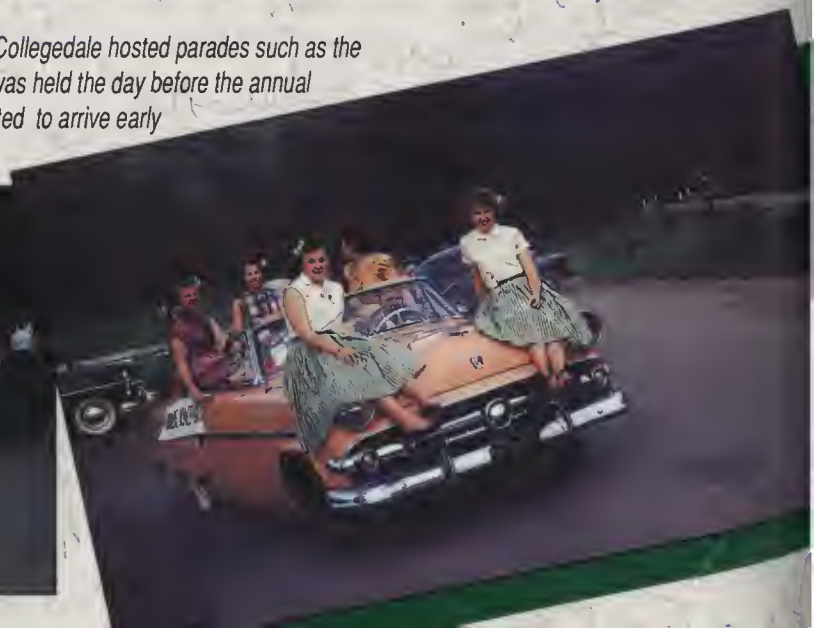
otice that the girls' residence (later named Talge Hall) has already been built in the left of the photo above. In 1963, the aza was built, thus replacing the old store, post office, and gas station.

The college store thrived in the '40s and '50s. To the right is the post office, and downstairs to the left is the Southern Mercantile.

The Armistice Day celebration was an important event on campus in the late 1940s. Students who were veterans held ceremonies and paraded in uniform in front of Lynn Wood Hall.



In addition to celebrations of patriotism, Collegedale hosted parades such as the Work Festival Parade in 1954. Since it was held the day before the annual College Day, academy seniors were invited to arrive early and enjoy the festival.



Built in 1941 as a campmeeting auditorium, the Tabernacle was one of the most versatile buildings on campus. It served as auditorium, cafeteria, gymnasium, and music building. When destroyed by fire in 1989, it was being used for storage and church activities. The fire swept through the old, dry timbers before the building could be saved or most of its contents rescued.

The clean crispness of snowfall blankets the barn, for years the focal point of the college's proud farm program and much of its other industry. Inset bottom left shows the beginning of the end for the barn, razed in 1962. The creamery, bottom center, was the outlet for many of the farm's products. The milk bottles and creamery scoop, bottom right, are from the Heritage Museum's permanent collection.

Photo by Mark de Ruiter

To replace the store and gas station displaced by Rees' grand campus design, the College Plaza was built in 1963. Later it was renamed Fleming Plaza. The Esso gas station became a Phillips 66, and the College Store became the College Market. A Campus Shop sold books and stationery items, and the new plaza included a separate post office. Then, as needs grew, the College Market was replaced by a new building added to the plaza in 1972 and named the Village Market.

The Home Arts Center was constructed in 1958 and housed the cafeteria, student lounge, and the home economics department. Wright Hall, the keystone structure of the campus mall, was built in front of the Home Arts Center in 1967-68. In 1971, the poorly constructed Home Arts Center was razed to make room for a larger cafeteria to be built on the same site.

C. N. Rees (1959-1967) was president during most of the dramatic campus changes in the '60s.

The back of the old Home Arts Center had two entrances. Here Wright Hall is under construction.

The barn was the center of activity for the college farm and dairy until it was demolished in the early '60s.

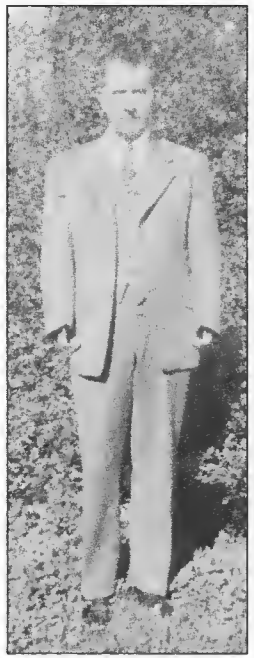
▼ *This beekeeper valued head protection—but note the bare arms.*

were busily renovating the buildings on the Thatcher farm in preparation for the arrival of the business manager and his crew. Collegedale's agriculture and carpentry continued to be major employers of students for decades to come. Yet the accomplishments of Wright and Fleming were phenomenal.

Agricultural activity developed a large, diversified farm including, in the early 1920s, 100 acres of field corn, 48 acres of hay (sorghum, soy beans, clover, timothy, and alfalfa), 18 acres of peas and beans, 3 acres of sweet corn, 3 acres of tomatoes, 3 acres of cucumbers, watermelon, and cantaloupes, 2 acres of raspberries, 4 acres of strawberries, and half an acre of dewberries. Peanuts, onions, cauliflower, celery, radishes, okra, beets, "vegetable oyster," "cabbage mangels," kale, turnips, lettuce, collards, mustard greens, pumpkins, squash, eggplants, pimentos, asparagus, rutabagas, and blackberries also grew in the garden. By 1926 the orchard included 3,350 peach trees as well as cherry, plum, apricot, apple, and pear trees. By 1928 there were also ten acres of cotton. In the 1930s the school dairy included as many as 70 Jersey cattle. Produce from the garden and orchard, as well as grapes from the vineyard, honey from the apiary, eggs from the poultry, and milk from the dairy found their way to the school dining room as well as to markets in Chattanooga. Students were employed planting, cultivating, harvesting, canning, and drying fruits and vegetables, shucking corn, baling hay, milking cows.[8]

Administrators were proud of their award-winning agricultural enterprises. College hens won first, second, and third prizes and college roosters won fourth and fifth prizes at the 1917 Chattanooga fair. One of the college dairy cows had the distinction of being, in the spring of 1937, the most productive in quantity both of milk and butterfat of any cow in Bradley, McMinn, and Hamilton counties, and the college herd, according to the University of Tennessee Extension Department, had the highest average milk and butterfat production of any herd in the three counties.[9]

At first SJC tried to have its agricultural operations managed by college administrators, professors, and even students: at various times the business manager ran the farm, the religion teacher managed the apiary, the science teacher—or the history teacher—operated the poultry department, and a history teacher or even an academy student was in charge of the dairy. However, in November 1917, the board voted to ask Carter E. Ledford to "head up the agricultural work," including the dairy, orchard, garden, and farm departments, as well as functioning as the "general head" of all the school industries. His only teaching responsibility was a class in agriculture. During the winter he was expected to work in construction. Although the specific mix of agricultural departments for which he was responsible fluctuated from time to time, Ledford remained at Southern for a decade and a half, even after losing both arms in a corn shredder, a disability which would have caused most men to give up.[10]



▲ *Carter E. Ledford*

The agricultural departments furnished employment for dozens of students, providing thousands of dollars of labor credit each year, but—more often than not—the departments were a drain on the school's financial resources. Although it, too, had its share of bad years, the dairy was the most profitable agricultural department, sometimes reporting a gain of nearly $1,000 which, however, came far short of offsetting the losses of the other agricultural departments. There were even years when the farm losses

DAIRY

Southern Junior College dairy continues to grow and provide more work for both boys and girls and profit for our school.

Grade A pasteurized products from clean, healthy cows has increased the demand for college dairy products by leaps and bounds. Visitors come from miles away to patronize our attractive dairy retail counter which specializes in "Quality Ice Cream" and "Golden Guernsey Milk."

Our attractive spotted Guernseys and the Filpail Jerseys are attracting more and more interest among cattle men and visitors in this section. Breeding stock has been sold to advantage. Recently "Helen of Honor," a nine-year-old registered cow and "Collegedale Jessie Mae," a two-year-old heifer brought $650.00 to the dairy department.

Improvements to herd equipment are constantly being made.

A milking machine has greatly increased efficiency. The milk barn has been ceiled and painted and some new stanchions purchased and a shower and locker room for the students has been added.

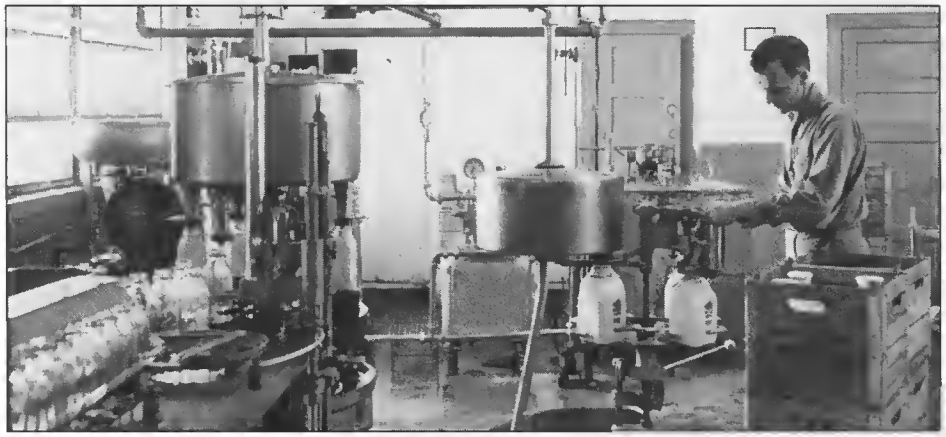
The dairy is proud of its fine cattle and products but most of all of the fine group of young people who make these things possible.

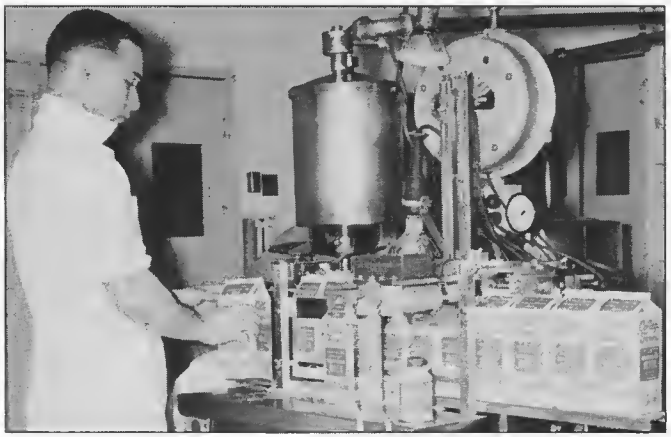
Reprinted from *The Triangle*, 1944

▲ *Each cow was known by name. Here "Lady" is hooked up to the milking machine in the 1950s.*

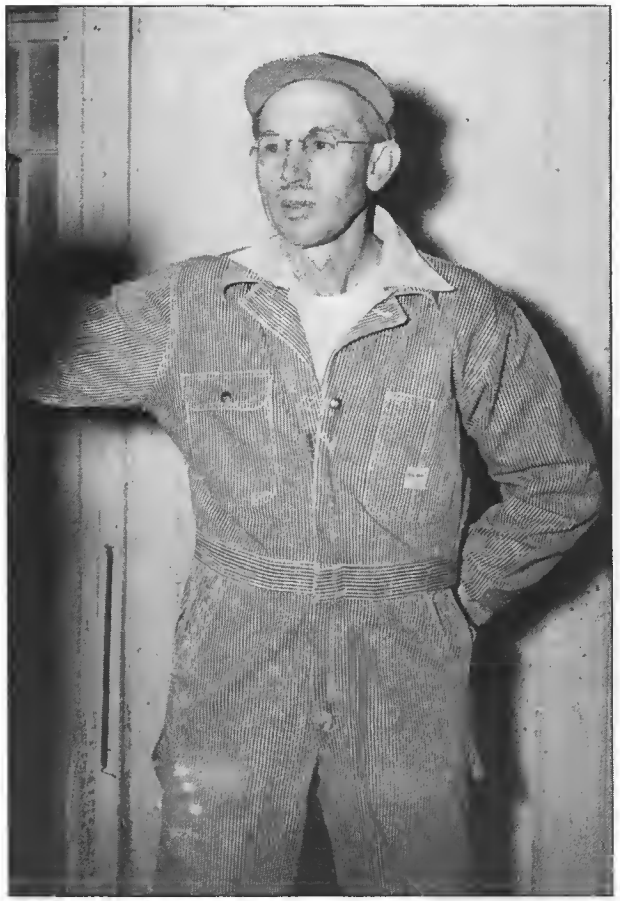
THE CREAMERY

The Creamery was the retail outlet of the dairy, selling ice cream, milk, and cottage cheese to the public in the '40s and '50s.





THE CREAMERY



▲ *John B. Pierson, farm and dairy superintendent.*

exceeded the total amount paid in student labor. Over the years college treasurers blamed various conditions for the losses: dry summers, wet autumns, poultry diseases, predatory chicken thieves, high-priced dairy feed, as well as frequently changing and inexperienced management.[11]

This drain upon college finances was suffered for many years because of the strong feeling of the constituency that to follow Ellen White's admonition, an Adventist college must teach agriculture and operate a farm. Thus there were many who felt strongly that agriculture be an integral part of the school program even though few students enrolled in the courses and the farm was expected to operate on infertile land and small, hilly, broken up fields.

By the time Wright arrived, some of the agricultural operations of which the college had been so proud had become an embarrassment. The peach orchard had declined seriously; most of its trees had ceased to be productive due to age or insect infestation. More serious was the deterioration of the college dairy. By fall 1941 its bacterial count was so high at times that the county health department feared it might precipitate an outbreak of diseases. At this point the board called John B. Pierson (brother of Robert) as farm and dairy superintendent. Pierson restored the good name of the college and developed one of the finest herds in Tennessee. Highly respected in the agricultural field, he did much to overcome prejudice toward Adventists. Serving as editor of the *Hamilton County Farm Journal*, he was available to farmers all around who would call him in the middle of the night when one of their heifers was calving, and he was always ready to help.[12]

Other Early Industries (1916-1943)

From the time that Leo Thiel and his crew of boys began renovating the original buildings on the Thatcher farm, carpentry was a vital part of the student labor program. In 1933, H. J. Klooster testified, "All of our buildings have been erected by student labor under skilled supervisors. All of our repairs are made by student labor under competent supervision." Utilizing student labor on the administration building (except for the plumbing and plastering) had saved about $6,000.[13]

▶ *Students worked on demolition projects, pulling nails and stacking lumber.*

Students worked not only in construction but also in timber cutting and demolition. Pulling nails and stacking lumber, young SJC men helped demolish the Billy Sunday Tabernacle in Atlanta. For firewood, students in the pioneer days harvested trees from the campus' forty forested acres.[14]

The College Press had been established even before the school moved to Collegedale. It printed *Field Tidings* for the Southeastern Union and *Faith* for the college as well as commercial work such as office forms, stationery, catalogs, and advertisements for the general public. A money loser at first, the press became enormously profitable after Wythe Clifton Starkey became its manager in 1925—so profitable that its competitors tried, by a lawsuit, to put it out of business. After Starkey left in 1934 to establish his own printing business in Chattanooga, profits declined from a 1931 high of $6,174 to a 1938 low of $195. In 1933 the press had employed about 23 students, by 1938 only 14. The following year, while continuing to manage his own establishment, Starkey returned on a volunteer basis to help the College Press reorganize and increase its volume of business. The press profits increased, but did not return to their former lucrative level.[15]

The agricultural and printing industries marketed their products to the general public, although they also served the needs of the college. The construction industry, on the other hand, was devoted exclusively to serving the campus. Several other student-employing

departments also catered solely—or at least primarily—to the college, faculty, and students: the laundry, kitchen, janitorial service, water department, residence halls, library, administrative offices, and even the "school department"—the academic part of the operation, which sometimes hired students as instructors.[16]

Several other industries started out primarily as service departments but evolved into commercial enterprises. The school blacksmith's shop evolved into a commercial garage and service station; the campus commissary into the college store; the cannery into a factory producing peanut butter and meat substitutes.[17]

▲ *Wythe C. Starkey*

The college had established a bakery in a tent house between the Doll House and the business office during the first winter on the Collegedale campus, but it must have ceased operation soon after, because in 1921 President Wood told the constituents that the school had been buying bread from Chattanooga for several years. He suggested that if equipment were available, "we could make our own bread, and offer work to several students." Although several years passed before sufficient funds were raised, an 18 by 27 foot structure was completed in the spring of 1926; by mid-July the new bakery was producing 40 to 50 loaves a day. Two years later the bakery went commercial, placing its bread in several Chattanooga stores. During the first four weeks of the 1928-29 school year the bakery produced a total of almost 20,000 cookies, cakes,

▲ *The cannery began producing peanut butter and meat substitutes.*

jelly rolls, pies, and loaves of bread. Five students worked in the bakery that year. Taking the name "Staff of Life Products," the bakery purchased a new delivery truck and built a new addition. By mid-summer 1931, bakery workers had reached a daily output of 3,200 loaves of whole wheat, white, gluten, and salt-rising bread.[18]

This explosive business growth was exhilarating. There was only one problem: the bakery was a heavy money-loser. Before 1931 was over the board's executive committee called a halt: selling to wholesalers was discontinued, the number of students employed was reduced sharply, and the bakery was instructed to produce only for SJC and its store, plus a small retail trade in Chattanooga and Cleveland.[19]

Another commercial business that grew out of campus needs was the wood products factory, a business rooted in two different concerns of the college administrators: providing planed lumber for campus construction projects and teaching a woodworking class. Tools and equipment used for the class and for construction needs could just as easily be used to make products for sale. As early as 1925 the woodwork department was advertising doors, church pews, souvenirs, novelties and special-order furniture in *The Southland*: "Let us know your wants. Our prices are very reasonable." In 1933 the school hired T. R. Huxtable, SJC alumnus, ordained minister, and former missionary to Africa, as a full-time traveling sales agent for the woodshop. He was so successful that the shop, up till then a small-scale operation, was swamped with orders and began running a double shift, shipping at least two freight cars a month of twenty different products: various kinds of small tables, stepladders, ironing boards, bookcases, wall racks, and "corner whatnots." By March 1934 the shop had thirty-two student employees who were earning, among them, $1,000 a month.[20]

Again the exhilaration of a rapidly expanding business. But again, there were problems. After several industrial accidents, the board voted to carry compensation insurance for students and teachers. This added expense naturally reduced potential profits in the woodworking industry. To make matters worse, the shop was already losing money. Believing that the output was too diversified, the board limited shop production to the six current best-selling items while the college management investigated other items, such as caskets and bee-keeping supplies, that might be even more profitable. Though Huxtable became shop superintendent, he wasn't able to save the business, which now faced a new problem with the stratospheric wages imposed by the National Recovery Administration. On December 31, 1934, the woodcraft shop went out of business.[21]

In February of the following year the board decided to give it a second chance. Among the items produced that summer were five hundred folding chairs ordered by the Georgia-Cumberland Conference for use in summer evangelistic meetings. Again the shop failed and was shut down, but again the board voted to reopen it, mandating, however, that the business proceed cautiously, manufacturing only items that could be easily sold and that could be made with equipment already on hand. The latter stipulation didn't seem practicable. Told in 1937 that reopening would require the expenditure of thousands of dollars, the board voted to defer action for a year.[22]

Selling & Preaching

Wood products and broom salesman and woodshop supervisor Thomas R. Huxtable didn't abandon the ministry when he joined the Southern Junior College industrial staff. He continued to preach sermons, conduct baptismal services, and hold weekly prayer meetings in Collegedale, Standifer Gap, and Harrison. He was one of the three elders of the Collegedale Seventh-day Adventist Church. He was also elected president of the SJC Alumni Association in 1935. Called to South America, he preached his farewell sermon in Collegedale in April 1937.[81]

▲ *Mr. & Mrs. T.R. Huxtable*

With Elder Huxtable selling, the woodshop had to expand to meet the increased demand. However, it continued to lose money.

The following year Kelly and Ratcliffe reported:

> The furniture factory is in the process of reorganization. A new manager has recently been obtained, new high-speed machines purchased, and increased production entered upon. The college finds competition in this industry keen and up-to-date methods and equipments necessary. Forty students are employed in the factory.[23]

But a few months later the board voted yet another time to close the shop and liquidate its inventory. Faced with losing his job, the manager, L. E. Rafferty, offered to rent the shop and buy its inventory, making payments as he received money from purchases. The executive committee rejected this offer. It did, however, agree to permit the shop to fulfill its promise to continue supplying Rich's department store until six months after giving notice that the arrangement would be discontinued.[24]

It appears that this stay of execution saved the life of the wood products factory. Despite the board's vote to close it, the shop remained in business, perhaps because of the war-borne economic improvement. In January 1940 the board voted to spend $5,000 for enlarging and purchasing additional equipment. A year later, swamped with orders, the factory was eagerly recruiting student employees to help produce the thirty carloads of unfinished furniture (valued at $28,000) for which it was committed. The boom continued. Nearly two years later C. A. Russell reported in the *Southern Tidings*:

"The woodworking factory, working ten hours a day, is unable to keep up with its orders. . . . At the peak of production last year in the month of January, twenty-eight carloads were shipped in twenty-four days. . . . More help in this industry is needed."[25]

Although such commercial enterprises as the wood products factory started out primarily as campus service organizations, others were established primarily or even exclusively to sell their products off campus. The earliest of these, after the Graysville-born College Press, was the basket factory. Conceived in 1920 with high hopes, the factory was a gift of J. H. Talge and W. E. Bailey. Primarily a place of employment for young women, it did for a time employ more student labor than any of the other industries, but it never fulfilled Lynn Wood's dream that it would "bring in a good revenue." The wholesale price of baskets declined from 85 cents a dozen before the factory started production to 75 cents at the time of the first shipment. By March 1922 it was down to 40 cents.[26]

Desperate, Bailey—now the plant manager—contacted Talge, who advanced $1,000 for the purchase of walnut logs with which to make veneer. "We are now making veneer," the treasurer reported in 1922, "and I hope to realize enough from the veneer business to carry the basket industry."[27]

He was disappointed. The basket factory lost $6,168 the following school year, making it the biggest industrial money-loser on campus. The school's auditors suggested that the factory be discontinued unless it could "be operated on a different basis."[28]

▲ *Barney Hagan repairs shoes in 1948.*

But it wasn't discontinued, and it continued to lose enormous amounts of money. During the 1924-25 school year it lost $8,296. The president and the treasurer, at loggerheads over what to do with the factory, remained deadlocked until H. H. Hamilton took over as president. When he arrived, the board authorized pay reductions at the factory. Its losses were cut nearly in half that year to $4,608, but that was still far too much.[29]

Sexist arguments almost closed the basket factory in 1926. One of the ministers on the board said the college was "making too great a sacrifice to keep the factory in operation" because the denomination's "great need" was "young men for the ministry," but the college was "giving a great amount of money to a factory employing only young women." Somebody moved that it be closed at the end of the school year. Somebody else seconded the motion. Before the board could vote, however, Hamilton said Talge had contributed a subsidy for the factory's operation. The college would have to return this money and the machinery Talge had donated unless administrators could talk to him and get "help and advice as to how the factory could be run to profit." The motion to close the plant was withdrawn, replaced by one creating a committee of three to explain to Talge that the board had unanimously concluded that the factory was impossible to operate profitably and "that it had never been operated except with a great financial loss, giving him the figures and facts." The board voted to wait for a report from this committee before taking any action.[30]

Hamilton thought he had found the solution to the problem when he discovered that someone in Berrien Springs, Michigan, was selling fancier baskets for several times the price of the SJC products. He suggested asking George Fuller to take over the factory, convert it to the production of the more expensive baskets, and "create the market for this new product." But for some reason this didn't work out. Fuller left the school's employment for several years, and two years after Hamilton's suggestion SJC was still producing cheap baskets and losing money. The losses at that time were exceeding the amount of student labor the factory was providing. With wholesale prices continuing to drop, the board decided to close the plant unless the baskets could bring 40 cents a dozen. Apparently they couldn't. Financial statements for 1929-30 imply that the factory was no longer operating.[31]

But the board hated to let go of it. Deep in the Great Depression, it realized that the college would have to create jobs to have students. Consequently, it decided in March 1931 not to sell the basket factory machinery. Maybe the factory could somehow be revived sometime. In May the executive committee approved plans to let the factory operate during the coming summer.[32]

In December reality dictated that the space was needed by another industry. Reluctantly, the executive committee voted to seek Talge's permission to sell the basket-making equipment.[33]

In the on-going search to sustain and strengthen the "built-in pocket-book," college administrators in the pioneer days explored a number of different industries which could be operated by student labor and provide enough profit to pay employees. The school flirted with a grist mill, knitting factory, glove factory, radio factory, lime quarry, and shoe repair shop. Half of these never materialized; the other half had very little impact on either student employment or college income.[34]

Another early business that didn't look promising at first was the broom shop. It didn't do much, the treasurer explained in 1925, "except make up some broom corn for the neighbors," and was just about breaking even. The business appears to have gone into hibernation and may actually have been discontinued, because in July 1931 the executive committee authorized the *establishment* of a "broom industry." By December 1 of that year the factory's average production was approximately twenty dozen brooms a day. By the following April it was providing $400 of labor a month and selling $1,000 worth of brooms a month.[35]

But the revived broom shop was battling the hazards of the early Depression economy. In 1932-33 the factory produced far more brooms than it had sold—$3,000 worth. Meanwhile the price of brooms was steadily declining, falling 50 percent in just one year. The total losses since September 1931 had been $4,000. Warned President Klooster: "It is evident that we cannot continue to operate a department with losses of this kind accumulating month after month. . . . Unless market conditions are stabilized . . ., it is questionable whether this department should be maintained."[36]

It appears that market conditions did improve. A few months later the *Southern Tidings* was reporting that the SJC broom business was booming, with orders for 1,000 dozen having been placed within a ten-day period. The shop's average daily output at that time was 60 dozen. Even though it closed the fiscal year with a loss of $2,453, the broom shop

▼ *The lime quarry was worked by Thatcher before SJC was located on the farm. Searching for profitable industries, the administration attempted to find a way to benefit from the land's resources.*

◀ *With brooms hanging from the ceiling and stacked on the floor, the broom shop literally swung from an early Depression glut of brooms to overwhelming orders. With Huxtable on the road, the broom shop soon had so many orders that it received "the largest carload of broom corn ever shipped from Wichita, Kansas."*

was the college's second biggest source of hard cash that year, bringing in $15,768. In October the remarkable Huxtable, having virtually drowned the furniture factory with orders, turned his hand to soliciting orders for the broom shop. By the next year students were earning $1,000 a month in the shop and it was selling $3,500 worth of brooms a month. A year later the factory was obtaining so many orders that it had to increase its work force. On January 8, 1937, *Broom and Broom Corn News* reported that the largest carload of broom corn ever shipped from Wichita, Kansas, a shipment of 44,820 pounds, had been sent to Southern Junior College.[37]

In 1938 Kelly and Ratcliffe reported, "The broom factory employs 18 to 20 students. Its product is sold to wholesale and retail distributions, and it is operated on an even-paying basis."[38]

Besides resurrecting the broom factory, the college launched several new business ventures during the Great Depression, including a "nut crackery," reed furniture factory, cereal puffery, commercial book bindery, and—most significantly—a hosiery mill. The reed furniture plant lasted less than a year. The nut crackery was another short-lived experiment. Authorized in December 1928, it purchased pecans by the carload for students to shell. These nuts were then to be sold to dealers that carried the college bakery products. At its peak it provided work for between seventy-five and one hundred students, who, paid on a piecework basis, earned $5,898. Unfortunately, at least one carload of pecans were mildewed, and the business lost over $4,000 in one year. In 1931 the college sold the stock and equipment for the pecan business to the former nut crackery manager.[39]

The puffery was another money-loser. Known as the Golden Grains Food Factory, it provided thousands of dollars in student labor and produced as many as five hundred dozen packages of cereal a week, but—as one college administrator put it—the factory was "puffing dollars into nickels."[40]

The hosiery mill represented a different approach: cooperation with private enterprise. In 1931 Bryan Hosiery Mill rented space from the college to operate the Collegedale Hosiery Mill, agreeing to hire only student labor "except for such responsible positions as necessitate the services of hosiery workers of long experience and training." Even for these positions the management would give "mature, responsible students" preference as soon as they could receive adequate training. The contract stated that student wages would be turned over to the college each week to be credited to the students' accounts, that all employees would be people "of good moral character" and no one would be employed at the factory who used alcohol, tobacco, or profanity on the premises, that the factory would be closed one hour before sundown on Friday and remain closed for an hour after sundown on Saturday, and that all of the factory's printing would be done at the College Press.[41]

During its first year of operation the hosiery mill provided nearly $6,000 in student labor; during its second year students earned over $7,000. In 1936 student earnings at the plant were $29,889. The mill produced 624,000 pairs of silk stockings in 1939. That year fifty-

▲ *The puffery in 1939.*

five students earned 100 percent of their expenses working in the hosiery mill. During the war, with silk and nylon unobtainable, the factory switched to rayon.[42]

Although it was not correct to say that Southern had only two or three industries when Wright took the reins, it was correct to describe these industries as "limping" (with the exception of the College Press) despite the very modest salaries the supervisors received and wages for students that generally ranged from 15 to 25 cents an hour. Even the privately owned hosiery mill was sometimes subsidized by the college.[43] Like the manual-labor school administrators before them, Southern's industrial supervisors learned that it was easier to find students who needed to work their way through school than it was to make a profit with their labor. Hard work and dedication didn't exempt their industries from the vagaries of the marketplace and the typically high failure rate afflicting most new businesses.

▼ *As a cooperative venture with private enterprise, the hosiery mill expanded with a new building in 1936.*

Heavenly Gains From Earthly Losses

Even when the industries lost money, they were vital to the interests of the school. Between 1922 and 1933 students earned $384,668 in college-operated industries; between 1936 and 1941 the figure was $507,916. In 1939 student labor paid 70 percent of student expenses. Testifying in a lawsuit that threatened to shut down the school's commercial enterprises, H. J. Klooster testified, "There is no question but that the life of the school is threatened. . . . We have no students at this time who are not dependent in some way upon our industries to meet their expenses."[44]

Discussing the school's industrial losses, presidents Wood and Thiel stressed their character-building value. A money-losing industry was often a factor in saving a soul, Thiel said. Both read a statement from Ellen White's *Counsels to Teachers*: "The account books may show that the school has suffered some financial loss in carrying on industrial work; but if in these lines of work the students have learned lessons that will strengthen their character, the books of heaven will show a gain far exceeding the financial loss."[45]

The Turnaround

The industries may have been character-building, but the fact remains that for most of the institution's junior college years the majority of its industries were either not profitable or only marginally so. During the Wright administration, however, the non-agricultural, commercial enterprises were generally—but not always—profitable. Yet it would be an exaggeration to suggest that Wright transformed an unprofitable collection of businesses into a profitable group. The evidence is that the turnaround came not in 1943 but in 1938 as the Depression began to ease.[46]

This is not to suggest that Wright and Fleming didn't bring about significant changes. They operated more commercial enterprises than previous administrations, and—what's more—with the exploding enrollment, the number of students employed in these businesses multiplied. Furthermore, it was no mean achievement to extend a five-year boom for most of the next dozen years. In fact, comparing the overall financial picture of the college business auxiliaries for the quarter century Fleming was in charge with that of the previous quarter century, suggests that Fleming should be described as the Aladdin of Southern's industries. Undoubtedly the earlier business managers were capable and dedicated, but they weren't magicians.

College Industries, Inc. (1943-1955)

During the Wright years the college's non-agricultural businesses were divided between two college-owned corporations: College Industries, Inc., and Collegedale Enterprises, Inc. In addition, the college maintenance department operated as an in-house construction firm. College Industries, Inc., originally organized in the previous decade, included the venerable broom and wood products factories, now greatly expanded to provide work opportunities for a much larger student body, as well as the newly commercial Collegedale Laundry.

The industry employing the most students

was the wood products factory. Producing such furniture items as desks and chests, it employed 40 percent of the student body—too large a percentage for the good of the school. Although the factory was profitable for most of the Wright years, it experienced two periods of catastrophic losses. Losses in 1947 led to a decision—later reversed—to liquidate the business. A recession in the furniture market brought such a disastrous year in fiscal 1954 that it more than wiped out all the profits of the previous three years and threw the whole college into a financial crisis.[47]

Another large employer was the broom factory, a consistently profitable component of College Industries, Inc., for most of the Wright years. During this period its annual output increased from about $75,000 to $400,000. Reportedly the largest broom factory in the Southeast, by 1955 it was producing 500 to 600 dozen brooms a week and had paid half a million dollars in student wages, employing as many as seventy-five students each year.[48]

The College Press was no longer the financial powerhouse of the Collegedale campus, but at least it ended most academic years in the black. Its profits were more modest than in the early 1930s; they were also seasonal. As business manager Charles Fleming observed in 1954, "Rarely has the press shown a gain on December 31 and rarely has it shown a loss on June 30, the end of the fiscal year." But, Fleming added, the press was "a good place for student work opportunities. . . . It pays well and gives a profitable training." Some students who worked at the College Press found a lifelong career in the printing business.[49]

A new component of College Industries, Inc., was the Collegedale Laundry. Although from its earliest days the school had operated a laundry to wash students' clothes, not until January 1948 did a laundry and dry-cleaning business emerge as a full-fledged commercial venture. The Southern Union Conference invested $15,000 into building and equipping a $19,000, 50 by 96 foot, cement block plant. With the slogan, "The Cleanest Laundry in the South," by 1951 it was servicing five hotels and more than twenty motels. Despite the zeal with which its sales force lined up commercial accounts, the laundry was a money-loser its first four years. The turnaround came in fiscal 1952. Over the next several years profits ranged from $1,019 to $5,948. Admitting that "for several years we wondered if anything good could come out of the laundry," Fleming described it in 1954 as the "one bright spot in College Industries" and exclaimed , "I think of that statement of David's in the 118th Psalm, 'The stone which the builder rejected is become the head of the corner.'"[50]

The last factory established during this era was a cabinet shop specializing in church and laboratory furniture. It was housed in a new building constructed with a $10,000 donation from a "friend of the college." Like so many other enterprises, it evolved out of a campus service: building cabinets for college-owned buildings.[51]

▲ *A look inside "The Cleanest Laundry in the South."*

Collegedale Mercantile Enterprises, Inc. (1943-1955)

Collegedale Mercantile Enterprises, Inc., was a new corporation created by the Wright/Fleming administration. Whereas College Industries, Inc., concentrated on various types of product production, Collegedale Mercantile Enterprises was an umbrella organization for a variety of primarily retail businesses. Most of these were new ventures which, during the fiscal years 1950-1954, collectively produced nearly five times as much profit as the industries. One of these new businesses was the Southern Mercantile Agency. Set up in 1947 as a purchasing agency for the college, Southern Mercantile began selling such items as refrigerators, washing machines, televisions, and ranges to other denominational institutions and their employees and then to the general public. It evolved into an immensely profitable appliance store, but by the mid-1950s competitors began to reduce prices on large appliances, causing Fleming to declare, "The future of the Mercantile is not rosy."[52]

An even more profitable purchasing venture was Collegedale Auto Expeditor, an agency which sold, but did not stock, automobiles. During the postwar period, when automobiles were difficult to obtain, the college worked out a pool-purchasing arrangement to obtain cars for denominational institutions and employees, selling the automobiles for cost plus $25 to $35. During its brief six-year lifetime it sold $6,000,000 worth of automobiles, paid $20,000 in wages, and earned the school a profit of $41,000. However, declining business led to its termination. With the war scarcity over and with an increasing supply of automobiles, local dealers had become more competitive in price and also were allowing trade-ins.[53]

The business which, according to Fleming, showed "the best profit in proportion to investment of any on the campus" was Collegedale Distributors, a wholesale operation which served as a middleman between various manufacturers of vegetarian meat analogs and retail outlets throughout the eastern states. Inaugurated in 1948, Collegedale Distributors produced a profit of $21,809 during the three fiscal years 1951-1954.[54]

Four branches of Collegedale Mercantile Enterprises served primarily the people of Collegedale and the surrounding area: the college store, the garage, and two new businesses: the creamery and the fountain. The fountain was a snack bar or soda shop with four or five stools, a small but profitable operation. The creamery was a retail outlet for college farm and dairy products, including milk, ice cream, and cottage cheese. Originally a part of the college agricultural operations, it became a part of the Collegedale Mercantile Enterprises, Inc., in 1951. Although it lost over $3,000 in fiscal 1952, its profits for the next two years totaled $13,535.[55]

The generally profitable college store sold groceries, reportedly for 6 to 7 percent less than competitors in Chattanooga. The least profitable of the four was the garage, which sold gasoline and repaired automobiles. It operated pretty close to the break-even level, losing some years and making a small profit other years.

Still searching for additional student labor opportunities, the college also operated a few short-lived, money-losing businesses during the late 1940s, including a saw mill and a visual aids industry. It seems to have also briefly resurrected the cannery and the barber and shoe-repair shops. Another short-lived but

▲ *In the post-war euphoria of ready availability of cash and products, Southern Mercantile was a very successful retailer of household appliances.*

▲ *Collegedale Distributors.*

profitable business was the Southern Finance Agency, established in 1951 and terminated in 1955.[56]

The college maintenance department, headed by George R. Pearman, employing about fifty students, carried out at least sixty-seven major construction jobs during Wright's first eleven years. These included Hackman, Daniells, and Miller halls, various faculty homes, several apartment buildings, a store, a maintenance building, a laundry, and several remodeling projects.[57]

But while most of the industries and enterprises were making money and the maintenance department was saving money, the school's agricultural enterprises continued consistently to lose large amounts. These losses were especially severe in 1954, when they amounted to $23,643 and, combined with the woodshop deficits of the same year, brought the college to a financial crisis. School administrators were hard-pressed even to meet the college payroll.[58]

There's a paradox here. The administration quickly terminated a number of money-losing enterprises but continued the money-draining agricultural program, attempting to follow for as long as possible the Adventist commitment to the virtue of working the land.

Celebrating Labor

With the creation of new commercial enterprises and the expansion of some of the older ones, the total amount paid in student wages quadrupled between 1943 and 1955. The entire student body worked: about 67 percent in the college industries, nearly 13 percent in office work, and the remainder in various campus services. In 1948 about one-fourth were working 6-8 hours a week, half were working 9-16 hours a week, and another quarter were working more than 16 hours a week. In 1953-54 the typical student was earning half of his college expenses and 160 of SMC's 650 academy and college students—roughly 25 percent—were working 100 percent of their school expenses. The average student in 1952 earned between 51 and 68 cents an hour. With the opportunity to earn on a piecework basis in such industries as the broom factory, some students were earning as much as $2.50 an hour by 1955.[59]

Besides creating new work opportunities for students, the administration desired to ennoble the image of labor. Beginning in 1953 school was dismissed for a day so that students could participate in the annual Work Festival, described by some as an "industrial commencement," a celebration designed to emphasize the value of the work program for the individual student. The second of these festivals included parades with floats featuring the various student-employing entities, guest speakers, musical performances, tours of the industries, work contests, and a special awards assembly at which certificates of merit were given students working for the same department or industry for at least five hundred hours. Cash and scholarship awards climaxing with a year's free tuition were given to students who turned in the best money-saving suggestions at their place of employment. Beginning in 1954 the Work Festival was held a day before the annual College Day; high school seniors were invited to come a day early and spend two days on the campus at college expense. With the change of administration in 1955 from Wright to Thomas Walters the Work Festival was downgraded and the industrial floats eliminated in the interest of economy.[60]

Toward Privatization

That wasn't the only change the new administration brought. Whereas the Wright administration had canceled its only alliance with private enterprise (the hosiery mill), Walters' board announced a policy of encouraging entrepreneurs to develop or purchase industries in Collegedale that would hire students. Two landmark transitions resulted from this new policy: the sale of the cabinet shop and the development of McKee Baking Company.

The SMC board began discussing privatization of college industries early in 1956. A key reason seems to have been that the wood products factory was continuing to incur heavy losses following the furniture recession of 1954. Perhaps the whole furniture factory was too big a problem for the potential entrepreneurs to tackle, for when the actual transaction was made, it was the cabinet shop rather than the parent factory that was privatized. Collegedale Cabinets, Inc. continued to lease facilities from the college and to work closely with the college administration for more than a decade until, as Collegedale Caseworks, it moved away from Collegedale to the far side of Ooltewah.[61]

The fountain was located in the grocery store. The stairway to the right leads down to the Mercantile in the basement.

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I worken Up

▲ *Most floats in the Work Festival Parade, held only in 1954, were pretty straightforward symbolisms of the particular industry represented. But some departments—such as engineering, on the facing page—included a little humor in their entry.*

A catastrophe enabled the college to get out of the furniture-making business and paved the way for Collegedale to become host to the largest private employer in the Chattanooga area. Don McClellan was spraying furniture in the factory's finishing room at approximately 10:45 a.m. on Tuesday, July 3, 1956, when a spark from a short-circuited lighting fixture ignited a fire engulfing the entire building within fifteen minutes and setting off explosions in the paint, varnish, and stain containers. No one was hurt, but the fire caused between $200,000 and $250,000 in damage.[62]

The board decided to invest the insurance money in building and equipping a plant for a different student-employing industry. At first it had voted to reestablish a book bindery, but instead built a 100 by 300 foot building to lease to King's Bakery of Chattanooga, operated by SJC alumni O. D. and Ruth McKee. The Buildings and Grounds Department employed twenty-two students in the construction project. In 1957 what became known as McKee Baking Company began producing snack cakes on the Collegedale campus. Since then the plant has been greatly expanded and become a multimillion dollar operation. During the 1960s the bakery employed as many as 375 students at a time.[63]

While King's Bakery was moving from Chattanooga to Collegedale, a college-owned business was sold and moved to Chattanooga. Preserving student jobs doesn't seem to have been a consideration in the privatization of College High Fidelity, which employed only three students. This $2,500-monthly business, developed by music professor F. R. Constantine during the 1955-56 school year, gave the college "a practical monopoly of this kind of equipment in this region," according to H. B. Lundquist. The board didn't seem impressed and voted in 1958 to sell the franchise and inventory "to some repre-

▲ *Students on the production line of the new King's Bakery of Chattanooga, later to become McKee Baking Company.*

▼ *Insurance money from the burned furniture factory built McKee Baking Company's Plant 1 in a move to exchange a big money–loser for profitable enterprise.*

sentative concern in the Chattanooga area." But concerns of this type were apparently not interested, so the college made an arrangement with two students, Vinson Bushnell, '58, and Fred Eberhart, '57, to take over the business. When the new management moved the high-fidelity store to 2345 McCallie Avenue, it was still the only Chattanooga store selling high fidelity equipment exclusively.[64]

Unprofitable Profits

Prosperity returned to the college-owned industries and enterprises during the Walters years and continued during the Rees and Schneider administrations. Throughout this period Charles Fleming continued to be a key decision-maker for the college and its industries, sometimes as general manager of the college, sometimes with more specific industrial responsibilities such as overseeing the broommaking and woodworking industries. SMC president Frank Knittel credited Fleming with doing "more for SMC as an individual than any other several men put together." For much of this period the broom shop was the most profitable industry, although it was surpassed by the College Press in the 1960s, and both were eclipsed by the phenomenal profits from Collegedale Distributors during several fiscal years in the 1960s and especially during 1970-71.[65]

Those prosperous years were also years of expansion: Collegedale Distributors built a new warehouse near Orlando, the College Press built a $25,000 addition and stocked it with $10,000 worth of equipment, and a supportive organization called the Committee of 100 for SMC, Inc., constructed a building to rent to the College Broom Factory. The college also built a new bindery building.[66]

The most ambitious expansion program of this period was College Plaza (later called Fleming Plaza), a $375,000 shopping center which officially opened on April 9, 1963. The plaza housed the expanded reincarnation of the College Store (now called College Market and later Village Market), the Southern Mercantile Agency, Collegedale Distributors, the Campus Kitchen (a snack bar), and various stores and offices leased to non-college operators: an insurance office, a barber shop, credit union office, "Washateria," religious bookstore, and post office. Adjacent to the shopping center was a new service station, also leased to a private operator. Rent from College Plaza leases provided the college with a significant income in the years that followed; several of these businesses also employed SMC students.[67]

Despite the general prosperity of the industries and enterprises, some businesses were a major drain on college finances. The farm continued to be a big money-loser until the Walters administration finally decided to terminate agricultural operations. For several years after the school ceased to operate the farm, the former college farm manager rented the farm buildings and land for his own agricultural operations, but in the early 1960s the farm buildings were razed. After that about fifty-five acres were leased to another farmer as pasture land for three years. While the farm was being phased out, the formerly profitable creamery started losing money and was closed in 1961.[68]

Proceeds from liquidating the creamery were used to equip the new bindery. A consistent money-loser, the bindery was kept in operation for eleven finance-draining years before it was discontinued. By that time its losses had mounted to over a quarter of a million dollars. Another money-loser was the short-lived College Music House, established in 1960 primarily so that the college and its constituent academies could purchase music and music supplies at a discount. It was discontinued as a commercial enterprise in 1964. Even the formerly profitable Southern Mercantile went through a difficult period which led the board's executive committee to decree that the Mercantile should no longer stock appliances but sell only on order. After this decision, the Mercantile once again became profitable.[69]

Two points should be noted here. First, the few money-losing industries and enterprises did

Student Entrepreneur

▲ *Tom Mostert, Sr.*

While most students were content to work in industries developed by the college, student entrepreneur Tom Mostert, Sr., developed his own industry. Prior to undertaking the study of theology at SMC, Mostert had operated a doughnut business in Tallahassee, Florida. When he decided to go back to school, he brought his business with him. Before sunup each weekday he baked at his home 120 dozen doughnuts. While Tom was in class, his wife packaged them for his fifty-five mile afternoon delivery route to seventy-six Chattanooga-area stores. After his graduation in 1951 he exchanged his doughnut oven for a pulpit.[82]

MARKET
HOUSE

◀ *The College Plaza (now Fleming Plaza) was opened in 1963.*

not eclipse the profitability of SMC businesses, which earned between 1948 and 1974 over $75.4 million in gross sales. Second, although it took a dozen years to abandon the bindery started with such high hopes, as a general rule college administrators were able to act decisively in terminating long-term money-losers and reorganizing businesses with short-term losses.[70]

Overall, the auxiliary enterprises were producing a good profit, but something was wrong: a staggering cash flow deficit reflecting the tension between sound business practices for running a commercial enterprise and those required for operating an educational institution. Instead of producing cash for the college, the profits were being reinvested in the businesses—inventories, accounts receivable, equipment—investments needed to maintain profitability. At one time the thriving broom factory needed an additional van to service new customers who would, in turn, increase sales. The $5,000 van could be paid for in three months of operating profits. But the academic dean also needed an additional van—to transport student nurses back and forth to area hospitals. Which interest should prevail? Could the two problems be solved? Administrators explored several solutions.

Circumstances had changed since the pioneer days at Collegedale: greater national prosperity, the proliferations of loans and grants, and more stringent scholastic requirements had reduced the demand for student work assignments. Students seemed less anxious to learn a trade, and many of the available jobs were less useful in that regard than earlier. Learning good work habits certainly was still relevant, but that could be accomplished equally well, perhaps better, in the private rather than in the institutional setting.[71]

By July 1974, the answer was clear to Charles Fleming. Having worked with the college auxiliaries for nearly three decades, he knew they had been "an absolute necessity in our past growth," and he didn't like the conclusion he had reached, but the future of the institution was at stake. He bit the bullet and prepared a paper for the board outlining the facts as he saw them and making specific recommendations. The bottom line: the time had come for the college to divest itself of nearly all its commercial enterprises. He prepared tables summarizing the previous twenty-six years of sales, profits, and net investment. The conclusion: "Although these auxiliaries have produced a profit of over $2.4 million during the past 26 years, all of this profit, plus an additional sum of $1,291,486 of institutional money, has been invested in increased receivables, buildings, and equipment of the auxiliaries." The college needed the money. It had borrowed heavily to finance the expansion an exploding student population had necessitated. Now, the college should pay off these debts by selling the campus businesses to investors "interested in maintaining the college's objectives and continuing student employment." This was especially important because, as he later observed, "The General Conference had put a debt limit on the college; therefore, whatever we put up or invested in industries made it unavailable to instructional buildings." Another consideration was that tax laws going into effect in 1976 would require the college-operated businesses to pay half their profits to federal and state governments. As SMC president Frank Knittel put it, there was almost no possibility "for an industry to generate as much cash profit as could be realized through interest if the industry was sold." Those considerations led the board to go on record as agreeing "to the general concept of alienating some or all of the commercial auxiliaries." Knittel interpreted this as approval for the sale of these businesses "if an attractive offer is made," especially if the new owner expected to leave the business in Collegedale.[72]

Accelerated Privatization

The previous year (1973) SMC had sold two relatively new money-losing ventures: Film Sound Productions, which produced slide shows for corporations, and Computer Spectrum, an attempt to sell time on the college computer. Other divestments followed. As early as 1972 a potential buyer had approached the college about acquiring the immensely profitable Collegedale Distributors, but apparently balked at the price tag: $1,000,000. The deal was not consummated. Before another buyer could be found, the business experienced a sudden reversal of fortune; the board voted a major retrenchment, including a 50 percent staff reduction, and suggested possible liquidation. Instead, the business was sold to the Landstrom Company of San Francisco for the value of the inventory and assets. The sales contract included an agreement to lease the campus facilities for at least five years. Most of the money received from the sale was applied to the reduction of commercial auxiliary indebtedness.[73]

Another business sold in 1975 was Collegedale Interiors, which marketed and installed carpets. Unlike Distributors, Interiors had been a consistent money-loser. The purchaser was former business manager Charles Fleming, who had retired from the college the previous year.[74]

Next to go were the broom shop and Collegedale Hydroponics. McKee Baking Company purchased in 1976 both the broom business (including the building and inventory)

and the hydroponics building and inventory. Collegedale Hydroponics, four years old at the time of the sale, raised tomatoes without soil and supplied plants, nutrients, and greenhouses to other hydroponic growers. It had been a cash-draining, money-losing operation. The broom shop, on the other hand, had produced nearly a half million dollars of profit. Proceeds from this sale were used to reduce the school's long-term debt. Later the college repurchased the broom business and then sold it once again.[75]

The last of the major industries to be privatized was the Collegedale Laundry, sold in 1978 to Medi-Clean, a company that was in turn sold in 1981 to Angelica Healthcare Services Group, furnishing linens to hospitals. The laundry had experienced its ups and downs in profitability but overall showed a total profit of $162,617 during the quarter century 1948-1974.[76]

One further act of privatization followed: in 1981 the board voted to sell the beauty parlor to one of its operators.[77]

Judge Ziegler

Within weeks after College Enterprises, Incorporated was formed as a corporate spin-off from Southern Missionary College, the Enterprises' office safe was broken into by professional thieves and $6,500 removed. Collecting on this loss led to a suit against the insurance company, whose representatives held that their policy was with Southern Missionary College, not with Collegedale Enterprises. They were correct in this because the exposure had not yet been changed over in the name of the new corporation. Collegedale Enterprises argued, however, that this was just a technicality inasmuch as the risk was the same, the premium the same, and the premium for the exposure had been paid.

The case came up in Hamilton County Chancery Court, where Judge Alvin Ziegler presided. The insurance company argued strongly on precedent and on "the letter of the law" that it could not be forced to pay a claim to one company on the loss of another company that was not insured by it.

Judge Ziegler pondered the arguments of both sides. He ruled in favor of Collegedale Enterprises, basing his decision on II Corinthians 3:6, "The letter killeth, but the Spirit giveth life."[83]

And Then There Were Four

By 1985 the college was operating only five commercial enterprises: the College Press; Village Market; Village Market Bakery; Campus Shop, (which had absorbed the Mercantile); and briefly the broom factory, later re-sold for a second time. These four enterprises which the school retained were making an annual profit of over a quarter million dollars.[78]

Times had indeed changed since the Graysville days of free labor. In 1956-57 total student earnings at the various college services and commercial ventures were $237,817—more than the total tuition charge for SMC students. Only three years later that total had risen to $371,788. As the government raised minimum wages, student wages rose. Increased wages resulted in higher tuition, but tuition didn't go up as much as wages. Whereas in 1966-67 it had taken 1,225 hours for a student to earn his or her tuition, in 1977-78 it could be earned in 1,081 hours.[79]

By then, however, it seemed that fewer students were interested. Business manager Richard Reiner told the faculty in 1979 that five years earlier student labor had totaled twice as much as student aid, but by 1978 the ratio had reversed. In the late 1980s a lower percentage of students were earning 100 percent of their expenses. Yet even in the early 1990s Southern College still had students who were shunning loans, determined to earn all of their college expenses.[80]

▲ *Collegedale Hydroponics was one of the casualties of accelerated privatization.*

Good Managers and Supervisors Were Key to Successes

Managers and supervisors of the various college industries filled critical posts. Administrators sought managers who combined the attributes of astute businessmen, skilled craftsmen, wise counselors, and Christian examples to the young people who worked under them. Frank Fogg managed the broom factory from 1954-1973. When he died several years after retirement, a number of broom shop alumni, in tribute to his leadership, returned to Collegedale for his funeral. They remembered his continual presence in the shop; he had worked alongside them unloading 700 pound bales of broom corn from the railroad cars and carting them to the warehouse. Kenneth Wright said that one of the greatest blessings of his Collegedale years was to have his three sons work under the direction of John Pierson. Similar statements could have been made of other managers, including John Goodbrad, Nobel Vining, Bruce Ringer, and Francis Costerisan—all men who worked diligently and have been fondly remembered with legend-like tales.

M. E. Connell was the competent and respected manager of the broom factory from 1946-1954. One day Connell decided to check stock to determine whether he had on hand a replacement arm to fit each broom stitching machine. As he held the part beside a machine to determine if it would fit, suddenly the operating arm broke with a bang; all the workers looked for the source of the noise. They saw Connell standing there with the replacement arm ready to be installed.

Says one old timer, "To this day, his workers swear that Connell knew his machines so well that he knew just when an arm would break and stood there ready to replace it."[84]

▲ *Murrell Connell, Broom Factory*

▲ *John Goodbrad, Collegedale Distributors*

▲ *Noble Vining, College Press*

▲ *Bruce Ringer, Mercantile*

▲ *Francis Costerisan, Engineering*

A MATURING SENIOR COLLEGE

1955 - 1967

After Kenneth Wright left the presidency of Southern Missionary College, the mood at Collegedale changed so perceptibly that SMC seemed like an entirely different school. Gone was the spirit of buoyant optimism, of unity in diversity, of welcoming student participation in college governance—replaced by a pessimistic mood, a divided faculty, and an attempt to reduce the power of the Student Association. However, after three years the mood changed again; the college entered another era of optimism and growth.

Thomas W. Walters (1955-1958)

At the center of the storm was Thomas W. Walters,[1] Ed.D., a veteran of more than two decades of academy and conference administration. Anyone who follows in the wake of a superstar is likely to find the rowing tough. In Walters' case the difficulty was reportedly magnified by a board mandate to reverse some of Wright's popular policies by reducing the degree to which both teachers and students were perceived as influencing administrative decisions. A 1934 graduate of Walla Walla College with both a master's and doctor's degree in educational administration from Stanford University, Walters had never served on a college faculty until his arrival in Collegedale to take up duties as academic dean a mere three months before his elevation to the presidency. He had, however, spent six years as principal of the largest Seventh-day Adventist boarding academy, where he had earned a reputation as an excellent academy administrator. Apparently that was what the board wanted: someone who had never experienced a college faculty's climate of collegiality, someone who was used to dictating to students—high school students—and to their teachers. The board elected Walters unanimously and gave him another difficult mandate: to pay off the debts incurred during the previous administration's building program. Pleased with his successful attack on the debt, Walters says, "We worked night and day to pay it off."

▲ *Thomas W. Walters, president, 1955–1958.*

Among the talents which Walters brought to his office was a mastery of the English language. He "wrote beautiful letters" and gave memorable chapel talks. He also showed a personal interest in students, nearly every week inviting several to his home for Sabbath dinner. Along with many of the students, he enjoyed sports. During his tenure intramurals assumed greater importance: the college adopted an intramural constitution, and games were regularly reported in the *Southern Accent*.

But a love for sports was not enough to redeem his leadership in the minds of those students who had enjoyed the atmosphere of the previous administration and who had appreci-

ated the relaxation of some of the rules. Describing Walters' attempt to "tighten things up," especially for the young women, a student explained the time-card system used to keep track of coeds. When a female student went to the library in the evening, the time she left the dormitory was entered on a card which she would take to the library, where the time she arrived would be entered. If too much time had elapsed between check-out and check-in, she would be disciplined.

Tensions between the administration and the Student Association led to tensions between the administration and certain faculty members closely associated with the SA. When some of these school employees shared their concerns with the board, these employees, along with the president, were relieved of their positions.

Meanwhile, the students seemed to be voting with their feet. A steadily declining enrollment aggravated the financial problems that had begun surfacing late in Wright's tenure. In February 1957, Walters bluntly told the board, "Southern Missionary College is struggling to survive." Despite criticism that his earlier reports were too pessimistic, he assumed the responsibility of bringing board members "to face the unpleasant facts of life pertaining to the situation at Southern Missionary College."

At a time when the total enrollment was a mere 480, Walters said, "We need 100 more students to balance our budget"—an increase of more than 20 percent.

One Thousand Students

Pessimism switched to optimism when Conard N. Rees assumed the presidency. Enrollment really did increase that September by the 20 percent Walters had needed, and it kept climbing at astronomical rates throughout the next decade. More than a thousand students registered for the 1964-65 school year; for 1966-67 the total was 1,211.[2]

By this time, the composition of the student body had changed significantly. For one thing, it had more women. At the beginning of the Walters administration, females had constituted less than 42 percent of the student body. By the end of the Rees administration they had reached parity. Perhaps more significant was that women were more likely to complete the full four years of college than they had been a few years earlier.[3]

Not only did SMC have more coeds by 1967, it also had a few representatives from a group not previously represented: blacks. SMC had made its first steps toward integration—hesitantly, slowly, reluctantly. There was reason for the reluctance. Representing an alien religion, administered by a sequence of transplanted Yankees, populated with a cosmopolitan student body, the college was loath to impose between itself and its neighbors a third wall of prejudice: racial as well as religious and sectional. Just so they wouldn't forget, local Klansmen kept tabs on the school, monitoring the sleeping arrangements of visiting musicians from Oakwood College and reportedly burning crosses from time to time as a reminder to walk the line.[4]

As early as 1961 General Conference representatives had urged SMC to prepare for integration. The following year the faculty, recognizing its inevitability, believed that the time was approaching for at least token integration. But the board, aware that the vast majority of people in the South were still of a culturally segregated mind-set, called for delay, noting, "Further preparation is necessary prior to the admission of qualified negro students." President Rees appointed a committee chaired by history professor Jerome Clark to study the problem. The Clark committee recommended that blacks be accepted. In February 1965 the board voted to accept qualified applicants "regardless of race, color, or national origin."[5]

The expected backlash never materialized. There was no large-scale negative reaction on campus to the presence of blacks. In fact, when the new policy was announced in chapel, the students gave it a standing ovation. The editor of the *Southern Accent*, Robert Murphy, included a portion of Martin Luther King's famous Lincoln Memorial address in the paper's literary supplement. His successor as editor, William S. Nelson, called for a color-blind Christianity that viewed the race question from the perspective of God's Fatherhood and man's brotherhood.[6]

SMC Board of Trustees, February 11, 1965--page 2

1548
ADMISSIONS
POLICY BROADENED

VOTED to accept qualified student applicants to the college regardless of race, color or national origin.

◀ *The simplicity of the minutes belies concern over anticipated repercussions. Fortunately the concerns proved unfounded.*

Not that everyone was happy with the new situation. Some constituents had difficulty adjusting to the overthrow of long-held custom. Even on campus there were a few signs of resistance, including complaints about the King piece and a segregation-defending letter to the editor which took issue with Nelson's editorial. Some may have been insensitive; some may have been unkind; but others welcomed the change and believed that ethnic diversity was beneficial to the school.[7]

Although more evenly divided between men and women and racially integrated, the student body was still training for denominational service. Of the 65 percent of the four-year graduates of 1966 who planned to enter the work force immediately, 69 percent were entering denominational employment. Of the 33 percent going on for advanced study, nearly one-third were planning to attend the Seventh-day Adventist Theological Seminary.[8]

Plans for denominational employment were not the only similarities between the Rees-era students of Southern Missionary College and the earlier students of Southern Junior College. Another was their vulnerability to war and pestilence. This time the war was Vietnam; the pestilence was hepatitis, a disease that mysteriously incapacitated eighty-three students and teachers up to eight weeks during the winter of 1965-66. Hamilton County health authorities were unable to find any evidence of food, water, or milk contamination upon which to blame the outbreak. To prevent its spread, the college health service and the college physician gave about one thousand gamma globulin injections.[9]

If only an injection could have warded off the Vietnam war. It lurked over the student body, threatening to snatch away young men before they completed their education. Yet the student body as a whole seemed strangely unconcerned. Aside from a couple of young men who made a peace sign, the campus escaped the demonstrations, teach-ins, and protests that enveloped so many other campuses during this period. When the editor of the *Southern Accent* took Lyndon Johnson to task, it was not for the war but for his failure to attend Winston Churchill's funeral.[10]

Not that the student body was about to organize an LBJ fan club. In the 1964 election, according to a *Southern Accent* poll, 82% of the juniors, 61% of the sophomores, 59% of the freshmen, and 53% of the seniors supported Barry Goldwater.[11]

Accommodating A Threefold Increase

The college never could have accommodated an enrollment that in 1966-67 was nearly triple that of 1957-58 without a massive building program. Several times during that decade of explosive growth college officials indicated that the school had nearly reached its saturation point. In 1960, with an enrollment of 583, President Rees told the board, "Limited facilities provide an automatic check on any large increases of enrollment." Two years later—in order not to overtax the school's physical facilities—the board voted an enrollment limit of 1,100 to 1,200 students, a ceiling smashed five years later.[12]

To make room for the additional students, SMC transformed itself from a hilltop campus to one sliding down into the valley. "It seems that the earth movers were working almost forever in preparing that valley down there for the expansion of the campus," recalls professor Gordon Hyde.[13]

During the Walters years a ten-year master plan for campus development was adopted, College Drive was rerouted so that it no longer ran through the heart of the campus, and construction was begun on a new $150,000 building to house the home economics department and the cafeteria. In addition, a new elementary school—named after STS teacher Arthur W. Spalding—

▼ *Hepatitis made headlines at SMC when Vietnam was the headliner on most American campuses.*

Hepatitis Cases Decline, Reports Health Service

The epidemic of infectious hepatitis that struck SMC after Christmas, affecting nearly 75 persons is over according to Mrs. Marian Kuhlman, Health Service Director. She emphasized, however, that it is impossible to be completely sure for a period of many weeks, because a disease like this is very hard to trace. She explained that it can be symptomatically over but that it can appear again after a few weeks.

Mrs. Kuhlman said, "Gamma globulin, a protein blood fraction, is very effective in preventing the disease if taken within a week of exposure. The Health Service has given over 870 injections, Dr. T. C. Swinyar, campus physician, has given well over 100 and many students got injections before

Reprinted from *The Southern Accent*, January 20, 1966

◀ *The new cafeteria/home economics/student lounge building was finished in 1958. Across campus, the new A.W. Spalding Elementary School was built at the corner of Camp Road and College Drive East.*

was constructed, and the old Normal Building was renovated for use by the academy students.[14]

But it was during the Rees administration that the real transformation of the campus began. The first major building to invade the valley was the new 275-bed women's residence hall (later known as Talge Hall), completed in 1961. When the women moved into the new dormitory, freshmen men took over Maude Jones Hall; the other men remained in the old Talge Hall. Hardly had this new dormitory been completed when administrators perceived it to be inadequate, and within three years a new wing was added.[15]

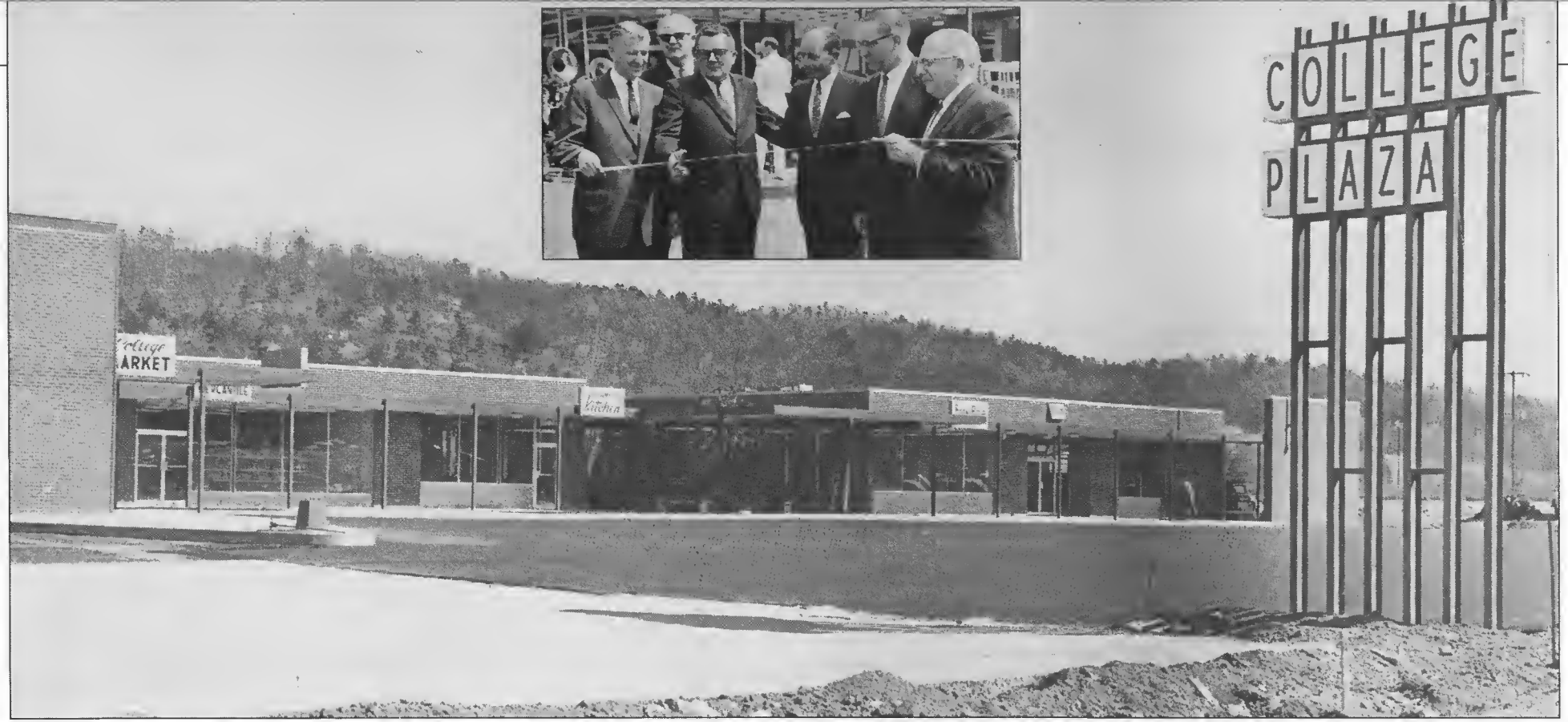
To accommodate additional married students and faculty members, the college built a new mobile home park and several houses. The trailer park was relocated behind the Student Park with spaces for fifty mobile homes, while two new subdivisions for faculty homes were opened on White Oak Drive and Pierson Drive.[16]

Meanwhile, the floor space of Hackman Hall was doubled, a greenhouse added, and the cafeteria building enlarged at least twice. A new heating plant failed to deliver on its promise to eliminate the soot that polluted Collegedale's atmosphere, but a new $175,000 sewage system enabled cafeteria workers to use "such conveniences as garbage disposals." Other new buildings in the valley included the Collegedale Seventh-day Adventist Church and the College Plaza shopping center.[17]

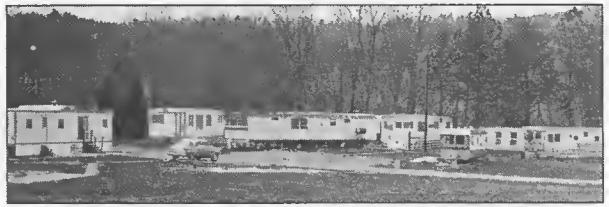
The campus expanded in the other direction as well. A new industrial arts building, designed by an architectural drawing student (with an

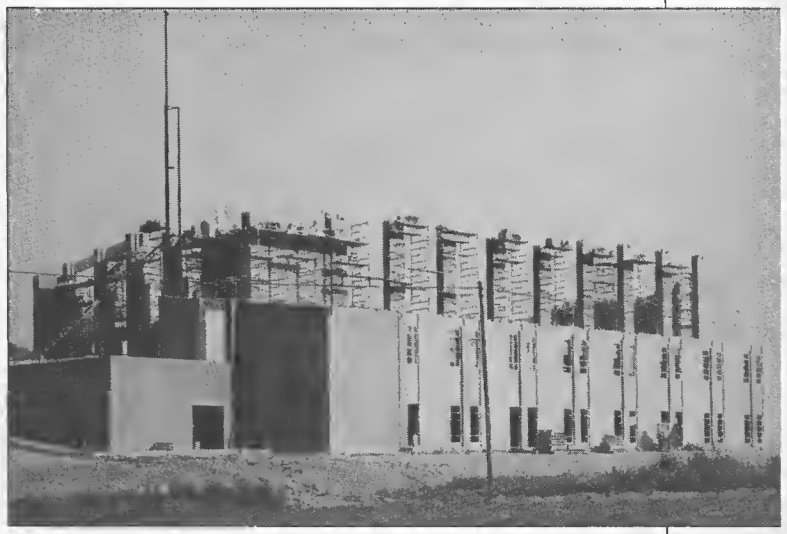
The Campus in 1962

When the new cafeteria/home economics building was constructed in 1958, College Drive was no longer a thoroughfare. Talge had been built in 1961 as a women's dormitory, and Jones Hall was now occupied by freshmen men. Notice that Talge has only one wing toward the back. The old college store and garage are still operating, but the new College Plaza will be built soon and open in April, 1963. The creamery and barn still stand in the lower left of the photo, but the barn will be torn down in the fall of this year.



▲ *Rees, right in top photo, attended many ribbon cuttings during his administration. Clockwise from above, the College Plaza, Collegedale Church, McKee Industrial Building, College Trailer Park, and Talge Hall.*





The Campus in 1965

Talge Hall received an additional wing, and the old store, garage, and creamery have been demolished. Preparations are under way to begin construction on Wright Hall. Already under construction are the Collegedale Church and the physical education center.

architect's revision) and largely built by students taking a construction class, with funds provided by the O. D. McKee family, was completed in the summer of 1964 in the valley behind Hackman Hall. Originally called the McKee Industrial Building, it is now known as Ledford Hall.[18]

O. D. McKee was partially responsible for another major construction project: the physical education center, officially opened in September 1965. This project was primarily funded by the Committee of 100 for S.M.C., Inc., an organization that McKee helped to launch in 1963. Conceived as an advisory body to promote the college and assist in campus development, the committee had recruited 100 members by May 1964, the month of its legal incorporation as a non-profit corporation. Its first president—serving for a quarter of a century—was William A. Iles, of Orlando, Florida. The new building was later named after him. Former SMC president Kenneth Wright was another charter member of the committee. Besides providing more than $200,000 toward the construction of the physical education center and financing a new broomshop, the committee persuaded the college board to employ a full-time fund-raiser.[19]

The final major building project undertaken during the Rees years was the new administration building, named Wright Hall in honor of the former president. Moving the administrators freed up space in Lynn Wood Hall for additional classrooms.[20]

Such an ambitious expansion program could hardly have been undertaken without the continuing services of the college's own construction team, under the leadership of George Pearman, who was followed by Perry

◀ *Named after members of the Committee of 100 who helped to raise money for their construction, Wright Hall, top, and Iles Physical Education Center (named for William A. Iles in the '80s) crowned the era of construction.*

The Campus in 1967

Wright Hall has been completed, but the cafeteria behind it will be torn down in 1971 and replaced by the current cafeteria/student center building. Thatcher Hall is under construction, soon to be occupied by the women. Talge Hall will be given to the men shortly after the women move to Thatcher.

Coulter (1956-1962), succeeded, in turn, by Francis Costerisan (1962-1984). Under these supervisors the construction team "performed unbelievable feats by building at a cost per square foot well under the current market," according to a 1975 report by Jack Tyler and Associates, architects for many of the major structures. Averaging per square foot about 50 percent below the architect's estimated cost, the team saved the college $3,004,280 between 1961-1967 on five major buildings alone: Talge, Thatcher, Wright Hall, the shopping center, and the physical education center.[21]

While new buildings were being added to the campus, some old landmarks were being subtracted, including the Yellow House, razed in 1958. The old college store, service station, creamery, and bull pen were demolished in 1963.[22]

Paying The Bills

While the expansion communicated a sense of optimism and vigor to the campus and added much-needed facilities for the increasing number of students, at least one key faculty member, academic dean J. W. Cassell, Jr., suggested that the program had "become too ambitious." Declaring "a college expansion program must never jeopardize, curtail, or supercede the instructional program," he called upon the board in February 1967 to put on the brakes. Complaining that building projects had taken more than $95,000 from operating funds that year, he expressed the opinion that this was "not an acceptable or sound financial practice."[23]

Cassell's complaint was precipitated by the fact that the college was once again experiencing financial difficulty. After a glorious decade of balanced budgets and debt liquidation, it appeared that the fiscal balloon had burst. Even during the good years the budget had contained an Achilles' heel: during most of the decade the instructional division of the college had shown a loss, although it had been offset by gains in the industries and other auxiliary operations. Another important component of the balanced budget was denominational subsidy; part of the problem for the 1966-67 budget was that these subsidies had remained unchanged for six years despite increasing enrollment and greatly expanded physical facilities.[24]

A partial solution, the budget committee decided, was to increase tuition again—to raise it by more than 10 percent—an increase that would cost the students an additional $100 per year when, at the time of the previous increase a year earlier, it was already more than twice as much as it had been at the beginning of the Walters administration eleven years before. Complaining in 1957 that tuition, fees, room, and board expenses were already too high, Walters had opposed using tuition raises as the major method of increasing income. Although some of the tuition increases were mandated by inflation and the higher cost of student labor resulting from rising minimum wage laws, and although expense comparisons of Seventh-day Adventist colleges repeatedly showed that only Oakwood was less expensive, at least some students found that they were unable to afford SMC. Registrar Cyril F. W. Futcher calculated in 1965 that one out of six students who had dropped out over the previous five years had done so for financial reasons.[25]

Supplementing the work-study program, the college and its friends attempted to make SMC affordable to more students through a variety of scholarships, loans, and personal gifts. The number of scholarships available to academy seniors was increased in 1962 and the amount was doubled in 1964. Privately funded scholarships were available for future elementary teachers, nursing students, McKee Bakery employees (both full-time and part-time), and residents of Arkansas. The college and Southern Publishing Association granted $300 scholarships to students showing "potential abilities toward the publishing business." The Southern Union Conference provided grants in aid of up to $300 for elementary education majors and up to $600 for nursing students who agreed to work for denominational hospitals in the Southern Union for at least a year. The college and various other denominational entities provided scholarships in addition to or in lieu of compensation for students who sold Adventist literature, conducted evangelistic meetings, assisted at summer camps, and served as student missionaries.[26]

The SMC board voted to participate in the student loan program of the National Defense Education Act in 1960. Other loan funds were set up by the Alumni Association and various private donors. Formal scholarships and loans were not the only sources of student aid. Needy students from time to time received help on an individual basis from faculty members, alumni, fellow students, and others.[27]

Conard N. Rees (1958-1967)

One of the key people who had worked to make those scholarships possible was SMC president Conard N. Rees.[28] Rees, fifty-nine years old, was a sports-loving Union College graduate in English with a Ph.D. in school administration from the University of Nebraska. A former Lincoln city tennis champion who had served the Nebraska public school system as athletic coach,

principal, and school superintendent, Rees was able to devote thirty-one years to Seventh-day Adventist schools as boys' dean, academy principal, and college administrator, including the presidency of Southwestern Adventist College.

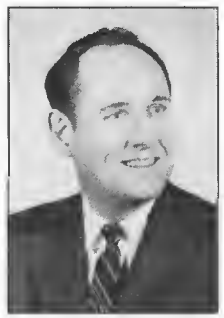
Rees counseled the faculty, "We need to learn humility, meekness, and peaceableness." He practiced what he preached. Unassuming, kind, and pleasant, he brought peace to a troubled campus and was beloved by students. Approachable and supportive, he was appreciated by teachers—but not by everybody. His administrative style, which permitted SMC to experience more than a decade of dynamic growth and balanced budgets, was seen by some as weak, not assertive enough. But what some perceived as weakness may have resulted from his conscious attempt to carefully choose top-quality administrators and then give them room in which to operate. "He delegated authority well," says former administrator Bill Taylor. Meeting weekly with his administrators, Rees came not "bringing a solution," but "seeking a solution." Desiring a congenial atmosphere and a harmonious faculty, he was "more of a diplomat or compromiser than a dictator." Once the administrative council had made a decision, however, Rees could be both decisive and assertive. Professor Cecil Rolfe remembers that one time the faculty "voted and debated and voted and debated until he finally got the vote he wanted."

▲ *Conard N. Rees, president, 1958–1967.*

By the time of the school's 1967 financial problems, Rees was gravely ill, having suffered a stroke. Collegedale responded with an outpouring of sympathy. Hoping that he would recover, the board hesitated to consider a replacement. Meanwhile, board chairman H. H. Schmidt instructed the academic dean, business manager, dean of student affairs, and director of college relations to continue operating each in his own area, with academic dean Jack Cassell acting as coordinator. The board reluctantly accepted Rees's resignation in February 1967, appointed Cassell acting president for the remainder of the year, and asked Atlantic Union College president Robert Reynolds to take SMC's reins for the 1967-68 school year.[29] Reynolds declined.

Acting president Cassell, a history graduate from Washington Missionary College with a Ph.D. from Michigan State University, had become in 1963 the college's fifth academic dean in the eight years since newly installed dean Thomas Walters had been elevated to the presidency with the resignation of Kenneth Wright. In that emergency the General Conference had sent former SJC president D. E. Rebok to act as dean for the 1955-56 school year. Ray Underhill and George Shankel followed Rebok for about two years each, after which future SMC president Wilbert M. Schneider filled the post for three years.[30]

Although Cassell was designated as acting president, some of the other members of the interim administrative team had more lasting impact on SMC. One of these was Charles Fleming, Jr., who had resumed his position as business manager when Rees had become president. Three of the people who joined Fleming in financial administration during the Rees years continued to play an important role in college finances at least as late as 1991: Robert Merchant, Louesa Peters, and Kenneth Spears. Merchant, a 1945 honor graduate of Emmanuel Missionary College, had served in the financial departments of several schools. A certified public accountant with an M.B.A., he was college treasurer from 1961 until retirement in 1991. Co-worker Louesa Peters was his assistant from 1964 to 1991.[31]



▲ *Jack W. Cassell*

Spears came to SMC as a student in 1961. After graduating in 1966, he became college manager in 1967 (Fleming was now general manager of finance and development), dean of student affairs in 1970, and director of admissions and records in 1977. In 1980 he became associate business manager, moving up to vice-president for finance in 1984. He retired in 1991.[32]

Bill Taylor was another dynamic and influential member of the interim administrative team. He served Southern for more than thirty years in a number of posts, but particularly as dean of student affairs, college relations director, and director of development. He helped launch the Committee of 100 in 1963 and the ten-million-dollar endowment campaign in 1984. He and his wife, Elsie Mae, (switchboard receptionist) were honored for their faithful years of service with the naming of the drive in front of Wright Hall as "Taylor Circle" in 1986.[33]

▲ *Elsie Mae Taylor*

▲ *William H. Taylor*

Taylor's replacement as dean of students was Kenneth R. Davis, dean of men. During a stint at Atlantic Union College he earned a second master's degree—this one in counseling from Boston University—and returned to SMC as director of counseling and testing, a position he held for more than two decades. Among his other duties at Southern have been teaching religion classes, assigning student employment, recruiting for eight to ten weeks each summer, and—for more than twenty years—sponsoring the Student Association, a responsibility he describes as "the most enjoyable part of my work."

In 1973 the board voted him a letter of commendation for "work beyond the call of duty," including his "extra mile" carpentry in building the Student Park shelter, various sets for student talent programs, saunas for the dormitories, and many other projects. Says Des Cummings, Jr., '65, "He was a person who believed in young people, even when they didn't believe in themselves." His wife, Jeanne, served as executive secretary for three presidents.[34]

An alumna who joined the administrative faculty as assistant registrar in 1965 was Mary Elam, a 1951 English graduate. She became records director in 1980, a title changed to associate vice president for academic administration in 1990. Miss Elam defines her job as "to help people graduate." To that end, among other innovations, she streamlined student registration from a time-consuming process to a highly efficient one. She was awarded a Distinguished Service Medallion in 1989.[35]

▲ *Robert Merchant*

▲ *Louesa Peters*

▲ *Kenneth Spears*

▲ *Kenneth R. Davis*

▲ *Jeanne Davis*

Overworked And Underpaid

By the fall of 1960 the heads of all academic divisions held doctoral degrees, the number rising to 21 in 1965-66, when *Southern Memories* reported the "largest number of Ph.D.'s per student of any Seventh-day Adventist college." The 1962 self-study for accreditation reported that the teachers had an average of fifteen to twenty years' teaching experience, 88 percent held membership in learned societies, and 53 percent had attended professional conventions at school expense the previous school year.[36]

▲ *Mary Elam*

At a time when teachers were carrying up to sixteen semester hours of classes or more, Cassell told the board, "Teaching loads are not excessive but definitely need to be reduced in line with increased demands for research and scholarly writing, personal counseling, and greater proficiency in rapidly expanding fields of knowledge." Under pressure from the Southern Association of Schools and Colleges, the board adopted guidelines reducing the maximum to twelve hours for department chairmen and fourteen hours for others.[37]

Not only were teachers overloaded, according to the Southern Association they were also underpaid. The Association asked the college president in 1958 to justify the school's low teaching and administrative salaries, which ranged from $64 to $81 per week for full-time male college teachers and from $53 to $58 for

full-time female teachers in departments other than nursing. The highest nursing department salary was $64. One female administrator made $60 per week; the top male administrative salary was $84. Actually those salaries were an improvement over two years before, at the beginning of the Walters administration, when men teachers had received between $31 and $67 weekly, women teachers had earned between $22 and $50, the highest-paid woman administrator had been paid $52, and the top male administrator's salary had been $72. Despite Southern Association concern, the maximum pay rates in each category were unchanged for the 1959-60 school year. Although most salaries rose gradually during the inflationary 1960s, nursing instructors received hefty raises, with some earning just pennies a week less than the college president. By 1967 many nursing instructors were earning more than the president. The highest paid nursing teacher earned $6,180 a year; the highest paid college administrator earned $5,278 a year.[38]

Nursing On Three Campuses

The academic departments were grouped into eight divisions offering as many as twenty-five baccalaureate majors. The division attracting the largest number of majors during the mid '60s was nursing, representing 26 percent of the1967 graduates. By this time the nursing division was operating two completely distinct programs—B.S. and A.S.—on three campuses: Collegedale, Orlando, and Madison.[39]

The Collegedale-Orlando B.S. program was rooted in the earlier cooperative arrangement between the Florida Sanitarium and Hospital School of Nursing and Southern Missionary College. Most students preferred a college-campus degree curriculum to a four-year, hospital-based, no-degree R.N. program. Wanting "to attract more students into nursing in the Southern Union," but finding its own school on the verge of disintegration, the hospital board voted an annual subsidy of more than $30,000 in order to make it financially feasible for Southern Missionary to take over its nurses' training. Students attended three semesters at Collegedale, then four semesters at Orlando, where they took the bulk of their nursing classes, then returned to Collegedale for the final semester. After 1966, students spent only the junior year at Orlando. Back at Collegedale for their entire senior year, they obtained clinical experience at Moccasin Bend Hospital and at the Chattanooga-Hamilton County Public Health Center. The National League for Nursing granted the division full accreditation in 1962.[40]

The Orlando campus had its own separate student association. Students considered one of the advantages of the Orlando campus to be the small size of its student body. "You could get to know everybody better," says Dorothy Hooper, '68. "Classes down there have been close and very supportive."[41]

▲ *Mazie Herin*

The division chairman from the 1956 merger until 1960 was Mazie A. Herin, R.N., who had previously taught nursing at SMC from 1944-1947. She chaired the committee that oversaw the transition from hospital to college control, and under her leadership the division promoted the profession by setting up Future Nurses clubs at three Southern Union academies. The nursing education building was named in her honor in 1976.[42]

Her second time at SMC, Miss Herin stayed only four years; her successor, Dr. Harriet Smith Reeves, stayed seven. Despite the premium pay scale, the division had a very high turnover rate. Only three nursing teachers from this era stayed a whole decade: Doris Davis (1966-1976), Zerita Hagerman (1961-1973), and Maxine Page (1965-1975). Those three represented only 10 percent of the nursing faculty of 1966-67, when it included twenty-six full-time and four part-time instructors.[43]

SMC's other nursing curriculum, the A.S. program, grew out of the demise of Madison College. If the availability of government loans had a crippling effect on the Southern Missionary work-study program, it may have sounded the death-knell for Madison. With students no longer compelled to earn 100 percent of their expenses in order to attend college, Madison lost its biggest drawing card. Then, faced with a government imperative either to spend millions to modernize the hospital buildings or close down, the constituents of the cash-poor, self-supporting institution felt that they had no choice in 1963 but to turn their school and hospital over to the denomination.[44]

When it accepted Madison, the Southern Union Conference found itself operating two colleges in the same state. Union officials made a brave attempt to make it work, placing former Collegedale pastor Horace R. Beckner in the presidency of Madison College and distinguishing it from SMC by designating its mission as technical and vocational training. Promised Southern Union Conference president Don R. Rees, "The Southern Union Conference Committee, the entire staff of Madison College and the board of trustees will pledge their earnest efforts to make Madison College one of the outstanding schools in the organization."[45]

It didn't work. Within a year they decided to discontinue the experiment. In a desperate attempt to salvage something from its educational program, the Madison board asked SMC to assume that responsibility. The SMC board voted to take over Madison's nursing and medical technology programs but to discontinue the agriculture curriculum.[46]

Thus SMC found itself operating two unrelated nursing programs. The two-year degree, with one year at Collegedale and the second at Madison, proved to be more popular

Nursing students divided their time between Collegedale and Orlando, where they received most of their nursing courses.

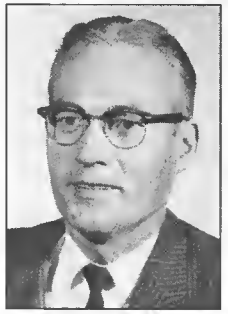
than administrators anticipated. Expecting a maximum of twenty students, they were flabbergasted when fifty-eight enrolled for the 1965-66 school year.[47]

Preparing Preachers

The second most popular major during this period was religion, which accounted for 18 percent of the four-year graduates in 1967. The chairman of the religion division for all but two years from 1955 until retirement in 1963 was Otto Christensen, recipient of a doctorate in 1951 from the University of Chicago's Oriental Institute. He had chaired the Department of Biblical Languages at Emmanuel Missionary College from 1947 to 1955 and prior to that had served as the director of the SDA Mongolian Mission, where he had been the first person to translate portions of the Bible into the local language. Reportedly one of only two or three Americans with a working knowledge of the Mongolian language, he wrote a Mongolian grammar text. He knew at least twelve languages and served on the board of the National Association of Professors of Hebrew.[48]

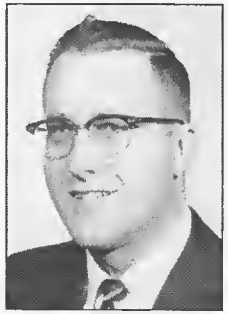
▲ *Otto Christensen*

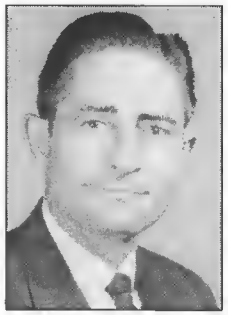
Christensen was determined that his faculty be theologically orthodox. He would, in an inoffensive manner, ask potential religion teachers questions about such Adventist doctrines as the sanctuary, a strategy which caused one of his interviewees, Robert Francis, to reflect, "Every teacher at a Seventh-day Adventist college should subscribe to at least 99 percent of the beliefs listed on their baptismal certificate."


▲ *Robert Francis*

Francis, who had spent most of his first seventeen years in an orphanage, had been converted to Adventism at the age of seventeen largely through the influence of another seventeen-year-old he happened to meet at an Adventist camp meeting—George Vandeman. He was encouraged to attend college by a series of encounters he regarded as providential. Joining the SMC faculty in 1960, he taught for the next eighteen years until his health-related retirement. Even after his retirement he was prevailed upon to help out in emergencies.[49]

His tenure was nearly matched by that of colleague Frank Holbrook. Like Francis, Holbrook was an alumnus of Washington Missionary College and the Seventh-day Adventist Theological Seminary. While on the faculty Holbrook wrote a monthly column for *These Times* called "Frank Answers." An Old Testament scholar, he left SMC to join the Biblical Research Committee at the General Conference.[50]


▲ *Frank Holbrook*


▲ *Douglas Bennett*

The religion teacher setting the record for longest tenure was Douglas Bennett, '51, an Alabama native who had worked as a bank teller in Columbus, Georgia, for five years before attending college and later Andrews University. He joined the faculty in 1962, chaired the religion department from 1970 to 1983, and in 1987 was appointed to the newly endowed chair in religion. During the first semester of 1990 he taught classes at the Seventh-day Adventist seminaries in Poland and Czechoslovakia. As Southern College entered its second century, Bennett completed thirty years on the college faculty.[51]

▲ *Evangelism field schools led to organization of new churches and baptism of hundreds. Here, Lavoy Garner shakes members' hands after serving as pastor-of-the-day at a local church in 1963.*

SMC's ministerial training program continued to emphasize practical experience in ministry. Bennett was a key participant in the religion division's annual summer field school of evangelism. Participation in the field school, he says, keeps him in touch with people away from the college, helps him understand students' heart struggles, recharges him, and helps him to do better in the classroom. "Religion has to be experimentally participated in," he says.[52]

The religion division conducted several evangelistic series in the Chattanooga area during the school year as well as the summer field schools in such places as Pensacola, Charlotte, and Knoxville. These led to the organization of new Adventist congregations in St. Matthews, Kentucky, and Ringgold, Georgia, and to the baptism of hundreds of people.[53]

Training Teachers

The third most popular major at SMC in the mid-1960s was elementary education, one of two majors offered by the Education-Health and Physical Education Division. In 1967, eighteen percent of the four-year graduates qualified for either elementary or secondary teacher certification.[54]

The college's first request to have the education program accredited by the National Council for Accreditation of Teacher Education was unsuccessful. At the second request in 1967, NCATE hesitated, troubled by the school's lack of library space, "the lack of choice in religious philosophy open to students," the teachers' low salary schedule, and the heavy teaching loads imposed upon them. It did, however, commend the attempt made to lighten teacher loads. Despite these reservations, NCATE granted accreditation to the elementary education program in the fall of 1968.[55]

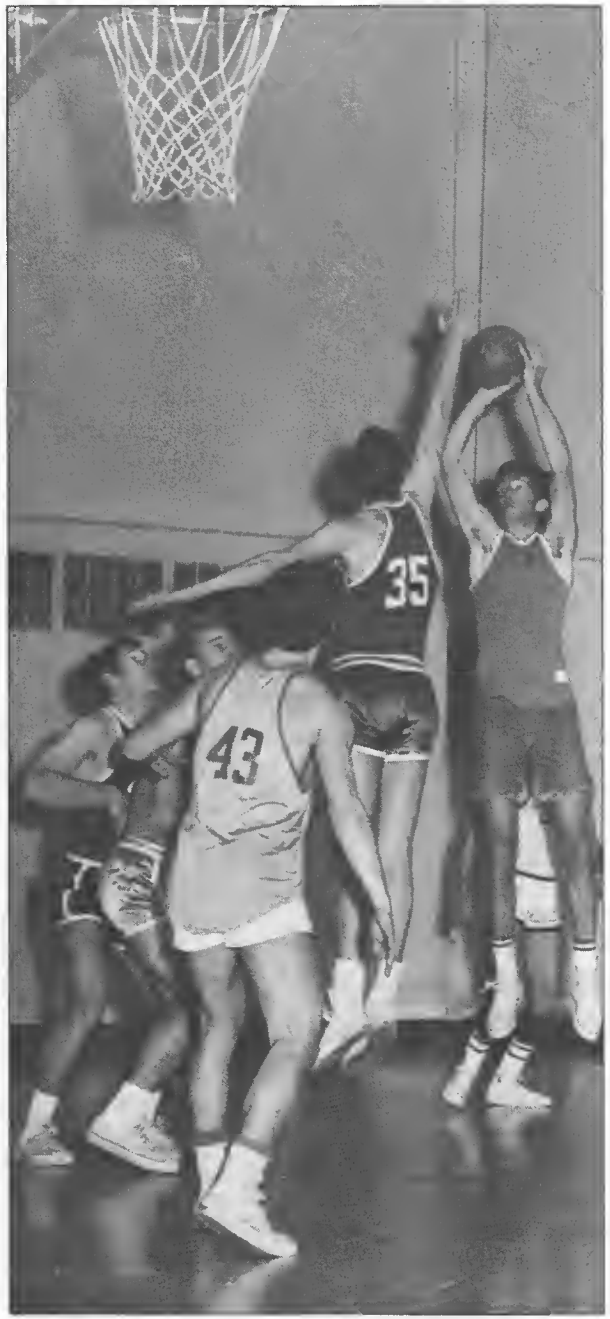
Other than veterans Olivia Dean and division chairman Kenneth Kennedy, the tenure champions among the education teachers of the Walters years were Drs. James M. Ackerman and LaVeta Payne. During his thirteen years Ackerman was director of testing as well as professor of education, and at various times had additional responsibilities in such areas as admissions, counseling, and audio-visual media. A widower, he married SMC music teacher Dorothy Evans in 1953. He retired from the college in 1970 to become city manager of the newly incorporated city of Collegedale.[56]

LaVeta Payne, professor of education and psychology, taught at SMC from 1966 to 1977. One of her readers, Pamela Harris, '75, remembers the "musty Southern dampness" of her office in the basement of Lynn Wood Hall and the pink Plymouth or Dodge in which the poetic Dr. Payne drove her to meetings of the Chattanooga Artists and Authors Association. "She probably made me want to be a teacher more than anybody in the whole world," declares Peggy Smith, '75.[57]

A major in health, physical education, and recreation was introduced in 1964, under the chairmanship of Dr. Cyril Dean. Standing for excellence, whether in student performance or in the care given to the newly built physical education complex, he was "tough but loved," one who highly motivated his students. Dean continued teaching at SMC until 1972.[58]

▲ *James Ackerman*

▲ *LaVeta Payne*



▶ *A major in health, physical education, and recreation was introduced in 1964.*

Accentuating The Practical

Applied arts and sciences was another popular division. It included business administration, home economics, industrial arts, library science, and office administration. During the 1965-66 school year 83 students were registered as business and accounting majors and 76 were majoring in office administration.[59]

The chairman of this division during the latter years of the Rees administration was the youthful Wayne VandeVere, who arrived in 1956. VandeVere's mandate included helping with the

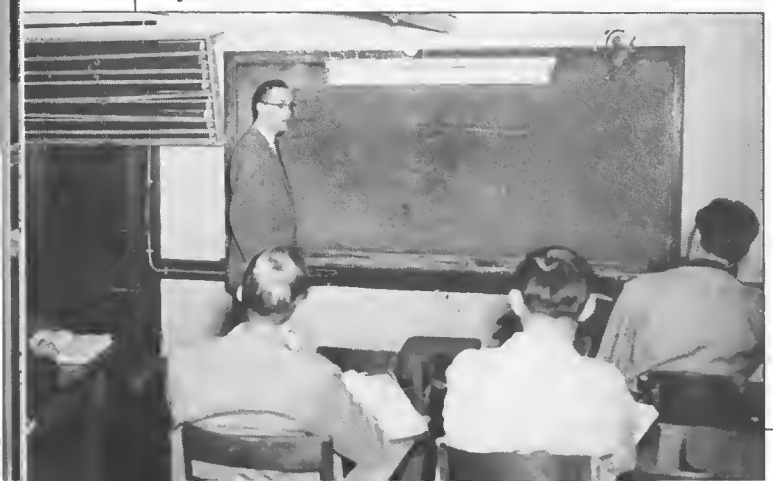
development of a new program to prepare students to pass the Tennessee Certified Public Accountant's Examination. He headed the business administration department from 1962 until at least the end of the college's first century three decades later. Mr. and Mrs. VandeVere sponsored the "Usher's Club." Male and female students in dressy black and white outfits ushered people to their seats for chapel, Friday night meetings, and Saturday night programs. The club also held parties, picnics, and outings for its members.[60]

▲ *Wayne VandeVere*

VandeVere's many other activities outside the classroom have included conducting in-service training for denominational administrators, auditing denominational offices in Africa, Asia, and Europe for the General Conference of Seventh-day Adventists, serving as mayor of Collegedale, and spending twenty years as board chairman of the Collegedale Credit Union.[61]

During Dr. VandeVere's first thirty-six years at Southern about 800 students received degrees in business. VandeVere was honored in 1990 with the college's Distinguished Service Medallion and occupies the Ruth McKee chair for Entrepreneurship and Business Ethics.[62]

▼ *VandeVere teaches business in the basement of Lynn Wood Hall in the late '50s.*



▲ *Cecil Rolfe*

▲ *Richard Stanley*

One of VandeVere's colleagues in the business administration department from the late Rees years into the 1990s was Cecil Rolfe, who joined the department in 1964. Born in Zambia, he earned an M.B.A. and a Ph.D. at the University of Maryland.[63]

The secretarial science department changed its name in 1964 to office administration. Nearly all of its majors were female. Although SMC offered a B.S. in office administration, most of the majors were enrolled in one of the two-year curricula: office administration, medical office administration, or editorial office administration. During the Walters years the college also offered a one-year secretarial course to meet the urgent demand for secretaries.[64]

The department prided itself in producing employment-ready secretaries. For example, Richard Stanley, department chairman from 1964 to 1979, judging that a student who could type 40 words per minute was employable, made his goal to have the average student type 80 words per minute; most of them did not disappoint him. He remembers one young woman who typed 105 words per minute for five minutes with no errors. Even students who were below average compared to their classmates became above-average secretaries. When one graduate, less well-prepared than her classmates, had been on the job for a month, her employer called to say, "If you have any more like her, please send them to me."[65]

For all but three of Stanley's fifteen years at SMC his colleague in the department was Lucille White, who joined the faculty in 1962 and remained until 1976.[66]

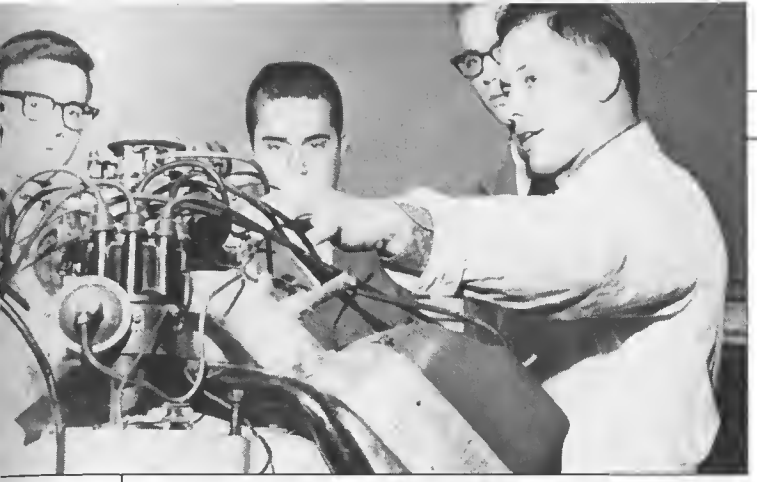
Another coed-centered department was home economics. The chairman of this department from 1957 to 1963 was Dorothy Christensen, wife of the religion division chairman. Mrs. Christensen suggested that every female college student should take at least a minor in home economics. "Whatever may be her profession," she wrote, "she must be a homemaker even if only for herself."[67]

In 1957 Mrs. Christensen was joined in the home economics department by Thelma Hemme Cushman. Mrs. Cushman became chairman of the home economics department in 1969 and remained on the faculty for thirty years, witnessing construction of two different home economics buildings, demolition of the first one and—shortly after her retirement in 1987—sadly observing the elimination of her beloved department.[68]

▲ *Dorothy Christensen*

▲ *Thelma Cushman*

If home economics was stereotyped as a department serving young women, the industrial arts department primarily instructed young men.



▲ *Auto mechanics has been taught since the blacksmith sign was replaced by "Fords a Specialty."*

How highly school leaders regarded industrial education fluctuated widely during the Rees and Walters administrations. During the Walters years the department offered a B.S. degree and taught courses in such fields as welding, building construction, woodworking, drafting, machine shop, auto mechanics, printing, and creative design. Harry Hulsey, one of the department's teachers, wrote in 1957 of the desperate need of public schools and Adventist schools alike for industrial arts teachers, and mentioned a letter from the superintendent of a county where two alumni were teaching: "Please tell me where I can find ten more industrial arts teachers this year." Yet less than two years later the board voted to discontinue the industrial arts major and to offer instead a limited number of courses "for which there has been a consistent demand." The following year it authorized the creation of a two-year industrial education program. In 1963 the college executive committee declined William Rose's offer to start an appliance repair program because SMC was "primarily a liberal arts college." In 1965 the board restored the B.S. program in industrial arts.[69]

▲ *Drew Turlington*

▲ *John Duricheck*

These fluctuations reflected an ambivalence in the school's self-image. An institution whose history was rooted in manual training and in Ellen White's admonitions about its importance was now increasingly thinking of itself in more traditional collegiate terms. Student vocational preferences tended more toward white collar jobs, and the college's curricular changes reflected that in the coming years.

SMC alumnus Drew Turlington, '51, headed the industrial education department from 1960 to 1981. Some of the classes Turlington taught included gardening, animal husbandry,woodworking, electronics, drafting, auto mechanics, welding, and such teacher education courses as the history and philosophy of industrial education. His students participated in both designing and building Ledford Hall and later in the construction of Ledford's addition.[70]

Turlington was joined in 1964 by another alumnus, John Durichek, '58. After two years at SMC he accepted an invitation to serve at Highland Academy as principal, but three years later returned to SMC. By the beginning of Southern's second century he had taught at the college a total of twenty-five years. In 1987, under Durichek, the department moved into the computer age and was renamed "technology." While attending SMC Durichek was not only manager of the concert band but also a full-time oboe-player for the Chattanooga Symphony. Later, as a faculty member, he played with the SMC concert band. As faculty sponsor, bus driver, and supervisor, he spent eight summers working with students at the college's mission outpost in Nicaragua.[71]

Scientific Respect

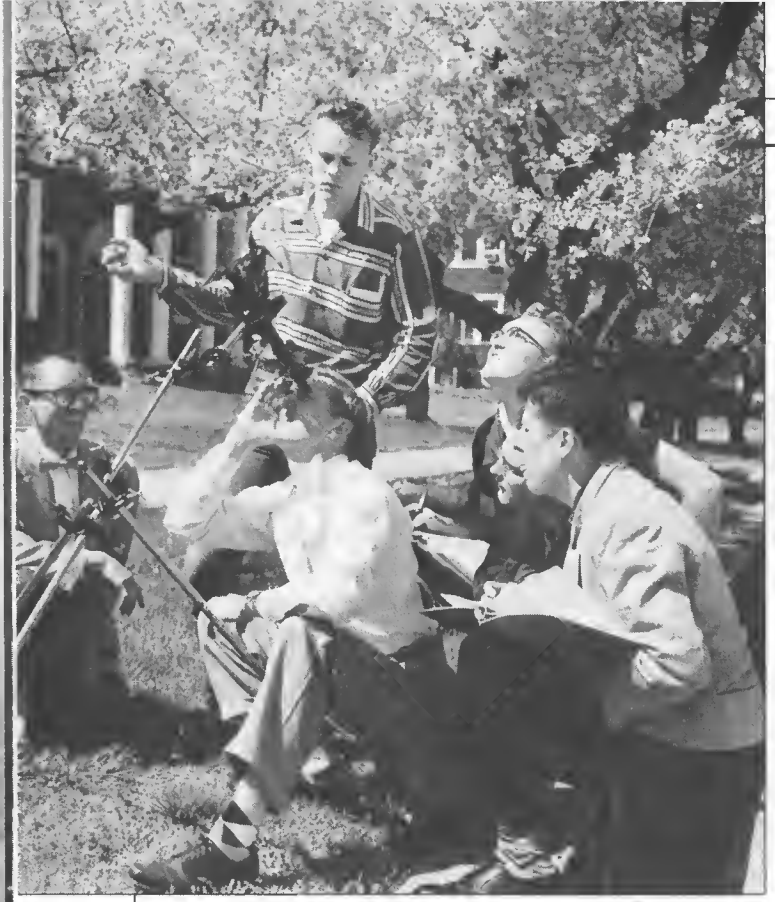
The Division of Applied Arts and Sciences may have enrolled more majors, but the two divisions generating the most publicity were the one called natural sciences and mathematics and the one called language arts.

The facet of the science program which received the most attention was its research projects. Central to much of this research was Ray Hefferlin, who joined the physics faculty in 1955. By 1990 he had broken Maude Jones' record to become the professor with the longest tenure in the school's history.

Born in Paris of an American father and a Swiss mother, Hefferlin lived in Paris until the age of seven when his father decided to take him to California—beyond the potential reach of Adolf Hitler. Wanting his son to become acquainted with nature, he sent him to stay with a Seventh-day Adventist family on a San Juaquin Valley ranch to work in the summer. After reading most of the books in this family's library, Ray returned to his urban home and on his own initiative studied with Pastor Arthur L. Bietz. He was baptized at the age of fourteen. He graduated from Pacific Union College and later received his doctorate from the California Institute of Technology in 1955.[72]

▲ *Ray Hefferlin*

Dean Richard Hammill was proud of having lured this bright young scholar to Collegedale. Soon reports of the research that Hefferlin and his students were doing



began tumbling from the pages of *Southern Tidings* and the *Southern Accent*. Accounts of research grants, new equipment purchases, presentations before learned societies, and scholarly publications followed one after another. What made these reports so exciting to collegiate readers was not just that their professor was doing all of these marvelous things, but that he was actively involving his students—sometimes even letting them write the articles, deliver the papers, and receive the research stipends. Even the Hefferlin-sponsored physics club received a research grant in 1965-66 from the Bendix Corporation through the American Institute of Physics as a result of student-written grant proposals.[73]

"The golden era of the physics department," says Dr. Hefferlin, "was about 1960 to 1964." During those years the department had about

◀ *Noted for involving students in his research projects, Hefferlin evokes the thrill of discovery in teaching.*

thirty-five majors and research grants of about $10,000 a year. However, Hefferlin says, "The money came to an end largely because of the Vietnam War."[74]

Hefferlin didn't let the drying up of funds put an end to his research. He continued to present papers and to publish the results of his research. One of these papers, presented in 1971 to the American Physical Society's Division of Electron and Atomic Physics, culminated an eight-year study.[75]

After the Vietnam War Hefferlin received a grant from the National Academy of Sciences to conduct research at the Soviet Academy of Sciences in Leningrad. He lived in the Soviet Union for a major portion of at least two school years and in the People's Republic of China another year. Since then he has returned to the Soviet Union and to other Eastern European countries repeatedly to present scientific papers. Besides traveling to the Soviet Union at least eight times, he has also had Soviet and Chinese scientists and other Soviet citizens visit him in Collegedale and address Southern students and faculty.[76]

From 1976 through the early 1990s Hefferlin and his students continued working on creating a periodic chart of molecules. Some of the results of his research were published in his 1989 book *Periodic Systems and their Relation to the Systematic Analysis of Molecular Data* and in the 1991 *McGraw-Hill Encyclopedia of Science and Technology*. Since September 1987 his research has been funded by an endowed chair.[77]

Hefferlin has received several awards: the college yearbook dedication in 1971, the Student Association's Professor of the Year award in 1976, the Southern College President's Award in 1983, the Zapara Award for teaching excellence in 1988, and the Southern College Distinguished Service Medallion in 1991. In 1985 he was one of ten finalists in the Professor of the Year competition of the Council for Advancement and Support of Education.[78]

Hefferlin and his colleagues in the physics department were not the only science professors to be actively engaged in research. John Christensen, the division chairman from 1955 until the division system was abolished in 1969, conducted, for at least a decade, student-assisted research on periodate oxidation using a series of grants from such organizations as the Petroleum Research Foundation of the American Chemical Society. Christensen also supervised a research project which demonstrated that nearly all of the caffeine that chemists had supposedly found in chocolate was really theobromine, a compound with similar chemical structure but very different physiological properties. Among Christensen's other scholarly activities were co-authoring a paramedical chemistry textbook, writing for *Chemical Abstracts*, and chairing the subcommittee which produced the 1970 American Chemical Society Examination in Inorganic-Organic Biological Chemistry. He continued to teach in the chemistry department for several years after his retirement in 1974.[79]

▲ *John Christensen*

Research grants were also awarded to Norman Peek of the chemistry department and H. H. Kuhlman and Edgar Grundset of the biology department. Grundset joined the faculty in 1957. He is especially remembered for his out-of-state field trips, particularly the spring

▲ *In the thick of many social events, Ye Olde Timekeeper Grundset made some annual adjustments.*

break ornithology expedition to Florida. On a typical trip the students would identify about 150 species of birds, with Grundset excitedly jumping up and down when he spotted several scarlet ibises. He is also remembered as a fun-loving chairman of the student affairs programs subcommittee and as Santa Claus at Christmas parties. By the beginning of Southern's second century Grundset had completed thirty-five years on its faculty.[80]

▲ *Edgar O. Grundset*

Among the other long-tenured professors to join the science-math faculty during the Rees administration were Mitchell Thiel, Cecil E. Davis, and Lawrence E. Hanson. Davis became assistant professor of mathematics in 1963. For the next three years he taught all of the math classes except for one or two. He was joined in 1966 by Lawrence Hanson, who will be discussed in a later chapter. Davis remained on the faculty for sixteen years.[81]

▲ *Mitchell Thiel*

▲ *Cecil E. Davis*

▲ *Lawrence Hanson*

Mitchell Thiel, son of the first Southern Junior College president, joined the chemistry faculty the same year as Davis but remained at the college for over a decade longer. Thiel spent three summers at White Sands Missile Range helping to research ozone levels in the upper atmosphere. He became chairman of the chemistry department in 1976; when the college reinstated the division system in the mid-1980s Thiel was named director of the science division.[82]

By the end of the Rees administration the division was offering bachelor of arts degrees in biology, chemistry, mathematics, and physics as well as bachelor of science degrees in chemistry and physics.[83]

The Communicators

The departments of communications, English, and modern languages made up the language arts division. Journalism, speech, broadcasting, and public relations were all included in the communications major which SMC began offering in 1959. Besides the major, which could be taken with either a speech or a journalism emphasis, the department offered minors in communications, speech, and journalism and cooperated with the office administration department in making available a two-year curriculum in editorial office administration. In addition the communications department offered seminars and workshops in photography, school publications, and public relations.[84]

The department provided students with various opportunities for practical experiences, including producing sound slide programs for the Southern Union, summer internships for denominational periodicals, and working for the college radio station. WSMC was no longer a local AM carrier-current station but a fully licensed 80,000-watt FM station. This transformation began in November 1958 when the college applied to the Federal Communication Commission for a license to operate a ten-watt, non-commercial FM station. The original plan was for it to be operated by the Student Association (like its AM predecessor), but the Federal Communication Commission wouldn't grant a license to the Student Association, so the college itself had to make the application and assume responsibility. At first the SA retained partial control of the new station and chose its officers. The Student Association, the college board, and the Collegedale Church jointly participated in the purchase of the transmitter.[85]

The FCC issued the station's initial license in December 1959 and soon thereafter approved the call letters WSMC-FM, but the station didn't officially begin operation until December 1961. Part of the delay involved waiting for the FCC to assign the station a frequency; part was caused by technical problems. Meanwhile, the AM carrier station had ceased operation.[86]

The FM station began broadcasting with 10 watts of power at 88.1 on the dial from a studio in Lynn Wood Hall that had not been sound-proofed. The transmitter was in a room behind the studio and the antenna was on the roof. WSMC was still primarily a campus station, "The Student Voice of SMC." Programming included campus news as well as world news, classroom lectures and assembly programs as well as classical and semi-classical music. For College Days at least one year WSMC-FM announced the arrival of the incoming academy groups. One of the early campus-oriented programs was "Pulse," directed in the spring of 1963 by freshman communications major Allen Steele. This half-hour broadcast included interviews, college and club news, student opinion polls, and light music. Among the station's early educational programs were "Religion and the Intellectual," "Fine Arts Fantasia," and "Tips for Homemakers." Broadcasting about thirty-six hours a week, it used forty students in its operations.[87]

As a campus-oriented station, WSMC-FM followed the cycles of the institution it served. When the school year ended, the station ceased operation. This changed in 1964. The decision that year to keep operating with a reduced schedule during the summer was a key step in its transformation from a plaything of the Student Association into a real radio station. Even then it shut down from August to September. The previous year it had taken other important steps in that transformation, soundproofing its studio and subscribing to the United Press International teletype for news. After three years with UPI the station switched in 1966 to the Associated Press. Another key step, a controversial one, came in 1965 when, in anticipation of an expensive expansion, the Student Association voted to sever its ties to the station, turning control completely over to the communications department. Students objecting to the transfer published a paper called *The Backlash*, which was countered by another publication, *The Whiplash*. A *Southern Accent*-backed compromise proposal to resurrect the campus-only, carrier-current AM station was defeated by the Student Association General Assembly 356 to 292 after a thirty-minute debate. Despite the severed ties with the Student Association, a 1965 telephone survey suggested that most students with FM radios listened to the station an average of ten hours a week.[88]

Meanwhile the station had taken other steps toward a more professional image, including expanding its hours of operation and providing all-night election coverage on November 12, 1964, complete with taped interviews from national political headquarters in Washington, D.C., as well as on-the-spot coverage from the Democratic and Republican headquarters in Chattanooga by means of a newly installed phone patch. It joined both the newly organized Adventist Radio Network and the Tennessee Association of Broadcasters, a professional organization that included, among others, six other Chattanooga-area radio stations, such as WDEF-AM and FM, and WFLI. Most important, the board had created a power-expansion fund to receive donations for a tower and transmitter to increase the station's range. Land for the new tower on White Oak Mountain was donated by Dr. Dewitt Bowen, '49. The tower itself was donated by WRCB-TV in Chattanooga.[89]

On March 21, 1967, U. S. Congressman William E. Brock III and other dignitaries spoke at the opening ceremonies for the new, more powerful stereo WSMC-FM, the second most powerful radio station in the Chattanooga area and the most powerful station owned by a Seventh-day Adventist institution and one of the nation's ten most powerful educational, non-commercial, stereophonic stations, now located at 90.7 megacycles on the FM dial. This achievement was made possible by the financial contributions of students, alumni, Collegedale Church members, and the Georgia-Cumberland Conference of Seventh-day Adventists, as well as college board appropriations. The single individual receiving the most credit for the newly

▼ *From a 10-watt station in 1959 to 80,000 watts in 1967, WSMC was the most powerful FM radio station owned by an SDA institution.*

▲ *James Hannum*

powerful status of the college station was James Hannum, the station's broadcasting director and faculty adviser.[90]

By June 1967 the station was broadcasting 66 hours per week, with 13 1/2 hours of classical music, 24 hours of "light music," and 11 hours of religious music. Other religious programming accounted for 9 hours, news and commentary for 5 hours, and programs of an educational informative nature—including some classroom lectures—3 1/2 hours. That summer—for the first time ever—WSMC-FM stayed on the air all summer and continued to broadcast every day—even on holidays. By December 1967 it was operating 16 hours a day or 112 hours a week—a 70 percent increase in six months.[91]

The master of ceremonies for the festivities inaugurating the newly powerful station was Gordon Hyde, language arts division chairman, under whose guidance WSMC-FM had flourished and expanded. Hyde, an ordained minister and frequent contributor to denominational publications, was invited in 1965 to replace Elmore McMurphy as speech teacher. He was at first the college's only communications teacher, but a decade later he headed a communications department of eight and a language arts division of seventeen teachers.[92]

In 1963 the board selected Hyde to replace Otto Christensen as chairman of the religion division, but, "prompted by the scarcity of men in the denomination to serve the communications area," he decided to remain with the communications department. The board then chose Bruce Johnston, but when Johnston left in 1968, Hyde became a full-time religion professor and accepted the religion division chairmanship; however a year later he became director of the Biblical Research Institute of the General Conference of Seventh-day Adventists in Washington, D.C. Emerging from a brief retirement, he returned to Southern in 1982, resuming his old position as religion chairman. In 1988 he retired from that post but not from the college, serving for several years as editor of *Adventist Perspectives*, a Southern College publication.[93]

Although the subject of less media attention than the radio station, the English department was hardly neglected, receiving publicity for a remarkably improved performance by SMC students on the National Sophomore English Test, a revamped curriculum with more upper-division emphasis on literature, and the phenomenal success rate of students who competed in the *Youth's Instructor's* annual Pen League contest. In 1960 SMC freshmen received 9 of the 15 top awards and 14 out of a total of 30 awards altogether. In 1962 SMC students won 19 of the 29 awards, including the grand award in the Freshman English section (won by future SMC English teacher Bernice Gearhart). In addition the magazine accepted for publication sixteen of the other articles submitted by SMC students. The performance of SMC students in 1965 was even more amazing: they won 28 of the prizes.[94]

Many of these winners were students in the freshman composition class taught by Miss Evlyn Lindberg. A member of the English faculty from 1959 to 1977, she had remarkable abilities to "pull the creativity out of students," to make grammar challenging and exciting, and to prod student minds into clear, logical thinking. By 1963 the large scrapbooks she kept of all the articles her students had written were bulging: 168 manuscripts written for her classes had been

Allen Steele

The student most responsible for WSMC's transformation from a campus service to a powerful instrument of public relations was Allen Steele. Steele was involved with the station from the time he arrived on campus as a freshman communications major in 1963 until he graduated at the end of the first semester of the 1966-67 school year. He began his campus broadcasting career as station relations director and announcer under station manager Des Cummings, Jr. The following year he was promotions and program director. He became the station's general manager in 1965 and was reappointed in 1966, becoming the first person to serve in that position for more than one year. During his senior year the 675-station Intercollegiate Broadcasting System, organized in 1940, named Steele to its convention-organizing national college conference committee, made him director of the IBS Southern Region, and chose him as vice-president in charge of coordinating its various regional organizations.[153]

After graduating from SMC Steele pursued graduate studies in radio-TV at the University of Florida, Gainesville; eventually he earned a doctorate. He has been manager of WAUS at Andrews University, of Adventist World Radio-Europe in Lisbon, Portugal, and of Adventist World Radio-Asia in Agat, Guam.[154]

accepted for publication. Happily remembering that many of her students have continued writing, "Miss Lindy" describes her students as her special joy.[95]

She had never planned to be an English teacher. A music graduate of Willamette University who had just converted to Adventism, Miss Lindberg had accepted a call to teach music at an academy, "and to be dean and librarian in her spare time." But the first year she was there, she was asked to help fill in for an English teacher who had left for health reasons—a circumstance Miss Lindberg refers to as "one of the Lord's little jokes in my life."[96]

In dedicating to Miss Lindberg the 1963 yearbook, the *Southern Memories* staff said that their Kansas-born, Swedish-American, pizza-loving former sponsor had found a special place in their hearts primarily by giving her students "not only a part of yourself, but all of yourself." They told the lady with the twinkling, sky-blue eyes who had spent hours with so many of them in individual writing conferences, "We'll always remember the way you patiently worked and worked with us as we struggled to become young writers."[97]

Miss Lindberg's immediate predecessor as well as several of her colleagues in the English department were SMC alumni; some had even been her students. The predecessor, Frances Andrews, '49, had been both editor (as a student) and sponsor (as a teacher) of the *Southern Accent*. She returned to her alma mater to teach from 1953 to 1959 and returned again from 1975 to 1987 as associate professor of communications. Says Georgia O'Brien, '87, one of her English students. "She had that class laughing the entire time, telling story after story."[98]

▲ *Gordon M. Hyde*

Other alumni teaching in the English department during the Rees administration included Carolyn Luce, '60, from 1964 to 1974; Ann Clark, '61, who taught at Southern for more than a quarter century; and Minon Hamm, '66, described as "an absolutely inspiring professor of literature."[99]

Another alumnus on the English faculty was Richard Lynn Sauls, serving from 1964 to 1969. Baptized into the Seventh-day Adventist Church in July 1950 as a result of contacts with a student literature evangelist, Sauls worked his way through SMC selling books and making brooms. Sauls returned in 1989 when he became the chairman of the journalism department. The Associated Church Press honored him with its 1988 Award of Merit for magazine news story writing.[100]

All students pursuing a bachelor of arts degree were required to take six hours of intermediate-level foreign language; the bachelor of science programs in chemistry and physics also required six hours of foreign language; for chemistry that foreign language was specified as intermediate German. SMC offered a German major beginning in 1965; minors were available in Spanish and German. The modern languages department also offered a few courses in French and for a brief period of time, Russian.[101]

▲ *"Miss Lindy" carries theme folders on the way to class in 1963.*

The college attempted to help students develop a working, conversational knowledge of foreign languages. Methods employed included summer field schools ranging in length from two weeks to two months in Montemorelos, Mexico; building a $6,000 language laboratory in the basement of the A. G. Daniells library in 1961 and staffing it with students who had lived in foreign countries; replacing this lab in 1967 with a $36,000 remote control language laboratory; and joining Adventist Colleges Abroad starting in the 1966-67 school year to provide students with an opportunity for a year of intensive language study at an overseas Seventh-day Adventist campus.[102]

Promoting The Arts

The Division of Fine Arts consisted of the art and music departments. The music department offered two majors: one leading to a bachelor of music, the other to a bachelor of arts. Although the art department offered only a minor, some of its students were able to exhibit their work in the Gillman Gallery and the Hunter Gallery in Chattanooga as well as in various locations on campus. Sponsoring such organizations as the orchestra, the concert band, the brass ensemble, the woodwind ensemble, the keyboard ensemble, the collegiate chorale, the college choir, the Encomium Singers, and the ladies' chorus, as well as special events such as the annual *Messiah* performance, the fine arts division was responsible for much of the sacred music and the weekend entertainment on campus as well as public relations tours away from campus. A campus musical organization not sponsored by the division but widely known in Seventh-day Adventist circles was the folk-gospel recording group known as the Wedgwood Trio.[103]

▲ *Morris Taylor*

▲ *Dorothy E. Ackerman*

▲ *Marvin Robertson*

Chairman of the division for most of the Rees years was Morris Taylor, a well-known pianist. He had previously taught at Atlantic Union College and Walla Walla College.[104]

The star vocalist of the Taylor team was the beloved Dorothy Evans Ackerman, outstanding both as a performer and as a teacher. According to the 1963 college yearbook, "Mrs. Ackerman's students testify that her genial disposition and empathetic ability make voice lessons a pleasure rather than an embarrassment."[105]

"She was a well-known contralto soloist throughout the Southeast," says Dr. Marvin Robertson, who succeeded Taylor as division chairman in 1966. She gave numerous concerts in the Chattanooga area and elsewhere and gave solo performances with the Chattanooga Civic Chorus, the Chattanooga Symphony, and the Knoxville Symphony. She also sang on the *Faith for Today* television program for two years and presented a number of concerts in the Northeast. She taught as many as fifty voice lessons a week. Among other things, she is remembered for keeping "banana bread and candies and goodies in her office." She retired in 1979 and passed away in 1989.[106]

Learning About Humanity

The division coming last in alphabetical listings was social sciences, which until 1966 included just one department sometimes designated as history-political science-sociology. Although history was the only major the division offered most of the time, in 1955-56 it listed three majors: social science, history and an interdepartmental major in business and economics. Economics was later transferred to the business department, and the social science major was dropped in 1958, but in 1964 the division began offering a new major: community sciences, an interdisciplinary behavioral science major with its heaviest emphasis on psychology. In 1966 this major was placed under the umbrella of a new department within the division: behavioral science.[107]

The division's most highly publicized offerings were its historical tours. In 1957 division chairman George Shankel led twenty summer-school students, most of whom were church school teachers, on a three-week educational field trip in the Mid-Atlantic states and New England. Shankel's successor as division chairman, Everett T. Watrous, planned a history tour for June 1962 that included all of the states east of the Mississippi except Florida and West Virginia.[108]

More ambitious were the history tours conducted by Jerome L. Clark, who joined the faculty in 1959. Clark's first overseas tour was a two-week journey to Belgium, Switzerland, France, and Germany in 1966, sponsored by the college and the Georgia-Cumberland Conference. Four years later Dr. and Mrs. Clark conducted a six-week tour of Britain, sponsored by the English and history departments. Students remember Clark for local field trips as well, including battlefield tours and professional meetings.[109]

▲ *Jerome L. Clark*

Clark was a demanding teacher, recalls Brian Strayer, '73:

> A compulsive choleric, Dr. Jerome Clark for thirty years taught history students the importance of using time wisely. "There are no shortcuts in mastering history," his bass voice resonated from the wall of Lynn Wood Hall 218. "It's slow and steady that wins in the study game."

To help his often terrified freshmen master the intricacies of Western Civilization 104 and 105, Dr. Clark prepared elaborate study guides with scores of names, dates, treaties, wars, and vocabulary words typed in two double-spaced columns. Days before a major exam, students could be seen all over campus filling in these multi-page sheets, often quizzing each other over them. Those expecting an *A* on a Clark exam defined every term!

Appreciative of the research and study skills he and his peers learned from Clark, Strayer says these skills, "saw many a history major through his or her master's, J.D., or Ph.D. degree years later."[110]

Always a scholar, Clark authored a three-volume, thousand-page work *1844*, "a study of the social, economic, and political milieu of the period which saw the rise of the Millerite and Adventist movements."[111]

A member of Phi Alpha Theta, the national historical honor society, he established and sponsored a branch of that society at SMC in the 1970s. He also sponsored the International Relations Club for about twenty years and the literature evangelists' club for about ten. An active promoter of first-amendment rights, he served for many years as the religious liberty secretary of the Collegedale Church. Clark was chairman of the department from 1967 until 1974, and was curator of the McKee Library's Lincoln and Civil War collections from 1979 to 1984.[112]

Reaccreditation

In preparation for the 1962 reaccreditation by the Southern Association of Schools and Colleges, SMC prepared a self-study directed by Dr. K. M. Kennedy which examined, among other subjects, admission policies, freshman and senior testing, grade distribution, intellectual atmosphere, and the library. It found that the college had tightened admission requirements within the previous five years: making it harder for students passing the General Educational Development Test to get in, increasing the prerequisite number of high school units from fifteen to eighteen, and directing *C* average in "solid" subjects rather than all subjects. New requirements also mandated that college students take standardized exams so that the school might better assess its instruction.[113]

One concern of the self-study committee was that grade inflation might jeopardize reacreditation. Despite the faculty's 1958 vote that the school's overall grade point average should be 2.0 (*C*) on a four-point scale, it was actually a little higher: 2.49. In self-defense, the report pointed to similarities between Southern's grade distribution and those reported in Frank Edson's study of eighty midwestern liberal arts colleges.[114]

The college proudly pointed to the constant growth in the number of volumes available in the college library: 12,000 in 1947-48; 17,696 in 1950-51; 28,167 in 1959-60. In addition, there were 2,500 volumes on the Orlando campus by early 1961. It estimated that in 1961-62 each student spent an average of 5.36 hours per week in the library. Most of that time was devoted to reading assignments in reserved books.[115]

Stanley Brown continued to be the head librarian throughout the Walters and Rees administrations. In addition to student assistants he had two full-time assistant librarians in Collegedale as well as assistants in Orlando and Madison. Mariannne Evans (later Wooley), the assistant librarian for Orlando, had the longest tenure of any member of the Orlando faculty: from 1966 until into the college's second century.[116]

▲ *Stanley Brown*

Another reaccreditation concern was the physical separation of the academy from the college. When notified that "operating a secondary school in the same building as the college" put the college's accreditation in jeopardy, the self-study committee suggested that academy classes be moved from the top story of Lynn Wood Hall into the old Normal Building. Another step in distancing the college from the academy was the establishment in 1961 of a separate Collegedale Academy library. The divorce between the two institutions was completed in 1966 when Collegedale Academy became a day school serving a local Chattanooga-area constituency and the college board relinquished control of the academy to the Greater Collegedale School System, a new organization representing that constituency.[117]

The college also upgraded academic standards by stricter attendance policies. In 1956 the college had resurrected the idea of automatically failing students with excessive absences, excused as well as unexcused, by introducing the report card grade of *FA*—failure because of poor attendance—but the failure point was higher than it

had previously been: up to 25 percent of class meetings, cut in half three years later. From time to time the academic deans reminded the faculty of this provision as well as the special circumstances under which it could be waived. Wayne VandeVere remembers warning a student who had already missed his limit that he had better not miss any more classes even if it meant that he "had to be carried in." The student began attending regularly, until the last class of the semester, when he was belatedly carried in on a stretcher.[118]

A visiting team inspected the campus in 1962. On December 9 the college was informed that the Southern Association had granted complete, unreserved accreditation. Not content to rest on its laurels, the administration continued to upgrade academic standards by calling for comprehensive examinations over an entire semester's work in every class and by implementing tougher admission requirements, more comprehensive testing, and the expulsion of students with unsatisfactory academic records. "Since higher education is a dynamic process," academic dean J. W. Cassell told the board, "it is necessary to keep pace with the times by continually improving the quality of the academic program." Southern Missionary College could not accept every student who applied, he said—not even every Seventh-day Adventist. He saw "increasingly selective admissions" as a method of improving "the intellectual quality of the student body." This was accomplished by specifying the American College Testing Service examination and the completion of certain prerequisites for admission. To be admitted a student had to have either a *C* average in English, mathematics, science, social studies, and foreign languages or an ACT composite score and English score of at least 15. Students from outside the Southern Union were required to have even higher grades for admission.[119]

In February 1965 Dean Cassell told the faculty that fourteen students had been dropped second semester because their first semester grades had not been high enough. Three months later registrar Cyril Futcher reported that 5.6 percent of the students who had dropped out of SMC during the previous five years had done so because of failure to maintain a *C* average. That same year the college expelled four students for cheating on exams.[120]

Association And Fun

The Student Association survived, but according to SA presidents from both the Walters and Rees years, neither of the college presidents really wanted the SA to have the kind of power it had during the Wright administration. "Rees saw the SA as a public relations arm of the school, not at all as a voice of the students," says Ron Numbers, SA president for 1962-63. Yet participants in SA leadership testify of its value to themselves personally.[121]

The Student Association planned the annual school picnics; scheduled some of the chapel speakers; organized the College Days activities; and produced *Southern Memories*; the *Southern Accent*, the school newspaper; the *Joker* (renamed *Eccos* in 1967), a student-identification picture book; and an announcement sheet called the *Campus Accent*. As of 1955 the school publications were no longer marketed through subscription campaigns. Instead, a portion of each student's Student Association fees was designated for a copy of the annual and two subscriptions (one for the student and one gift subscription) to the *Accent*.[122]

Other Student Association responsibilities included operating the campus radio station before it was surrendered in 1965 to the communications department, overseeing the intramural sports, and planning the student week of religious emphasis as well as various programs—including orientations, benefits, and social activities. In 1956 the Student Association made the Salk polio vaccine available to students; it assisted in administering the Sabin oral polio vaccine in 1964. Its officers substituted for college administrators on Student Administration Day while other students substituted for the teachers. They also engaged in the school's oldest student-organization activity: fund-raising.[123]

▲ *Student Association events included a range of activities from sports to banquets.*

Two of the Student Association fund-drives were especially noteworthy: the 1956-57 campaign for "suitable soft seats" in Lynn Wood Hall chapel and the 1964-65 swimming pool campaign. After the college renovated and enlarged the Lynn Wood Hall chapel, at a cost of about $16,500, President Walters suggested that the students be invited to solicit funds to raise $6,000 toward purchasing a grand piano and replacing the

▼ *Like a political party convention, lines for the Chair Campaign were drawn geographically. In the end, the Border States prevailed. Shown here is a demonstration of the Border States party in 1956.*

chapel's worn-out wooden seats with five hundred padded opera seats. The college would match whatever money the students collected. Single faculty members were asked to donate $18 for one opera seat; those with families were asked to give twice as much. Leadership for the campaign was provided by a Walters-appointed faculty committee and SA officers.[124]

A Wednesday-morning chapel rally in October 1956 launched the campaign, dividing the students into three "parties" on the basis of their home region—the Deep South, the Border States, or Independents. "How long, O Collegedale, how long will we permit juvenile indifference and immature inhibitions to keep us from writing letters and soliciting funds for college campaigns?" asked SA president John Harry Culp in the keynote address. "How long . . . will you sit in this auditorium and suffer unbearable pain when in a few months you could be sitting in luxury?" Said student Larry McClure on behalf of the Deep South party, "The platform of the Deep South doesn't have any planks in it. . . . We feel we have been sitting on planks long enough."[125]

Contributing from their own pockets as well as "asking, begging, cajoling" in person or by letter, students collected cash and pledges. Student letters were supplemented by articles and advertising in the *Southern Tidings* urging each constituent to pay for one or more seats. "Nothing has taken place in recent years which has enlisted a larger amount of enthusiasm and work than this campaign," reported the *Southern Tidings*.[126]

When the official campaign ended in November, the Border States team was declared the winner. The total raised was just over $5,000—short of the announced goal but, with the matching funds, enough to pay for the 462 seats on the main floor but apparently not the balcony. The new seats were installed during Christmas vacation.[127]

Unlike the soft seats campaign, the swimming pool campaign was initiated by the Student Association leaders. The board approved their plan to raise $30,000, enough to build an Olympic-size pool but not to enclose it. The plan was to build the enclosure later, whenever funds were available. SA president Bert Coolidge launched the campaign in November 1964, stating, "When we finish this project this will be the largest amount of money raised by any Seventh-day Adventist college Student Association." Prizes were promised to the most successful solicitors. The administration offered a bonus incentive that if students succeeded in raising their goal by the December 10 deadline, an extra day would be added to Christmas vacation. Again letter-writing was the heart of the fund-raising strategy. In order to help students reach their individual goals, the administration—at the suggestion of Robert Merchant—decided to let students put up to $30 on their accounts "to be paid in part or in full depending on the amount of money received . . . from other sources." Payments could be spread over six months. By December 6, only $24,000 of the $30,000 goal had been either received or pledged, but by the deadline the total had reached $30,335. About 90 percent of the students had participated. Joann Campbell, who had solicited $500, the highest amount raised by any one student, won the first prize, a portable stereo set. Appreciative of the students' efforts, the board decided to build the pool and its enclosure at the same time after all, applying a $25,000 gift from Chattanooga's Benwood Foundation earmarked for expansion "toward a structure to enclose the new swimming pool."[128]

Various types of clubs continued to play a major role in campus life: professional clubs related to a wide variety of academic disciplines, religious clubs, dormitory clubs, a married couples' club, and a number of hobby clubs. In addition there were the clublike organizations of the freshman, sophomore, junior, and senior classes, each of which had parties and an annual picnic.[129]

The most expensive club was undoubtedly the Flying Club, organized in 1963 and sponsored by religion chairman Bruce Johnston. Annual membership fees of $100 were supplemented by $7.50 monthly dues. Membership qualified students for free flying lessons at the Cleveland airport. Within a year the club bought its first airplane, a Cesna 140, for which it

charged members $4 an hour rental. By 1966 the Flying Club had twenty-five members and owned three airplanes.[130]

The Business Club provided entertainment for the whole student body with its annual "Producers on Parade" audience-participation program. The club's correspondence committee wrote letters to producers soliciting gifts for contestants, and the advertising class wrote promotions for these products. Contestants who correctly answered a qualifying question were asked to perform a stunt in competition with others who had answered their questions correctly. The contestant performing the stunt first or best received a prize, such as a home appliance, luggage, or camping equipment. Everyone attending was given a gift of some kind. One year it was a sample box of Ruskets cereal provided by Loma Linda Foods. Over $700 worth of prizes were

Bert Coolidge

The driving force behind the successful swimming pool campaign was Herbert Everett Coolidge, '65, an accounting major with a history minor who was awarded the prestigious Danforth Fellowship for graduate study as well as being listed in *Who's Who in American Colleges and Universities.* At the pool's opening somebody pushed him into the water, clothes and all. Fortunately he was a good swimmer. Coolidge was the treasurer of the *Southern Accent* and promotional director for WSMC-FM his sophomore year, treasurer of the Student Association his junior year, and Student Association president his senior year. He earned a Ph.D. in 1970. Positions he held included assistant director of institutional analysis at the University of Virginia, president of Fletcher Hospital and Academy, Inc., and financial consultant for Merrill Lynch. In its centennial year he returned to Southern, this time as a member of the business administration faculty.[155]

▲ *Jokes referred to the Grand Coolidge Dam Reservoir and 1964: Year of the Swimming Pool, but successful completion of the project represented a monumental accomplishment for the Student Association. Here Coolidge floats a navy of wooden "boats" in the newly poured foundation of the pool.*

▲ *A skit to encourage students to contribute to the pool campaign.*

▲ *In 1966 the Flying Club was responsible for developing the Collegedale Airport, now Chattanooga's number two airport. This Cessna 172, owned by the Flying Club, flew to over thirty states on various missions.*

awarded in 1962, the year the Business Club itself spent spring vacation in the Chicago area, visiting such places of business interest as the Board of Trade, the Chicago Federal Reserve Bank, and Sears Roebuck.[131]

Every Saturday night during the school year an eagerly anticipated, school-sponsored entertainment or activity was attended by most of the students, virtually all of the faculty, and even a large segment of the community. Students were personally introduced to each faculty member at the annual handshake. The whole community enjoyed the school's watermelon feed. There were marches, concerts by members of the music faculty and by campus music organizations, seasonal parties, banquets, club activities, oratorical contests, and films like *The African Lion, The Vanishing Prairie*, and *A Man Called Peter*. Not just the local community but the entire Southern Union was invited to the Lyceum Series travelogues, including the ever-popular Stan Midgley and his "chuckelogues," as well as concerts by such groups as the Concordia Choir, the Tucson Boys' Chorus, and the United States Navy Band, and such individuals as opera star Nell Rankin, pianist Stewart Gordon, folk singer Karen Duke, and classical guitarist Alirio Diaz.[132]

One previously popular form of recreation died during the Rees era: roller skating. Students had enjoyed skating in the old Tabernacle, especially after a wood floor was installed. "We had two or three hundred people in there skating," remembers John Durichek. "Everybody skated." But the floor of the new gymnasium was not suitable for skating, and efforts to revive the activity were unsuccessful.[133]

Not all of the recreational activities were officially sponsored. According to Ron Numbers, a basketball team from SMC played in Chattanooga surreptitiously. Had the administration known about this, Numbers says, it could have led to the expulsion of the team members.[134]

Occasionally the two men's dormitories waged water balloon fights. One time, when the top administrators were attending a meeting at Andrews University, the "boys" from Jones, expecting a water balloon attack by the "men" from Talge, armed themselves with a fire hose and stormed up the fire escape of Talge Hall. Somebody called the fire department. Deciding that this was a riot, the firemen tried to hose down the participants, but the students took away their hoses and unleashed them on each other. After two or three hours of brawling, with water running down the staircase, while a student without a hose was using a water-filled wastebasket as his weapon, somebody turned off the water main. College administrators made sure this did not become a tradition.[135]

The first snowfall always brought excitement, especially for the students from Florida. "We would go wild," says Dianne Tennant, '65. "It usually came in January, just before exams." Students would take cafeteria trays, plastic wash pans, "anything sleddable," to the hill behind Summerour Hall. "We thought it was real neat to slide all the way to the cabinet shop," she says. One south Mississippian could ski upright down that slope "just in his shoes."[136]

Controversial Regulations

Although the social policy of the Walters years may have discouraged growth, the more moderate but still thoroughly conservative policies of the Rees years and beyond were widely perceived as popular with the constituency and a major reason for the college's dynamic expansion.[137]

And yet among the students themselves the attitude toward the regulations was mixed. On the one hand, some of the students from conservative homes—especially some who had attended boarding academies—tended to be accepting of SMC's rules. "It was so much more liberal than the academy," says one. "After coming from academy, I couldn't believe the latitude." Some even agitated for stricter standards. But other students felt differently; some of the discontented wrote letters to the editor and even editorials in the *Southern Accent* pushing for change. The 1962 self-study reported, "Over one-third of those polled thought that the social regulations of the campus were too restrictive."[138]

For purposes of social regulation, students were divided into two categories, collegians and upper collegians. Upper collegians were juniors, seniors, and lower classmen age twenty or above who had been at SMC for at least nine weeks, and had earned a *C* grade point average. All

▲ *Not exactly intended utilization of cafeteria trays, students nevertheless found the plastic rectangles suitable for the occasion.*

other students were collegians. Young men and women were not permitted to sit together at any Sabbath religious services (In 1966 an exception was made for Sabbath School classes.), although they were now permitted to walk together "to and from various appointments during the week." Couples were still not allowed to visit together in public buildings, and the public display of affection was "out of order" anywhere on campus. Young men and women entered the cafeteria from separate entrances. Collegian men and women weren't permitted to shop together but could "go to concerts or other occasions in nearby cities with an approved chaperone." Upper collegians, however, could either attend concerts or go shopping together provided two couples went together and remained together the entire time.[139]

Until 1966, freshmen were not permitted to bring cars and sophomores were not permitted to drive them unless they were upper collegians. As of 1966 freshmen were permitted to bring automobiles if they were at least twenty years of age. Collegians still had to obtain specific permission to use their automobiles; at night all students were required to obtain such permission. Each student was assigned a designated parking space, checked by monitors.[140]

Women were not permitted to wear trousers "except for certain types of work or recreation." Shorts were banned until 1965, when Bermuda shorts were legalized whenever the wearer was "actually engaged in recreational activities." Dresses had to "cover the whole knee while standing." Young men were required to wear neckties to all religious services and to formal and semi-formal social activities such as lyceums. Mixed swimming was not acceptable.[141]

Students were expected to attend 7:30 chapel three mornings a week as well as morning worship on at least every non-chapel day and evening worship every day. Disciplinary action was taken against students missing more than four or five worships or weekend services a month or three chapels a semester.[142]

The 1966-67 handbook relaxed several of the rules. Among other things it lifted the ban on sleeveless dresses and the prohibition of record players in the women's dormitory. Students unhappy with the rules achieved another victory in 1967, when the President's Council voted that dormitory lights could be on all night.[143]

Spiritual Growth And Outreach

"The college has no right to continue its existence if the students fail to grow spiritually," asserted president Rees. Many alumni emphatically testify that the school was successful in achieving this objective in their own lives. The 1962 self-study suggested that most of the students were happy with the spiritual climate: responding to a questionnaire, 231 students thought the campus religious life was wholesome, 76 thought religion wasn't stressed enough, and only 30 thought it was stressed too much.[144]

The faculty was concerned with the spiritual growth of all students, but especially with those who had not been baptized, including those from non-Adventist backgrounds. Said Rees, "Practically every non-Adventist who comes to this campus and remains for the academic year is baptized before the close of the year."[145]

Bible conferences and weeks of prayer (or spiritual emphasis) supplemented the regular daily and weekly religious services. Weeks of prayer brought to the campus a galaxy of Adventist religious speakers: Roland Hegstad, future editor of *Liberty*, at the time book editor for the Southern Publishing Association; Edward Heppenstall, professor at the Seventh-day Adventist Theological Seminary; E. L. Minchin, associate General Conference Youth leader; H.M.S. Richards, Sr., speaker of the *Voice of Prophecy* radio broadcast (accompanied by Del Delker and the King's Heralds); Joe Crews, speaker of the *Amazing Facts* broadcast. In addition to the two regular weeks of prayer each year generally conducted by guests, a third week of spiritual emphasis was conducted by the students themselves.[146]

The students led out in other religious growth experiences as well, including hilltop prayer bands, dormitory prayer bands, and a student-instituted, pre-lunch prayer session called "The Power Hour." In 1955-56, 85 of the 270 offices of the Collegedale Church and Sabbath School were held by students.[147]

The student-led Missionary Volunteer Society served the community with spiritual and humanitarian ministries to hospitals, prisons,

and homes for the elderly. It also conducted evangelistic meetings, enrolled people in Bible studies, distributed religious books, and began sponsoring student missionaries to foreign lands.[148]

The doctrine that the body was the temple of the Holy Spirit received strong reinforcement from an active and successful campus chapter of the American Temperance Society, fighting tobacco and illegal drugs as well as alcohol. SMC contestants frequently did well in nation-wide ATS jingle, essay, and oratorical contests. In addition, the ATS chapter had a phenomenal success rate akin to that of the composition classes in Pen League contests, winning year after year the national temperance leadership excellence plaque. The society sponsored quite a few fair exhibits, showing motion pictures and giving out literature portraying the dangers of chemical addictions, conducted temperance workshops on campus, sent teams to put on programs at public high schools, and even conducted church services.[149]

Donating and soliciting funds for humanitarian aid, students and faculty enthusiastically participated in the United Way and Ingathering campaigns. On at least two occasions the "United Givers Fund" presented SMC with an award for 100 percent participation. The amount raised rose from a mere $382 in 1957 to $1,238 in 1962. For the next four years straight the college exceeded its United Way goal. In 1966 it raised $2,010.[150]

Totals solicited and donated on the annual Ingathering field day also showed a general upward trend. In 1956 the 250 participants brought in about $4,500, $1,500 short of their goal. In 1963 they broke the $10,000 barrier, with totals steadily climbing each year to $13,515 in 1966. With William Taylor's enthusiastic leadership and careful organization, 511 participated that year. In addition, many of the students who stayed behind gave all or part of the money they earned that day. The number of students doing this in 1966 was 450. Support for what was being called "Missions Promotion Day" showed that, despite the debate that had already begun over the college name, SMC was still a missionary-minded college.[151]

The Rees years were, as Des Cummings, Jr., had put it, "a very forward-looking time" when the students emulated the faculty's "sense of optimism and vigor."[152] But the best was yet to come. The late 1960s and 1970s would be for SMC a period of even more dynamic growth and enthusiasm.

▲ *In the '50s and '60s, roller skating in the Tabernacle was a popular pastime.*

This 1930s photo is labeled "noon hour," with students headed for the basement dining room in North Hall, the girls' dormitory. (College Hall, later called Lynn Wood Hall, is the administration and classroom building, and beyond College Hall is the College Press and South Hall, the boys' dormitory.)

PHOTO ESSAY 1928-1992

Reprinted from the 1934-35 catalog

HOW TO REACH THE COLLEGE

Ooltewah is on the Atlanta Division of the Southern Railway, fifteen miles east of Chattanooga. Five passenger trains each day pass here, and nearly all stop.

Students coming from west of Chattanooga should take the Southern Railway, if possible, to avoid changing stations there. From many points through trains to Ooltewah can be had. Those coming on the N. C. & St. L. Railway must change stations in Chattanooga. Tickets should be bought to Ooltewah, and baggage checked to that point.

All students taking the local trains from Chattanooga or Atlanta which stop at Collegedale, should buy their tickets and check their baggage to that point, and turn their baggage checks with their tickets over to the conductor in order to have baggage taken off at Collegedale. This will save time and trouble for both the College and railway company.

Students from the East should take the Southern Railway if possible. Connections with this road can be made at Knoxville and Atlanta. Those who arrive by bus from Chattanooga or Knoxville may get off at the Ooltewah crossroads. Students should notify the College by letter or telegram, stating the hour of their arrival at Ooltewah. If this is done, a conveyance will meet them and bring them directly to the College.

The College office may be called on the telephone through the Chattanooga exchange by calling County 2602 between the hours of seven A. M. and six P. M. There is no toll charge for calls from Chattanooga.

▲ *The 1964 Programs Committee of the Student Association poses at the Ooltewah train stat*

Reprinted from the 1944 *Triangle*

"LIFE IS A SHIP"

A stately ship lay sweet and calm—
At rest beside the sea of life,
Its course is guided by a psalm
Protecting it from worldly strife.

For several days it anchors there
While godly men into the hold
A priceless cargo store with care—
A treasure that will ne'er be sold.

And now the stalwart ship goes forth
Its precious mission to fulfill.
A message, glad, of gospel truth,
This wretched, blood-stained world
to thrill.

—Lyle Marie Wallace

◀ *This 1950s entrance to the college was located where the Collegedale recycling center is today.*

▲ *Directional signage in 1949.*

On Nature's Trail at Collegedale

The Grounds of the Southern Junior College Are in the Midst of One of the Most Beautiful Spots Near Chattanooga—The Scarlet Berries of the Dogwood Now Are Bright Spots of Color in the Autumn Woodlands While Fruit Trees Bloom Again.

by ROBERT SPARKS WALKER

No. 1—On nature's trail at Collegedale. No. 2—The running brook speaks a language all its own, and yet every student of nature may understand. No. 3—Who would not like to study his lessons or read any sort of good book in a place like this? This is another charming spot found on the trail at Collegedale. No. 4—Wild honeysuckles in bloom along the brook and near the trail where wild flowers in spring, summer and autumn perfume the surrounding atmosphere. No. 5—The dogwood trees along the hikers' trail as they appeared in April. Now they bear dense clusters of scarlet berries that birds, to keep healthy, take as medicine capsules containing cornin.

IT WAS a rich and rare find, hitherto undiscovered, though lying in the front door of the Cumberlands Hiking [illegible] which, in September, yielded up its treasured secrets when the hiking club members were welcomed by Henry J. Klooster, president, and Robert W. Woods, professor of science, at the Southern Junior college, to the school grounds, buildings and nearby nature spots.

No other locality in the United States can boast more beautiful scenery than that held in the bosoms of the mountains, hills and valleys about Chattanooga. One of these spots is at Collegedale, eighteen miles east of Chattanooga. There, in the midst of wooded hills, running brooks and fertile fields, 300 young men and women from the southeastern states come to obtain an education. There, industry is as much a part of the curriculum as are mathematics, English and the sciences. There the hands are taught to perform useful labor as well as the mind is trained to do sensible thinking, a fitting example of what should be taught in every public school and college.

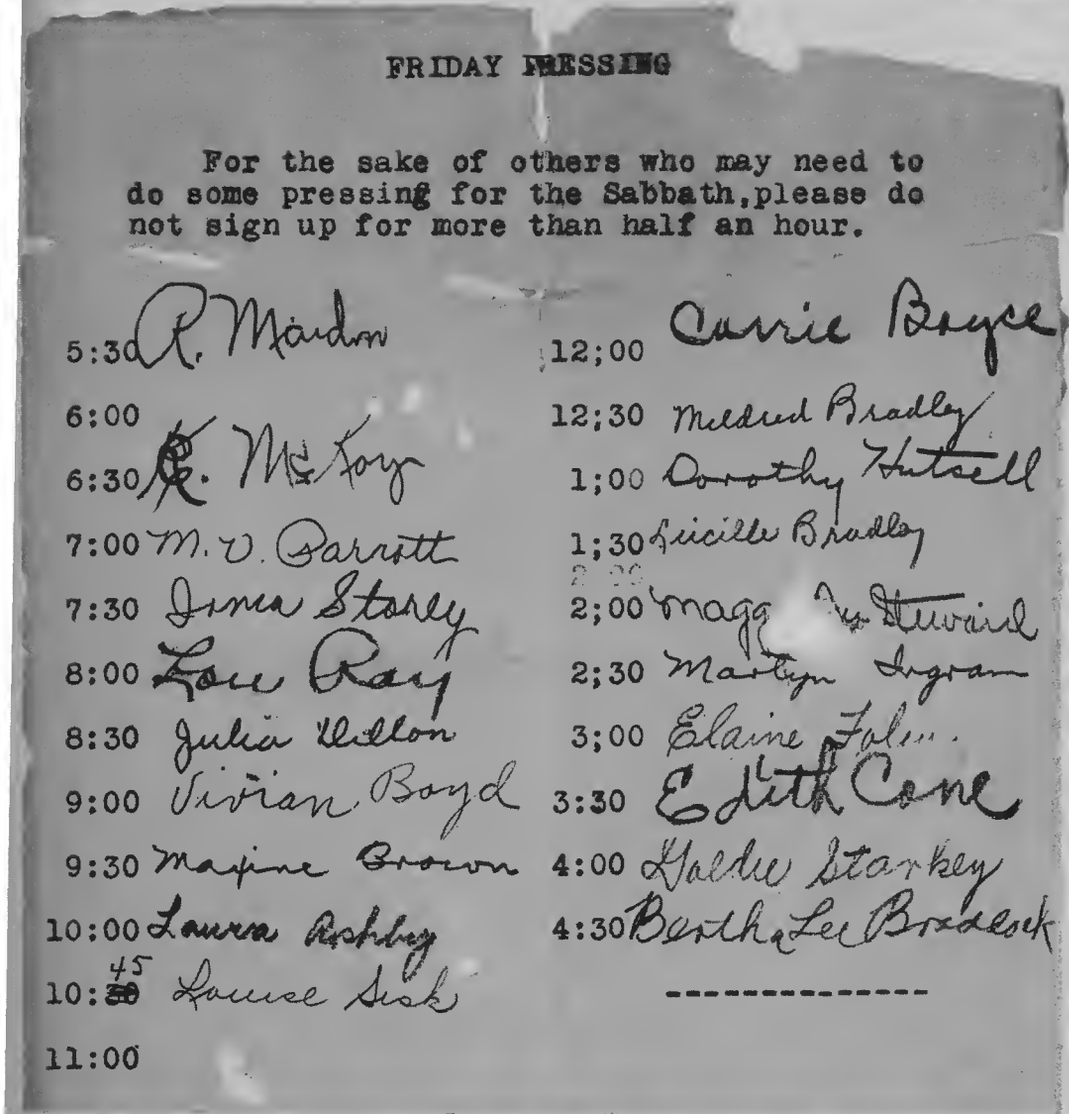
As a person walks the eastern forehead of Administration hill, his eyes scan a beautiful vista to the east, overlooking fertile fields of growing crops, with hill after hill dressed in green, rising fantastically in the distance. The college grounds are one vast nature spot that begs a rival.

In this story I am to stick close to nature, for surely she has blessed the hills at Collegedale with her most wonderful gifts of flowers, birds, trees, knolls and brooks.

Nature is one of any college's and church's greatest allies, when properly employed. The mountains, the hills, the rocks, the rills, the birds, the butterflies, the flowers and trees, when given a chance exert a powerful influence in building men and women with ambitions to achieve. Hand in hand the hills at Collegedale, with their natural possessions, walk with the teachers in training young men and women to grow into useful and honorable citizens. Since every tree has an interesting story to tell, let us turn to dogwoods.

Forty Species of Dogwoods.

AS ONE strolls through the woods at this place, the dogwood trees are so prominent that they lose their muteness and can almost speak in human tongue. But whenever the average person thinks of dogwood, he thinks of only one kind, the common flowering species, so handsome in the springtime. The fact is, there are about forty species of dogwoods in the northern hemisphere and one that grows in Peru.



FRIDAY PRESSING

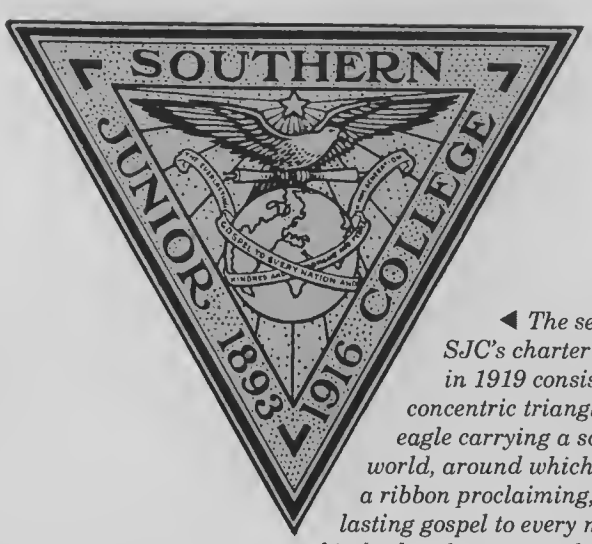
For the sake of others who may need to do some pressing for the Sabbath, please do not sign up for more than half an hour.

5:30	R. Maidon	12;00	Carrie Boyce
6:00		12;30	Mildred Bradley
6:30	R. McKoy	1;00	Dorothy Hutsell
7:00	M. V. Parrott	1;30	Lucille Bradley
7:30	Irma Storey	2;00	Maggie Stewart
8:00	Lou Ray	2;30	Martyn Ingram
8:30	Julia Dillon	3;00	Elaine Folm.
9:00	Vivian Boyd	3:30	Edith Cone
9:30	Maxine Brown	4:00	Goldie Starkey
10:00	Laura Ashby	4:30	Bertha Lee Braddock
10:~~30~~ 45	Louise Sisk		----------
11:00			

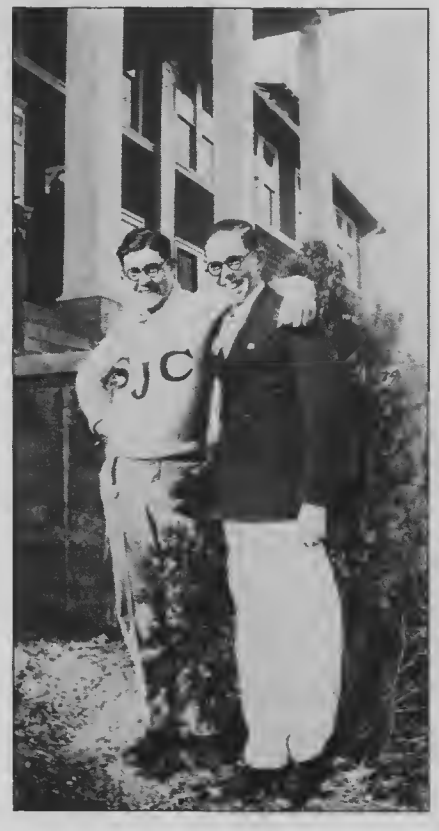
▲ *On the way to chapel in 1929—the men arrive from South Hall and the women from North Hall.*

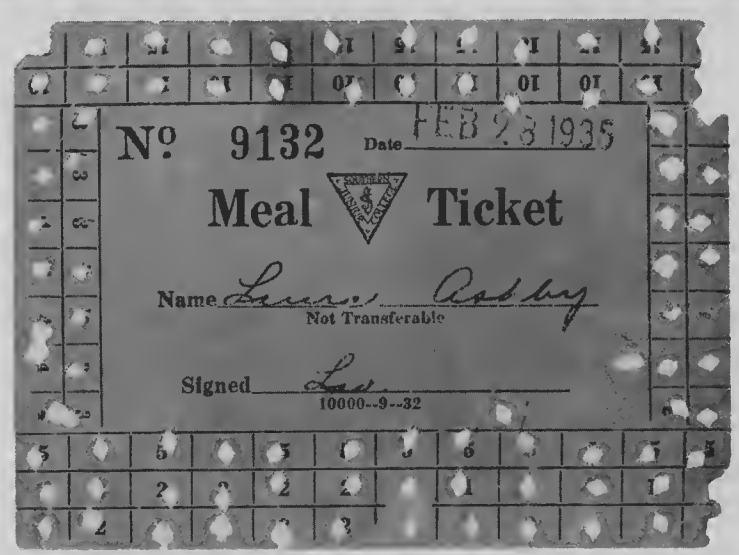
◀ *(Far left) The Friday pressing sign-up sheet from the early 1930s.*

▶ *1929: The sign warns, "Look out for the cars when you hear the whistle or bell."*



◀ *The seal used in SJC's charter document in 1919 consisted of two concentric triangles and an eagle carrying a scroll to the world, around which is draped a ribbon proclaiming, "the everlasting gospel to every nation and kindred and tongue and people this generation." The seal carried the founding year for Graysville Academy and the year of the move to Collegedale. (The date 1893 reflected the confusion as to when the school really started. It was later changed to 1892.) The triangle was chosen because it "is the most stable of all forms," according to the 1938* Triangle, *the yearbook. "The circle is easily dented, the square can be crushed, but the triangle can withstand great strain. SJC stands for a triangular education . . . the physical, mental, and spiritual phases of life . . . a three-fold preparation."*





▲ *The photos on this page are taken in the late '20s and early '30s. Above is the graduating class of 1928 in the Lynn Wood Hall chapel.*

Courtesy Week

The Student Association's Social Education Committee chose up to twenty-five scouts each year to determine the most courteous man and woman on campus during the annual Courtesy Week. These students were then dubbed Courtesy King and Queen in a special ceremony. Usually one day of the week was called Reverse Courtesy Day, when the women performed the courtesies ordinarily done by the men, such as seating the men in the dining room, opening doors, carrying books, and walking next to the road when escorting a man down the sidewalk.

◀ *Ted Graves and Flossie Rozell were crowned Courtesy King and Queen in December 1952 by the previous year's winners, Art Butterfield and Carol Jean Whidden.*

▲ *King Smuts Van Rooyen and Queen Candy Scott are surrounded by their court in 1963: Robert Murphy, Diane Mills, Maximo Rojas, Anne Louise Sonestam, Terry McComb, and Judy Edwards.*

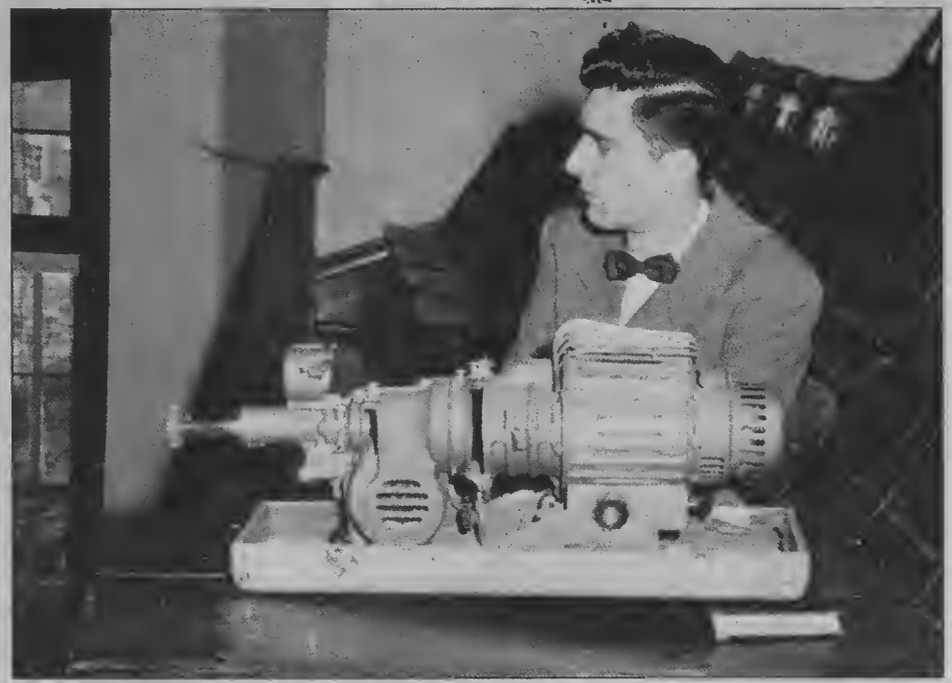
▲ *The Medical Cadet Corps training in 1940. In the background is the girls' dormitory along with the soot-producing boiler smokestacks.*

Student Life

▲ *1948*

▼ *1945*

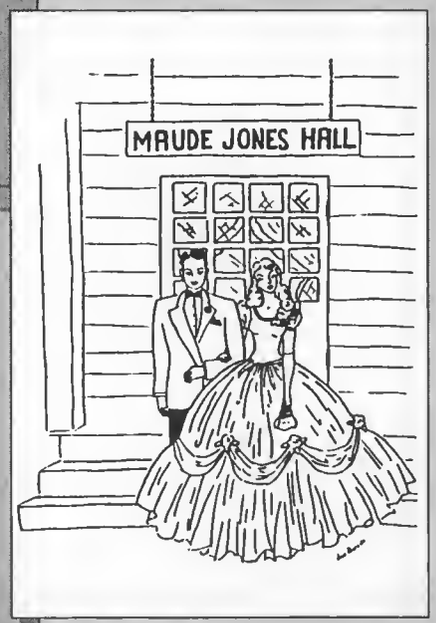
▶ *Preparing a slide projection show in 1954.*



▲ *The* Southern Accent *introduced this graphic symbol of Southern's charm and hospitality in the '50s.*

▲ *A skit to advertise the girls' open house in 1951.*

▶ *In the kitchen of Maude Jones Hall in 1950.*



▲ *1951*

Banquets in the 19

Student Life

▲ *Onlookers crowd Thatcher's windows as the men come to escort their dates to a reception.*

▲ *Clasping hands in solemn union are members of the Knights of Bachelorhood in 1964. This group limited membership to unmarried, unengaged seniors.*

▶ *Posing for portraits at the 1970 Sigma Theta Chi reception.*

◀ *The 1972 Sigma Theta Chi reception transformed the gym into a "flower-filled avenue in Paris."*

Reprinted from the *Southern Accent*, April 22, 1955

College Officials Surrender Offices

The annual College Visitation Day came last Wednesday, when all tne faculty and teachers left the SMC campus early in the morning.

Their destinations were several sister colleges in Tennessee, Georgia, and Alabama.

Assuming administrative responsibilities were the four major officers of the Student Association, James Ray McKinney, president; Chester Damron, vice president; Norman Trubey, treasurer; and Kathryn Wooley, secretary.

During the day the SA president occupied President Wright's office; the vice president used Dean Hammill's office; the treasurer took the place of general manager Fleming; and the secretary acted in the place of coordinator of student activities.

Classes met as usual, with the exception of the teachers, who were "guest" students.

▲ *The Student Senate and the Student Association held broad powers in the early '50s. Here the Senate meets in Daniells Library.*

◀ *The telephone system for both college and community was operated from this switchboard in Jones Hall. This photo was taken in 1950.*

Student Life

▲ *Recreation and organized activities in the '50s took place in the field across the road from Lynn Wood Hall, where Wright Hall is now located.*

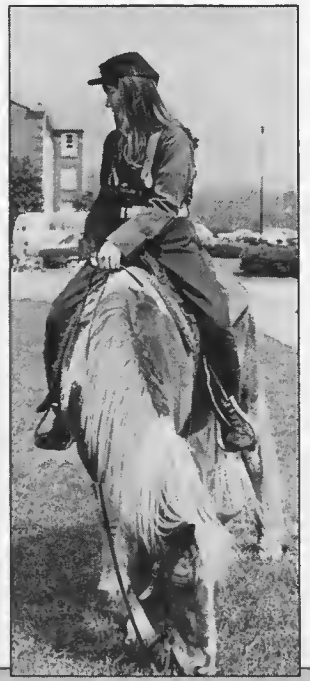
▶ *A group of model airplane hobbyists meet on the porch of old Talge Hall in 1950.*

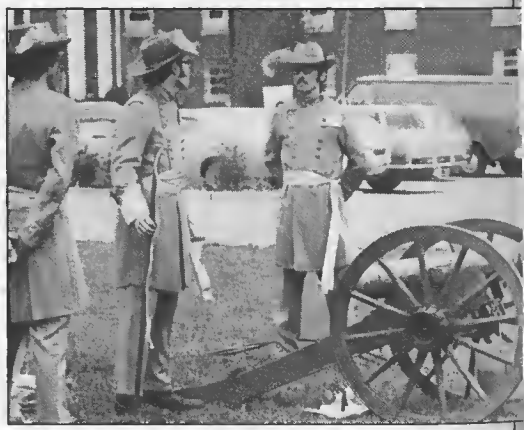
College Days Through The Years

▲ *1972*

▲ *In 1970, College Days visitors were welcomed with a Civil War theme.*

▲ *1985: The Student Association officers offer Southern hospitality.*





College Days Through The Years

From Academy Day program in 1936.

Sunday Morning--April 19

View of Sunrise from Lookout Mountain

Trip to Lookout Mountain ..... starting four o'clock
Meet on the porch of the Girls' Dormitory

Breakfast on the Mountain

Story of war days.....*Veteran Negro Guide*

School family breakfast.....8: 00—8: 30 o'clock

Dinner served at the Picnic Grounds .....1: 00 p. m.

▼ *1963*

▲ *1972: The beloved purple people treater provided annual campus tours.*

(Far right) 1964: The rebel flag is part of the welcoming convoy. (Middle) 1970: To give the welcome a big bang, this tank was fired each time another senior class was escorted to campus. (Right) 1964: Cars lined up for the parade to welcome seniors from the Southern Union.

SC's Famous People (A few of them)

▲ *Mrs. James O. Thatcher (woman far left) attended the third annual Founders' Day program in 1952, the year that the name of the old Thatcher homestead was changed from the Yellow House to Thatcher Hall.*

▲ *In 1969, the new girls' dormitory was named Thatcher Hall. At the naming ceremony were (left to right) Evadne Thatcher Smith, Jason Thatcher, and Mr. and Mrs. Paul Thatcher.*

▲ *C.N. Rees, president from 1958 to 1967, receives the dedication of the 1967* Southern Memories.

▲ *Robert Merchant, SA sponsor in 1978, is cheered by SA president Ken Rogers and his officers.*

▲ *Kenneth Spears, business manager for the* Southern Accent *in 1964.*

▲ *1985: Sanford and Martha Ulmer hold the plaque which officially names the Student Center after them, in recognition of their commitment to the students of Southern College. The Ulmers gave leadership and support to the founding of the college's endowment campaign.*

SC's Famous People

▲ *Kenneth R. Davis, dean of men, photographed in 1966.*

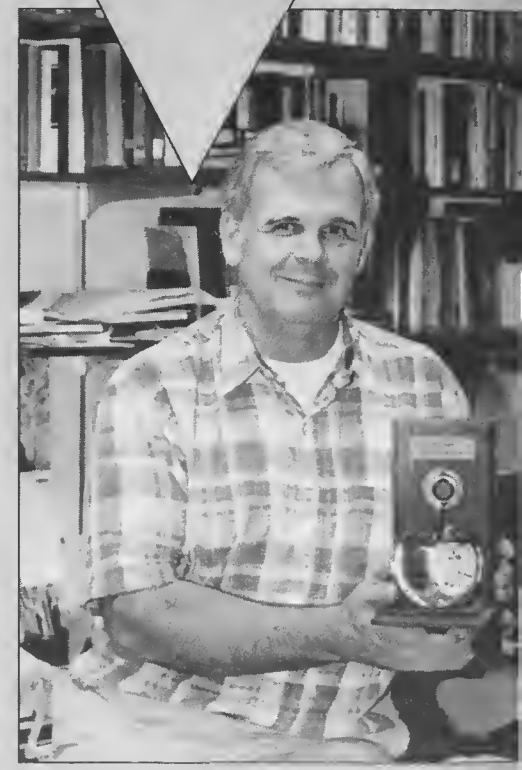
▲ *Gordon A. Madgwick, chairman of the English department, pauses with his dog, Little Joe, in 1963.*

▲ *Mr. and Mrs. Kenneth Wright pose next to the plaque which names Wright Hall.*

SC's Famous People

▲ *In February 1988, William J. Hulsey, president of the Committee of 100, pays tribute to Mr. and Mrs. William A. Iles for their work with the college throughout the years. In a special convocation, the physical education center was named the William A. Iles Physical Education Center.*

▼ *G.C. President Robert Pierson visits with Frank Knittel in the '70s.*



▲ *Professor Ed Lamb received New York's Salvation Army Volunteer Award in 1984 on behalf of scores of Southern College students who have fed New York's homeless on Thanksgiving Day since 1977.*

Photo courtesy of Doris Burdick

▲ *Ray and Inelda Hefferlin in the late '50s.*

◀ *Tennessee Governor Lamar Alexander autographs a copy of his book during his visit to the campus in 1986.*

◀ *In 1986, the road in front of Wright Hall was named Taylor Circle after Mr. and Mrs. William H. Taylor, who have served the college over thirty years. "Taylor Circle will provide us with the opportunity to literally as well as figuratively follow in their tracks of dedicated service to God and humanity," said President John Wagner.*

UNITED STATES OF AMERICA
OFFICE OF PRICE ADMINISTRATION

Nº 549|503 BX

WAR RATION BOOK No. 3

Void if altered

Identification of person to whom issued: PRINT IN FULL

Maude Jones
(First name) (Middle name) (Last name)

Street number or rural route _____

City or post office _____ State _____

AGE	SEX	WEIGHT Lbs.	HEIGHT Ft. In.	OCCUPATION

SIGNATURE _____
(Person to whom book is issued. If such person is unable to sign because of age or incapacity, another may si...

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OPA F...

LOCAL...

Issued by ...

Street addr...

O.P.A. VALID U.S.A. NOT VALID WITHOUT STAMP

Ooltewah, Tenn. ..... 192....

Jones
In Account With
Southern Junior College

Nº 01725

Date				Department
		Mouse trap	00	
2/15		Sugar —	16	
		Apples	10	
		Paper Yellow	10	
		Yeast	03	
2/17		Crackers	20	
	6	Apples —	20	
		Lemons	10	
	2	Yeast	06	
		Bananas	07	
		Ammonia	25	
		paper	10	
		Crackers	20	
		Bananas	08	
		apples	12	1 82

Photo courtesy of Frances Andrews

MAUDE JONES

Maude Jones came to Southern Junior College in 1917 and taught English and Biblical literature until 1950. Her personal interest in each student, her words of encouragement, and her enthusiastic example of a consistent Christian life left an impression on hundreds of young men and women through the decades. She passed away in 1961.

CONTRACT

This agreement made in duplicate and entered into between Southern Junior College, party of the first part, hereinafter designated "College" and Maude I. Jones party of the second part, hereinafter designated "Teacher"

Witnesseth:
In consideration of the premises and mutuality hereof it is agreed by and between the parties hereto as follows:

1. The College agrees to employ the teacher for the 1930 1931 school term, salary and services to begin September 9 1930 compensation to be at the rate of $ 21.00 per week.

OUTREACH

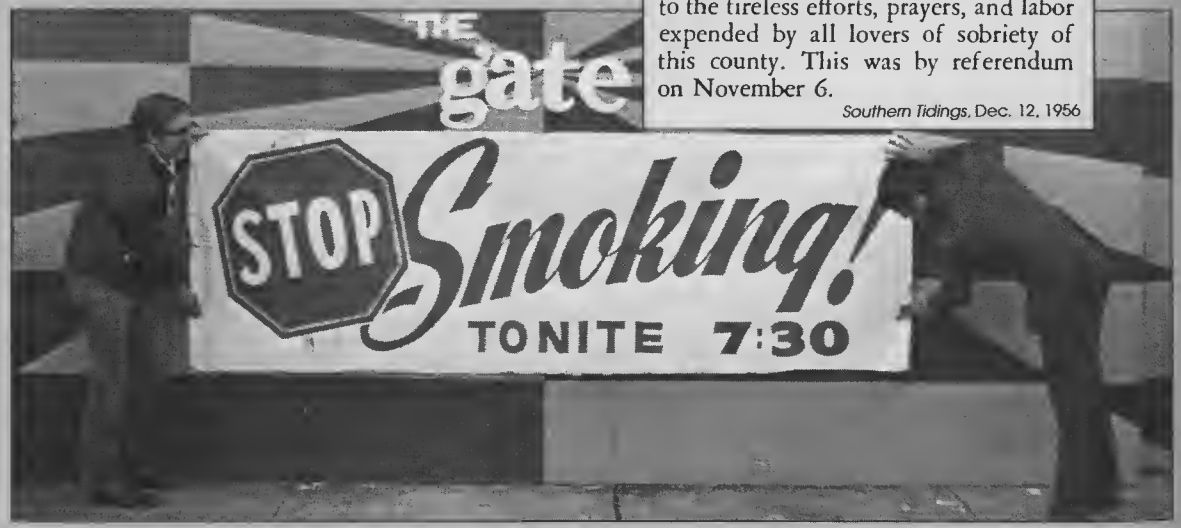
▼ *To end the Week of Prayer, a baptismal service in the early '40s took place in the baptismal pool near Daniells Hall.*

▼ *Students visit nursing home residents during Sunshine Bands in 1966.*

▲ *American Temperance Society officers whitewash the opposition in 1964.*

★ TEMPERANCE CAMPAIGN: No news of the victory won by the dry forces of Hamilton County, Tennessee, has been published. The county was voted whiskeyless as of December 31, thanks to the tireless efforts, prayers, and labor expended by all lovers of sobriety of this county. This was by referendum on November 6.

Southern Tidings, Dec. 12, 1956



OUTREACH

▼ *Malcolm Mackenzie and John Swafford demonstrate Smoking Sam in 1966.*

▶ *Each year a sizable number of students volunteer a year to become missionaries in foreign countries. Here Ashley Hall poses with her students in the Marshall Islands in 1990.*

▼ *The F.T. Fogg Clinic was one of four clinics established in the '70s in Nicaragua by SMC. This clinic was funded by a generous donation from Mrs. Frank T. Fogg in remembrance of her husband, former broom shop manager.*

▼ *Forty Bible study teams in 1963 learned by experience. Here are Jerry Albritton, Ed Motschiedler, and Bill Wood sharing their faith.*

▲ *Under the direction of Bible instructor E. C. Banks, this group of student workers conducted a Field School of Evangelism in the summer of 1949 in Montgomery, Alabama. A harvest of nearly thirty souls was gleaned.*

▲ *Rhonda Huffaker and Sharon Ingram lead out in Story Hour in 1970.*

Coal-Powered Heat

▼ *Shoveling coal in the boiler room in 1961, providing steam heat for the campus.*

Beginning in the late '40s, the campus enjoyed central heat provided by big steam boilers. In 1963, two new coal-powered boilers were to be delivered by truck to the campus. The first long-awaited boiler, left, arrived safely. The truck delivering the second boiler was struck by a passenger train on a railroad crossing only eleven miles from campus. The locomotive, above, was derailed and rolled over on its side, and the boiler, above right, was demolished. A replacement boiler was shipped in and installed, and in later years the boilers were converted from coal to gas.

When the old whistle blew . . .

When the college installed a central heating system after World War II, administrators thought it would be ideal to utilize the excess steam from the new boilers with a steam whistle. The 30-inch tall, 8-inch wide, 60-pound, solid brass whistle was donated to the college by the Southern Railway System, which had tracks through the campus and was the main line from Chattanooga to Atlanta. The whistle came from one of the many passenger trains that carried students, teachers, and mail to and from Collegedale's "old Thatcher Station." The steam whistle became a very important signal to the campus and the community as its shrill, musical call broadcast the time to awake, go to work, and go to class. One long blast signaled rising time and noontime. A medium blast sounded five minutes before the hour, and two short blasts announced the hour. The feeling of unity the whistle contributed to the campus and the memory of its piercing cry will live on in the minds of those who responded to its call so many times. The whistle was used until the late '60s.

THE "AD" BUILDING (1924-1968)

Memories of Lynn Wood Hall include registration, the stench of chemistry lab, the tantalizing aromas from the home ec rooms, organ and piano practice, chapel, rushing to classes, and paying the school bill.

▲ *Groundbreaking in 1923.*

▲ *College Hall in the late '20s.*

▲ *The College Hall library operated until Daniells Library was built in 1946.*

▲ *Lynn Wood Hall in 1948.*

▲ *Chemistry lab.*

▲ *Chapel in the early '50s. Attendance by the faculty was required, too; they sat in seats under the balcony.*

THE "AD" BUILDING (1924-1968)

▲ *The Business Office, located on the first floor of Lynn Wood Hall until 1968.*

▲ *The nurses' capping service was held in the Lynn Wood Hall chapel until 1965.*

▲ *Cooking class in Lynn Wood Hall.*

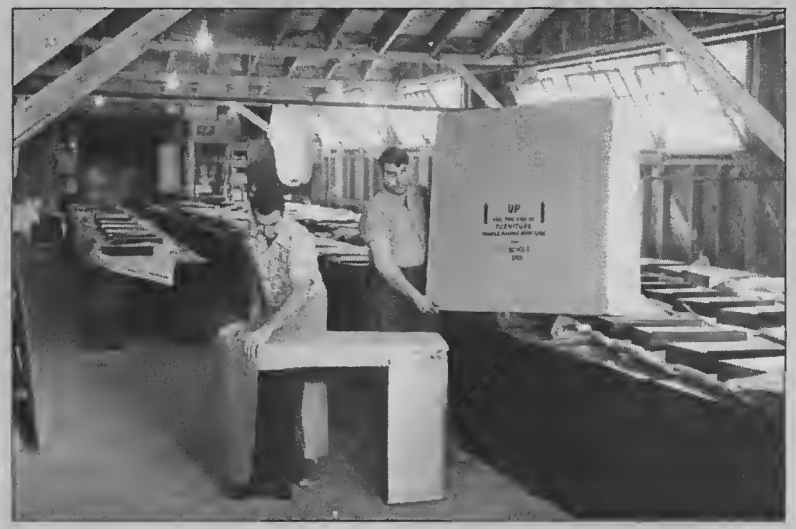
▲ *Typing class in Lynn Wood Hall in the '50s.*

▲ *Physics lab in Lynn Wood Hall in 1929.*

The ice plant in the dairy was installed in 1929. Look hard to see the newly made ice blocks on top of the freezer unit.

Collegedale Wood Products

▲ *The woodwork shop, or Collegedale Wood Products as it was called in the '50s, is the plant located in the bottom left of this photograph taken around 1946.*



▲ *In July 1956, the wood products factory went up in flames. The insurance money from the blaze was invested in building a facility to house McKee Bakery. Later, a new broom shop was erected on the site where the woodshop burned.*

▲ *Collegedale Wood Products manufactured desks, chests, night tables, dressers, beds, bookcases, headboards, and mirrors in three different styles. This five-piece set of maple bedroom furniture sold for $90.75 in 1955.*

▲ *The Campus Kitchen opened in 1963 when the Collegedale Plaza was built.*

▲ *Little Debbie hands out samples at the grand opening of the College Market in the newly built plaza in 1963. Looking on are her mother, Sharon McKee, her grandfather, O. D. McKee, and Evlyn Lindberg.*

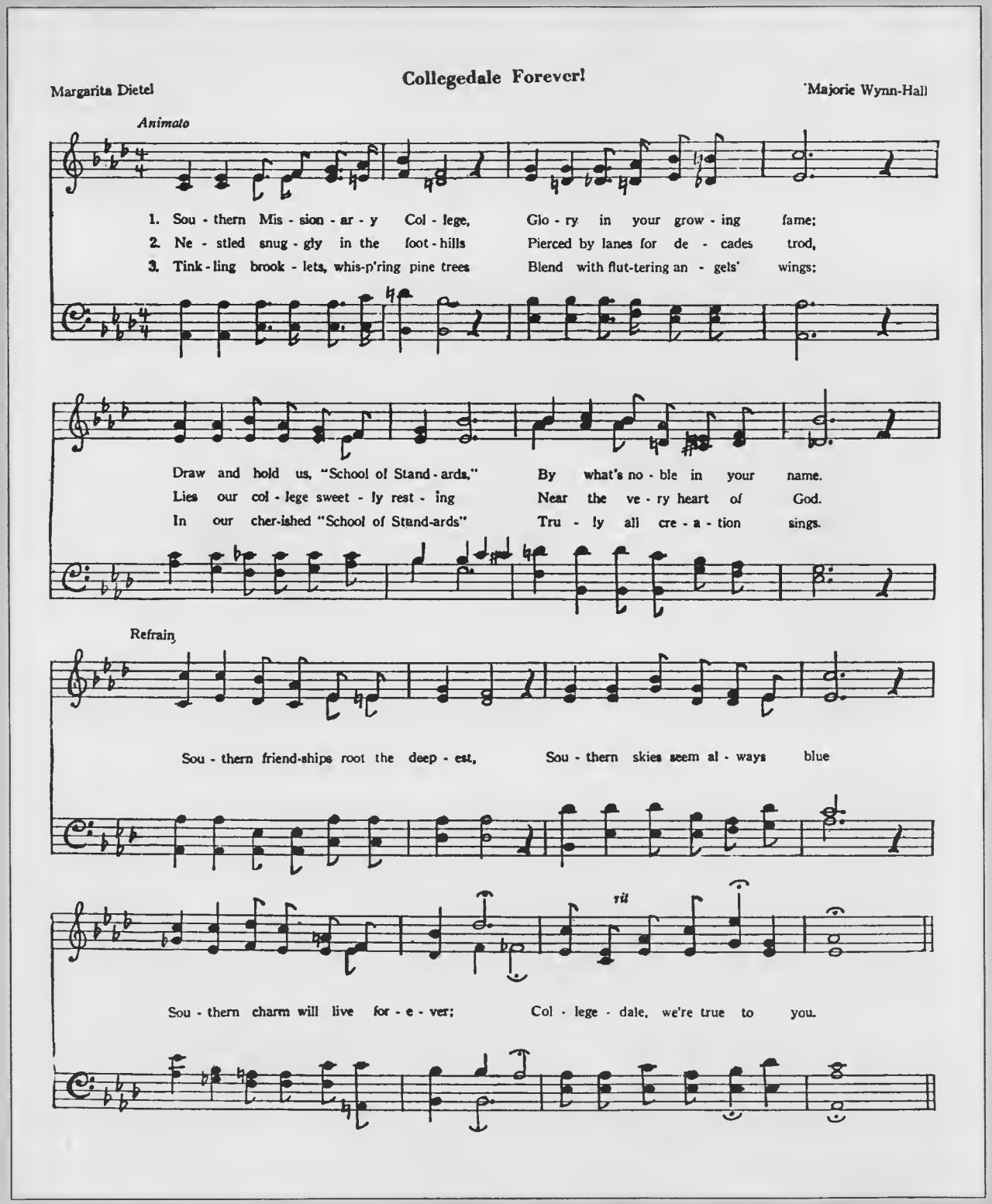
▲ *The College Market replaces the old College Store in 1963. To the right is H. A. Woodward, store manager.*

▲ *The College Store and post office in 1962. Notice that the women's residence hall (now Talge Hall) has already been built. The Fuller Insurance Agency is located to the right of the building.*

◀ *The College Store and gas station in 1962.*

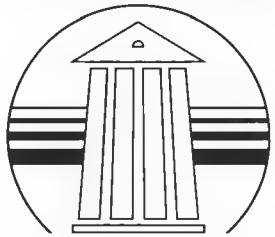
▼ *The barn is razed in 1962. Old Talge Hall in the background was not demolished until 1968.*

▲ *View from the gas station up to the Home Arts Center in 1962. Wright Hall is now located where the car is parked.*



▲ *The school song, "Collegedale Forever!", was very popular in the '40s, '50s, and '60s. Composer Margarita Dietel (Merriman) was a student of Professor Harold Miller.*

A new college seal, updated from the triangular form to a circular one, was voted by the Board of Trustees in 1963. The seal features the Bible, the shield of faith, the helmet of salvation, and the sword of the Spirit. "Veritas Vincit" means "truth conquers." The seal is placed on all official transcripts from the college.



SOUTHERN COLLEGE
OF SEVENTH-DAY ADVENTISTS

The college logo was voted by the Board of Trustees in September 1985, and appears on all official college stationery. The logo is designed to portray academic excellence through the use of the campus' familiar architectural symbol, the columns. The four columns represent the four pillars of Southern's educational philosophy—mental, spiritual, social, and physical development. They are encircled by a symbol of spiritual unity and harmony. The circle globe also points to the college's commitment to world service. The color bands behind the columns convey the feeling of warmth, caring, and the college's ideal location in the Sunbelt.

THE PINNACLE

1967 - 1980

Enrollment figures kept climbing: 480 in 1957; 1,150 in 1966; 1,412 in 1971. Pausing to catch its breath, the enrollment total repeated that figure in 1972, then bounded upward with annual leaps of as much as 141 students a year, before breaking the 2,000 mark in 1979 and reaching its all-time high of 2,079 in 1980.[1]

Similarly the number of graduates multiplied: just over 80 in 1962, 165 in 1967, and about 380 in 1976. "I handed more diplomas to graduates than all the previous presidents put together," says Frank Knittel, president of Southern from 1971 to 1982 and academic dean for the preceding four years.[2]

These statistics translated themselves into an upbeat attitude, a positive spirit, and a large dose of school pride. The years 1967 to 1980 were an exciting time to be at Southern Missionary College, for students and faculty alike.[3]

SMC's population explosion was exciting, but it came at a price. Several who were students or teachers before the explosion and who remained here or returned afterwards have said that previously the school had "more of a family spirit": the faculty was much closer, the students "pretty much knew everybody," the campus community was close-knit. "As we grew we lost a lot of this personal touch," says Louesa Peters.[4]

Enrollment Tops Record

According to the official computer count of September 3, 2033 students have registered at SMC, reports Kenneth Spears, Director of Admissions and Records. That's a record high for SMC, up 208 over last year's enrollment of 1825.

This year 629 new freshman have joined the ranks, compared with 524 in 1978. The senior classes, however, have shrunk. There's a total of 408 two- and four-year seniors this year, while last year boasted a 428 total.

Special students add up to 151 this year, an increase of nearly 40 per cent. Nearly 80 of these are from Georgia Cumberland, Pisgah, and Laurelbrook Academies, where extension courses are being taught. There's also been a significant increase of students coming to SMC directly from high school—107 this year, compared with 80 last year.

The nursing division claims the largest number of majors enrolled with 440 students. Business comes next with 209. Theology, elementary education, and biology follow with 137, 130, and 112 respectively.

The 2033 students represent 46 states and 34 foreign countries. People have migrated to SMC from such diverse corners of the world as Iran and Egypt, Singapore and Switzerland, Norway and Nicaragua.

▲ *The September 6, 1979,* Southern Accent *proclaimed enrollment of more than 2,000 students. It reached an all-time high of 2,079 the next year.*

Rebuilding The Campus

For the school's leaders the twenty-three-year enrollment growth presented a "delightful dilemma"—how to accommodate the hundreds of individual human beings that made up those exhilarating totals. Again a major building program—one nearly amounting to "a total rebuilding of the campus"—seemed imperative. Already in progress was a new women's residence with accommodations for 510 students, slated to bear the name of its original predecessor, Maude Jones Hall. However, soon after its completion in 1968, the board named it after James and Grace Thatcher instead. Meanwhile, true to Southern's tradition, the new dormitory was being occupied before completion, with one wing used as an overflow men's residence and

▲ *Thatcher Hall became the new women's residence in 1968.*

the other for women. Again, true to tradition, when Thatcher Hall was completed, the dormitory constructed a few years previously and known simply as the Women's Residence Hall was renovated, rechristened—like its predecessor—Talge Hall, and turned over to the young men. Another renovation was also in progress: converting the former administration building (Lynn Wood Hall) to classroom use.[5]

Knowing that a larger library was needed to maintain accreditation, the board planned an addition to the existing building that would double its size; in order to raise $25,000 of the needed $150,000, a special offering was taken throughout the Southern Union in September 1967. Five days later the board decided to construct a completely new library on the site of the first Talge Hall, demolished during the summer of 1968. Financing this project, however, was a problem. The Southern Union Conference, historically the chief source of capital funds, was short on money because of the Madison takeover. SMC president Wilbert Schneider approached SJC alumnus O. D. McKee, who—with his family—gave a substantial contribution. The faculty pledged $25,000. Thanks to private gifts, donations by local foundations and industries, and contributions from Southern Union

▶ *Charles Fleming, President Schneider, O. D. McKee, and Charles Davis are shown top right inset, left to right, at the 1970 dedication of McKee Library. Moving from the old Daniells Library took five days, bottom right.*

Conference constituents, the building, valued at $1,211,504 (but with Fleming's prudent management, careful budgeting, and student labor built for $638,000) was completely paid for by the time it was constructed. In view of the McKees' significant contribution, the board named the new building the McKee Library. Consequently, McKee requested that the McKee industrial education building be renamed. At a special assembly in November 1970, it was rechristened

▼ *The library is dedicated to Mr. and Mrs. O. D. McKee and their children. A plaque outside the building reads, "to commemorate and honor their devotion to truth, their interest in Christian education, and their unstinting generosity." Pictured left to right: Mr. and Mrs. Jack McKee, Mr. and Mrs. Ellsworth McKee, and Mr. and Mrs. O. D. McKee.*

FICIA
T. 24

in honor of former farm manager C. E. Ledford. Meanwhile, 66,000 books were moved mainly by student volunteers from the old Daniells Library to the new McKee Library, a process that took five days. On September 24, 1970, congressman William E. Brock III was the featured speaker at the official opening ceremonies. At a cost of about $100,000, Daniells Hall was converted into classrooms, laboratories, and offices for the physics and mathematics departments.[6]

The next major construction project, other than the enlarged shopping center, resulted from an embarrassing situation: the hastily built, "new" Walters-era cafeteria and home economics building, considered by some to be unattractive, poorly located, and badly constructed, was coming apart: in places the floors were dangerously pulling away from the walls. Moreover, a feasibility study of the plan to build a new kitchen and tie it in with the old one revealed that this would be more expensive than to demolish the building and build a new one from scratch. But how would the constituents react to the destruction of a comparatively new building? How would faculty members react to such destruction when they were so desperately short on classroom space—when, for example, the art department in the basement of old Jones Hall was subject to regular flooding during heavy rains? After explaining the situation, Schneider received the cooperation of an initially hesitant faculty; a confrontation with the general Adventist public was avoided by knocking down the building within a two-day period right after commencement in May 1971, "before anyone knew about it."[7]

▲ *The decade-old cafeteria/home economics building was brought down within two days following the 1971 graduation commencement ceremonies.*

▲ *B. F. and Gradye Brooke Summerour, above, were remembered for their years of service to the college when the new home economics building, right, was named for them.*

Since the academy had relocated in a new educational complex across the valley from the college, the old Normal Building had already been razed in November 1970 to make way for the new home economics building. Completed in the autumn of 1971, it was named Summerour Hall in honor of former board member B. F. Summerour.[8]

Solving the cafeteria problem wasn't so simple. The new food service-student center building, actually an addition to Wright Hall, wouldn't be completed until 1973, nearly two years after the demolition of the old cafeteria. Meanwhile the food service operated in the old Tabernacle, now known to students as the "Tabeteria." Most of the equipment from the old building was transferred to the Tabernacle, the main exception being the dishwasher. Consequently, the students used paper plates, plastic tableware, and disposable trays. This arrangement, the college found, was more economical than paying students to wash the dishes but, complained the *Southern Accent* editor—"You can't slide down hills" on cardboard trays. By the end of the twenty-three months the students were weary of paper and plastic table service. Some pranksters put a toilet filled with dirt and the offending items in front of the Tabeteria with a placard that read, "Death to paper plates and plastic silverware." Recalls one student, "Faculty members were not amused."[9]

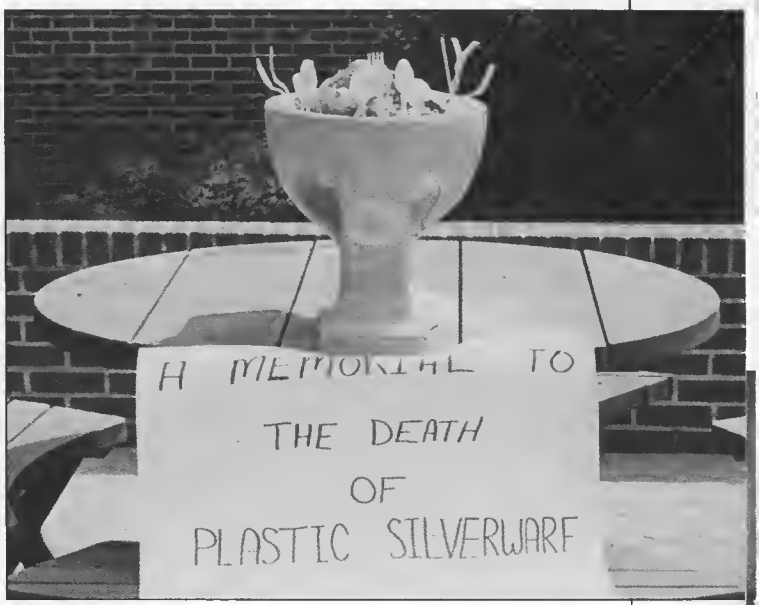
By this time some key administrators were convinced that the time had come to bring

campus expansion to a halt. President Schneider warned of the possible consequences of an overbuilt campus should the enrollment drop. Heeding the warning, the board had voted in June 1967 to limit future enrollment to "presently planned residence hall facilities." Calculating that the new dormitories would accommodate approximately 1,000 students and that there might be perhaps 400 village students, Schneider suggested that enrollment should be limited to 1,400.[10]

But that's easier said than done. Anticipating an overflow of male students in 1970-71, the board's executive committee voted to remodel the third floor of Jones Hall for their use. As it turned out, when that time actually arrived SMC had a surplus of both young men and young women seeking dormitory housing. The Talge Hall recreation room was turned into a barracks for the extra men, and Jones Hall once again became a women's dormitory.

In the spring of 1971 general manager Charles Fleming, Jr., suggested that it was time to stop building. Explaining that each addition increased the college's operating expenses and overhead, he warned that it would no longer be possible to provide money for capital expansion from operating funds without abandoning the Southern tradition of keeping its tuition lower than that of its sister colleges. In retrospect, one veteran professor suggests that the decision makers should have listened to Fleming. SMC should have put a ceiling on enrollment and raised its admission standards. Instead, he says, "We overbuilt." But it's hard to turn away even nominally qualified students desiring a Christian education enough to either work for it or pay for it.[11]

Besides, there was a pressing need for a nursing building. By 1973 nursing was the largest division, with 26 teachers and more than 400 students, yet its classrooms and offices were divided between two floors of Lynn Wood Hall and three mobile trailers parked near the science building. An unexpected gift of $100,000 earmarked toward putting the whole division under one roof, led the board to authorize the project if the administration could raise enough additional



▲ *With things that are difficult or unpleasant at the time, there later exists a certain nostalgic appeal, like the closeness of hundreds of students crowded into the "Tabeteria" (Tabernacle-turned-cafeteria), at left, or the quiet moments of a solitary student dining by the window, center. But just the same, the students were ready for the move into the new cafeteria building when it finally came, as shown by the "sculpture," above right.*

▲ *Herin Hall was a powerful affirmation of the school's commitment to its School of Nursing.*

money to complete it. After several months of fund-raising had brought in an additional $100,000, the Committee of 100 provided the final $100,000. Although the actual furnished cost of the building, named Herin Hall in 1976, came to $430,000, the Committee of 100 completed the structure and gave it to the college debt-free.[12]

By this time the college admissions office had been ignoring the 1,400-student ceiling for several years; in September 1975 President Frank Knittel was telling the board he needed more dormitory space. The next January the board approved dormitory additions to accommodate 116 more young men and 252 additional young women. Construction began shortly thereafter, transforming Talge from a U-shaped to an E-shaped structure. The million-dollar addition to Thatcher was, however, a separate building connected by a breezeway or bicycle shed. The Committee of 100 financed both projects.[13]

Meanwhile, housing needs of married students were not neglected. The college purchased six more mobile homes in 1969 and expanded the trailer park to accommodate thirty-six more units. Students in the two-year building technology program built a new apartment complex for married students in 1975; assisted by the engineering department, they built another one in 1978. After a new medical complex was constructed near the intersection of Apison Pike and Ooltewah-Ringgold Road, the old clinic was converted into apartments for married students.[14]

▼ *Built by students for students, these apartments, along with the trailer park, were the school-provided housing for married students.*

Nor were the students on the Orlando Campus neglected. In response to a grant request by development director Dwight S. Wallack, the Edythe Bush Charitable Foundation donated $85,000 for the renovation of the Orlando dormitory.[15]

Other construction projects completed during this period of expansion included the enlargement of Ledford Hall and several improvements in the physical education complex, including a new block of four tennis courts and three gifts from the Committee of 100: racquetball courts, a resurfaced track, and a new foyer for the gymnasium.[16]

Demographics

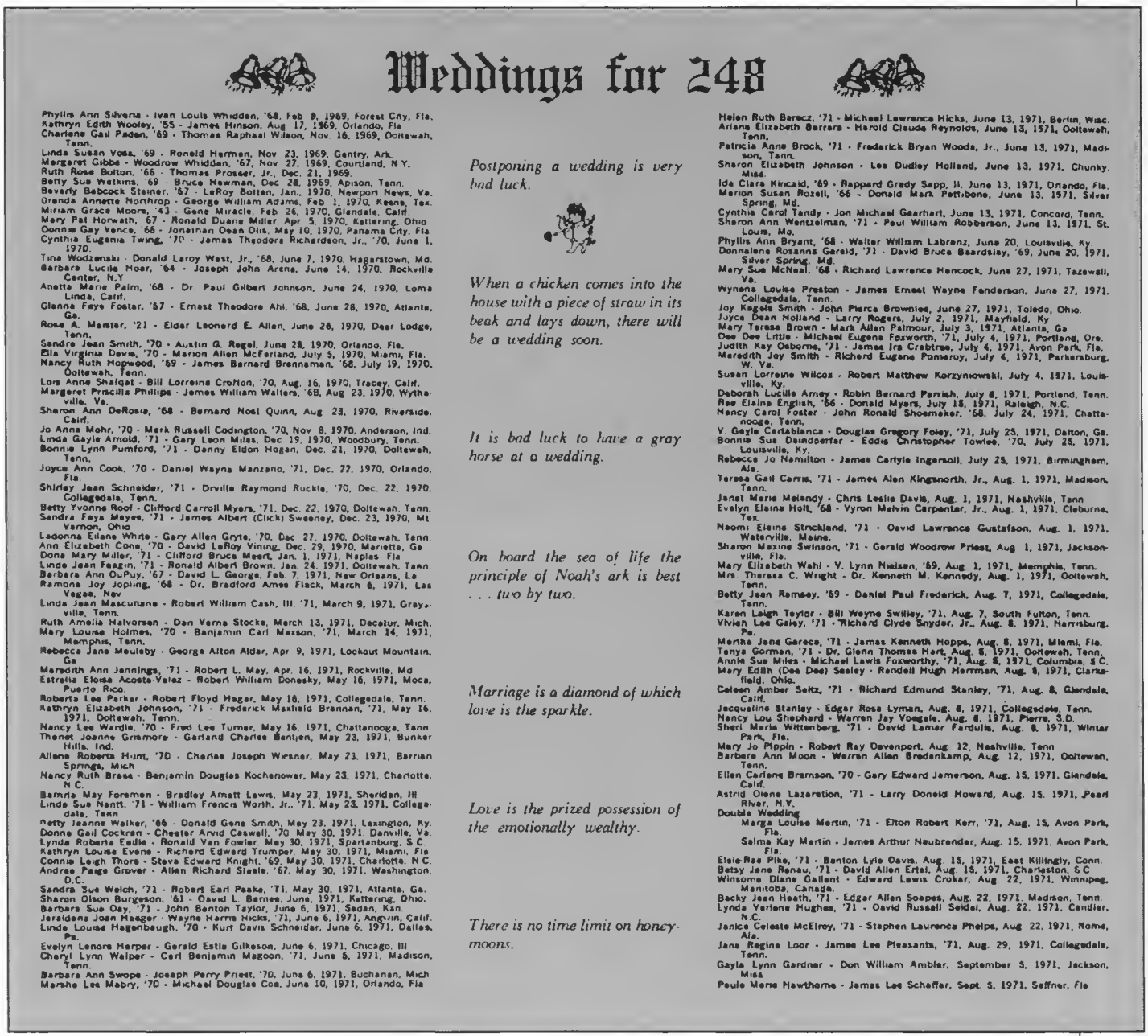
Meanwhile, the administration had reversed itself on enrollment projections. Whereas in 1976 it had foreseen continuous growth until at least 1985, at which time the college was expected to have nearly 2,350 students, in the spring of 1978 it took note of the fact that national enrollment projections were down. When enrollment dipped in 1978, Knittel warned that between the state of the economy, the demographic projections, and the shifting priorities in Adventist homes, continued decline was a real possibility. He predicted that if the present trend continued, a year from then enrollment would have declined by about 200 students within a two-year period. If that happened, he warned, "We certainly are not all going to be needed." In

July 1979 Knittel told the faculty to look for a decline in the number of college-age young people for the next ten years so serious that the number of college-bound students might drop by as much as 50 percent. But for Southern, the evil day of either decline or leveling off would wait a few years, despite the brief dip.[17]

Why? A major reason was the number of students coming from outside the Southern Union, believed to be due largely to SMC's reputation for having a spiritual atmosphere enhanced by a conservative social code. Other attractive assets were its low tuition (compared with sister colleges), new buildings, and attractive campus. Although the college didn't spend a cent recruiting students from outside its constituent territory, as many as 38 percent of its students came from other areas of the United States and from foreign countries. In 1976, 86 students were citizens of some country other than the United States. Typically the student body was about 45 percent male and 55 percent female; in 1972-73 the percentages among unmarried students were 40 male, 60 female.

The Vietnam War may have been partially responsible for some of those lopsided statistics. With the elimination of deferments for college students and the introduction of the birthday-

▼ *Crowding around the AP wire, SMC men anxiously await their number during the drawing of the draft lottery.*



Weddings for 248

Phyllis Ann Silvers - Ivan Louis Whidden, '68, Feb 9, 1969, Forest Cny, Fla.
Kathryn Edith Wooley, '55 - James Hinson, Aug 17, 1969, Orlando, Fla
Charlene Gail Paden, '69 - Thomas Raphael Wilson, Nov. 16, 1969, Dolltewah, Tenn.
Linda Susan Voss, '69 - Ronald Herman, Nov 23, 1969, Gentry, Ark.
Margaret Gibbs - Woodrow Whiddan, '67, Nov 27, 1969, Courtland, N Y.
Ruth Rose Bolton, '66 - Thomas Prosser, Jr., Dec. 21, 1969.
Betty Sue Watkins, '69 - Bruce Newman, Dec 28, 1969, Apison, Tenn.
Beverly Babcock Steiner, '67 - LeRoy Bottan, Jan., 1970, Newport News, Va.
Brenda Annette Northrop - George William Adams, Feb 1, 1970, Keene, Tex.
Miriam Grace Moore, '43 - Gene Miracle, Feb 26, 1970, Glendale, Calif.
Mary Pat Horwath, 67 - Ronald Duane Miller, Apr 5, 1970, Kettering, Ohio
Donnie Gay Vance, '66 - Jonathan Dean Otis, May 10, 1970, Panama City, Fla
Cynthia Eugenia Twing, '70 - James Theodore Richardson, Jr., '70, June 1, 1970.
Tina Wodzenski - Donald Leroy West, Jr., '68, June 7, 1970, Hagerstown, Md.
Barbara Lucile Hoar, '64 - Joseph John Arena, June 14, 1970, Rockville Center, N.Y
Anetta Marie Palm, '68 - Dr. Paul Gilbert Johnson, June 24, 1970, Loma Linda, Calif.
Glenna Faye Foster, '67 - Ernest Theodore Ahi, '68, June 28, 1970, Atlanta, Ga.
Rose A. Meister, '21 - Elder Leonard E. Allen, June 28, 1970, Deer Lodge, Tenn.
Sandra Jean Smith, '70 - Austin G. Regel, June 28, 1970, Orlando, Fla.
Ella Virginia Davis, '70 - Marion Allen McFarland, July 5, 1970, Miami, Fla.
Nancy Ruth Hopwood, '69 - James Bernard Brennaman, '68, July 19, 1970, Dolltewah, Tenn.
Lois Anne Shalgat - Bill Lorraine Crofton, '70, Aug. 16, 1970, Tracey, Calif.
Margaret Priscilla Phillips - James William Walters, '68, Aug 23, 1970, Wythaville, Va.
Sharon Ann DeRosia, '68 - Bernard Noel Quinn, Aug 23, 1970, Riverside, Calif.
Jo Anna Mohr, '70 - Mark Russell Codington, '70, Nov 8, 1970, Anderson, Ind.
Linda Gayle Arnold, '71 - Gary Leon Miles, Dec 19, 1970, Woodbury, Tenn.
Bonnie Lynn Pumford, '71 - Danny Eldon Hogan, Dec. 21, 1970, Dolltewah, Tenn.
Joyce Ann Cook, '70 - Daniel Wayne Manzano, '71, Dec. 22, 1970, Orlando, Fla.
Shirley Jean Schneider, '71 - Orville Raymond Ruckle, '70, Dec. 22, 1970, Collegedale, Tenn.
Betty Yvonne Roof - Clifford Carroll Myers, '71, Dec. 22, 1970, Dolltewah, Tenn.
Sandra Faye Mayes, '71 - James Albert (Click) Sweeney, Dec. 23, 1970, Mt Vernon, Ohio
Ladonna Eilene White - Gary Allen Gryte, '70, Dec 27, 1970, Dolltewah, Tenn.
Ann Elizabeth Cone, '70 - David LeRoy Vining, Dec. 29, 1970, Marietta, Ga
Dona Mary Miller, '71 - Clifford Bruce Meert, Jan. 1, 1971, Naples Fla
Linda Jean Feagin, '71 - Ronald Albert Brown, Jan. 24, 1971, Dolltewah, Tenn.
Barbara Ann DuPuy, '67 - David L. George, Feb. 7, 1971, New Orleans, La
Ramona Joy Jopling, '68 - Dr. Bradford Ames Flack, March 6, 1971, Las Vegas, Nev
Linda Jean Mascunana - Robert William Cash, III, '71, March 9, 1971, Graysville, Tenn.
Ruth Amelia Halvorsen - Dan Verna Stocks, March 13, 1971, Decatur, Mich.
Mary Louise Holmes, '70 - Benjamin Carl Maxson, '71, March 14, 1971, Memphis, Tenn.
Rebecca Jane Meuleby - George Alton Alder, Apr 9, 1971, Lookout Mountain, Ga
Meredith Ann Jennings, '71 - Robert L. May, Apr. 16, 1971, Rockville, Md
Estrella Eloisa Acosta-Velez - Robert William Donesky, May 16, 1971, Moca, Puerto Rico.
Roberta Lee Parker - Robert Floyd Hagar, May 16, 1971, Collegedale, Tenn.
Kathryn Elizabeth Johnson, '71 - Frederick Maxfield Brannen, '71, May 16, 1971, Dolltewah, Tenn.
Nancy Lee Wardle, '70 - Fred Lee Turner, May 16, 1971, Chattanooga, Tenn.
Thenet Joanne Grimmore - Garland Charles Bentjen, May 23, 1971, Bunker Hills, Ind.
Allene Roberta Hunt, '70 - Charles Joseph Wiesner, May 23, 1971, Berrien Springs, Mich
Nancy Ruth Brass - Benjamin Douglas Kochenower, May 23, 1971, Charlotte, N.C.
Bamrie May Foremen - Bradley Amett Lewis, May 23, 1971, Sheridan, Ill
Linda Sue Nantt, '71 - William Francis Worth, Jr., '71, May 23, 1971, Collegedale, Tenn
Betty Jeanne Walker, '66 - Donald Gene Smith, May 23, 1971, Lexington, Ky.
Donna Gail Cockran - Chester Arvid Caswell, '70 May 30, 1971, Danville, Va.
Lynda Roberta Eadie - Ronald Van Fowler, May 30, 1971, Spartanburg, S.C.
Kathryn Louise Evans - Richard Edward Trumper, May 30, 1971, Miami, Fla
Connie Leigh Thore - Steve Edward Knight, '69, May 30, 1971, Charlotte, N.C.
Andrea Page Grover - Allen Richard Siesla, '67, May 30, 1971, Washington, D.C.
Sandra Sue Welch, '71 - Robert Earl Peake, '71, May 30, 1971, Atlanta, Ga.
Sharon Olson Burgeson, '61 - David L. Barnes, June, 1971, Kettering, Ohio.
Barbara Sue Day, '71 - John Benton Taylor, June 6, 1971, Sedan, Kan.
Jeraldene Joan Haeger - Wayne Harris Hicks, '71, June 6, 1971, Anguin, Calif.
Linda Louise Hagenbaugh, '70 - Kurt Davis Schneider, June 6, 1971, Dallas, Pa.
Evelyn Lenore Harper - Gerald Estis Gilkeson, June 6, 1971, Chicago, Ill
Cheryl Lynn Walper - Carl Benjamin Magoon, '71, June 6, 1971, Madison, Tenn.
Barbara Ann Swope - Joseph Perry Priest, '70, June 6, 1971, Buchanan, Mich
Marsha Lee Mabry, '70 - Michael Douglas Coe, June 10, 1971, Orlando, Fla

Postponing a wedding is very bad luck.

When a chicken comes into the house with a piece of straw in its beak and lays down, there will be a wedding soon.

It is bad luck to have a gray horse at a wedding.

On board the sea of life the principle of Noah's ark is best . . . two by two.

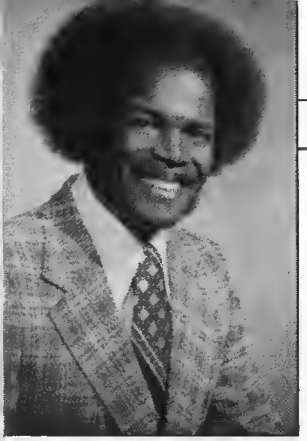
Marriage is a diamond of which love is the sparkle.

Love is the prized possession of the emotionally wealthy.

There is no time limit on honeymoons.

Helen Ruth Barecz, '71 - Michael Lawrence Hicks, June 13, 1971, Berlin, Wisc.
Arlene Elizabeth Barrera - Harold Claude Reynolds, June 13, 1971, Dolltewah, Tenn.
Patricia Anne Brock, '71 - Frederick Bryan Woods, Jr., June 13, 1971, Madison, Tenn.
Sharon Elizabeth Johnson - Lee Dudley Holland, June 13, 1971, Chunky, Miss.
Ida Clara Kincaid, '69 - Rappard Grady Sapp, II, June 13, 1971, Orlando, Fla.
Marion Susan Rozell, '66 - Donald Mark Pettibone, June 13, 1971, Silver Spring, Md.
Cynthia Carol Tandy - Jon Michael Gearhart, June 13, 1971, Concord, Tenn.
Sharon Ann Wentzelman, '71 - Paul William Robberson, June 13, 1971, St. Louis, Mo.
Phyllis Ann Bryant, '68 - Walter William Labrenz, June 20, Louisville, Ky.
Donnalene Rosanna Gerald, '71 - David Bruce Beardsley, '69, June 20, 1971, Silver Spring, Md.
Mary Sue McNeal, '68 - Richard Lawrence Hancock, June 27, 1971, Tazewell, Va.
Wynona Louise Preston - James Ernest Wayne Fenderson, June 27, 1971, Collegedale, Tenn.
Joy Kagels Smith - John Pierce Brownlee, June 27, 1971, Toledo, Ohio.
Joyce Dean Holland - Larry Rogers, July 2, 1971, Mayfield, Ky
Mary Teresa Brown - Mark Allan Palmour, July 3, 1971, Atlanta, Ga
Dee Dee Little - Michael Eugene Foxworth, '71, July 4, 1971, Portland, Ore.
Judith Kay Osborne, '71 - James Ira Crabtree, July 4, 1971, Avon Park, Fla.
Meredith Joy Smith - Richard Eugene Pomeroy, July 4, 1971, Parkersburg, W. Va.
Susan Lorraine Wilcox - Robert Matthew Korzyniowski, July 4, 1971, Louisville, Ky.
Deborah Lucille Amey - Robin Bernard Parrish, July 8, 1971, Portland, Tenn.
Rae Elaine English, '66 - Donald Myers, July 18, 1971, Raleigh, N.C.
Nancy Carol Foster - John Ronald Shoemaker, '68, July 24, 1971, Chattanooga, Tenn.
V. Gayle Cartablanca - Douglas Gregory Foley, '71, July 25, 1971, Dalton, Ga.
Bonnie Sue Dandoerfer - Eddie Christopher Towles, '70, July 25, 1971, Louisville, Ky.
Rebecca Jo Hamilton - James Carlyle Ingersoll, July 25, 1971, Birmingham, Ala.
Teresa Gail Carrie, '71 - James Alan Kingsnorth, Jr., Aug. 1, 1971, Madison, Tenn.
Janet Marie Melendy - Chris Leslie Davis, Aug. 1, 1971, Nashville, Tenn
Evelyn Elaine Holt, '68 - Vyron Melvin Carpenter, Jr., Aug. 1, 1971, Cleburne, Tex.
Naomi Elaine Strickland, '71 - David Lawrence Gustafson, Aug. 1, 1971, Waterville, Maine.
Sharon Maxine Swinson, '71 - Gerald Woodrow Priest, Aug 1, 1971, Jacksonville, Fla.
Mary Elizabeth Wahl - V. Lynn Nielsen, '69, Aug 1, 1971, Memphis, Tenn.
Mrs. Theresa C. Wright - Dr. Kenneth M. Kennedy, Aug. 1, 1971, Dolltewah, Tenn.
Betty Jean Ramsey, '69 - Daniel Paul Frederick, Aug. 7, 1971, Collegedale, Tenn.
Karen Leigh Taylor - Bill Wayne Swilley, '71, Aug. 7, South Fulton, Tenn.
Vivian Lee Galey, '71 - Richard Clyde Snyder, Jr., Aug. 8, 1971, Harrisburg, Pa.
Martha Jane Garesa, '71 - James Kenneth Hopps, Aug. 8, 1971, Miami, Fla.
Tanya Gorman, '71 - Dr. Glenn Thomas Hart, Aug. 8, 1971, Dolltewah, Tenn.
Annie Sue Miles - Michael Lewis Foxworthy, '71, Aug. 8, 1971, Columbia, S.C.
Mary Edith (Dee Dee) Seeley - Randell Hugh Herrman, Aug. 8, 1971, Clarksfield, Ohio.
Coleen Amber Seitz, '71 - Richard Edmund Stanley, '71, Aug. 8, Glendale, Calif.
Jacqueline Stanley - Edgar Rose Lyman, Aug. 8, 1971, Collegedale, Tenn.
Nancy Lou Shepherd - Warren Jay Voegele, Aug. 8, 1971, Pierre, S.D.
Sherri Marie Wittenberg, '71 - David Lamar Fandula, Aug. 8, 1971, Winter Park, Fla.
Mary Jo Pippin - Robert Ray Davenport, Aug 12, Nashville, Tenn
Barbara Ann Moon - Warren Allen Bredenkamp, Aug. 12, 1971, Dolltewah, Tenn.
Ellen Carlene Bremson, '70 - Gary Edward Jamerson, Aug. 15, 1971, Glendale, Calif.
Astrid Olene Lazarsten, '71 - Larry Donald Howard, Aug. 15, 1971, Pearl River, N.Y.
Double Wedding
Marga Louise Martin, '71 - Elton Robert Kerr, '71, Aug. 15, Avon Park, Fla.
Salma Kay Martin - James Arthur Neubrender, Aug. 15, 1971, Avon Park, Fla.
Elsie-Rae Pike, '71 - Benton Lyle Davis, Aug. 15, 1971, East Killingly, Conn.
Betsy Jane Renau, '71 - David Allen Ertel, Aug. 15, 1971, Charleston, S.C
Winsome Diane Gallent - Edward Lewis Croker, Aug. 22, 1971, Winnipeg, Manitoba, Canada.
Becky Jean Heath, '71 - Edgar Allen Soapes, Aug. 22, 1971, Madison, Tenn.
Lynda Yvetane Hughes, '71 - David Russell Seidel, Aug. 22, 1971, Candler, N.C.
Janice Celeste McElroy, '71 - Stephen Laurence Phelps, Aug 22, 1971, Nome, Ala.
Jana Regine Loor - James Lee Pleasants, '71, Aug. 29, 1971, Collegedale, Tenn.
Gayle Lynn Gardner - Don William Ambler, September 5, 1971, Jackson, Miss
Paula Marie Hawthorne - James Lee Schaffer, Sept. 5, 1971, Seffner, Fla

▲ *Little wonder that, for many, SMC stood for Southern Matrimonial College with wedding announcements for 248 people printed in the* Southern Accent *in July 1971.*



▲ *Garland Dulan*

▲ *Lorenzo Grant*

▲ *Karen Warren*

based, Selective Service lottery, perhaps one-third of SMC's young men over eighteen years of age found themselves facing induction. The trepidation felt by the male students as they crowded around the WSMC teletype machine in Lynn Wood Hall in December 1969 to see what priority their date of birth would have, must have been intensified by the fact that about two weeks previously the *Southern Accent* published the news that former student Ronald Delong had been killed in Vietnam. They felt great relief in March 1973 when Richard Nixon withdrew the last American troops from Vietnam. But a greater danger than the Vietnam War remained for the student body: the American highway. During the 1970s the *Southern Accent* reported the accident-caused deaths of at least seven current or recent students: six in automobiles and one in a private airplane.[18]

For some unmarried students the letters "SMC" seemed to stand for "Southern Matrimonial College." The *Southern Accent* in August 1970 listed forty-four weddings that had taken place or were scheduled to take place between February and August of that year; a year later a similar list appeared under the headline, "Weddings for 248."[19]

▼ *Wilbert Schneider, president, 1967-1971.*

As the college graduated more and more students, a smaller percentage of these graduates were entering denominational employment. Whereas previous administrators had considered producing church workers to be the school's top priority, Schneider told the faculty that the denomination could no longer provide jobs for the majority of graduates from its colleges. In 1920 one out of every 14 Seventh-day Adventists was a denominational employee, and even as late as 1950 the figure was one in 19. By 1970 it was only one in 31 and by 1980 one in 38.[20]

Although representing a smaller percentage of the total student population than at some other Seventh-day Adventist colleges, blacks were a growing segment, increasing from about five in 1967-68 to 111 in 1980-81. SMC had several black teachers: Garland Dulan in behavioral science, Lorenzo Grant in religion, Karen Warren in nursing. The college had officially adopted a racially nondiscriminatory employment policy in 1969 and a policy for affirmative action in the employment of women and members of minority groups in 1973. By the late 1970s it was celebrating Black History Week.[21]

Wilbert Schneider (1967-1971)

Two men presided over Southern Missionary College during this dynamic period—Wilbert Schneider[22] and Frank Knittel. Schneider, an Oklahoma-born alumnus of Southwestern Junior College and Union College with a Ph.D. in economics from the University of Southern California, came to the presidency after twenty-four years of denominational service: hospital accountant, food company treasurer, academy dean of students, college business manager, head of the business administration department or division of four colleges (including SMC), and academic dean of three colleges (including SMC in 1960-1962). The author of numerous scholarly articles and of a book on banking history, Schneider combined the strengths of the academic researcher with those of a practical, level-headed businessman.

▼ *President meets president as Wilbert Schneider is greeted by Lyndon Johnson at the White House on National Prayer Day in 1967.*

Having appreciated Schneider as an academic dean, several of the faculty members—delighted that he had been chosen president—met him at the airport with a sign reading, "Welcome home." Although some were disappointed that the current dean had been bypassed, Schneider skillfully pulled the whole faculty together. Jerome Clark speaks of Schneider as "the man with the velvet glove: he had control of things in such a smooth way that people hardly knew they were being controlled." Others praise his good judgment, his consistency, his decisiveness, his willingness to listen to people, his diplomatic skill—a firm but non-arbitrary leadership style, and his devotion to hard work.

Schneider was thankful for the college's conservative image and for the widespread, enthusiastic support among its constituents. Once, when Charles Fleming, Jr., had returned from traveling in the Southern Union bearing glowing reports of the feedback he had received, Schneider told him, "We can't be as good as they say we are, but it sure feels good." However, he cautioned the faculty, if the college didn't keep its image by upholding its standards, "We are pretty much through." Although careful to distinguish between school regulations and divine mandate, Schneider's personal commitment to a conservative Adventist lifestyle is reflected in the devotional messages he presented in faculty meetings, such as the one in 1971 when he suggested that the concept "By beholding we become changed" was particularly applicable to television. He practiced what he preached. Among the members of his teaching and administrative team who testify to his superlative spiritual qualities is his secretary, Jane Brown, who describes him as "a very godly man" with "a beautiful Christian character."

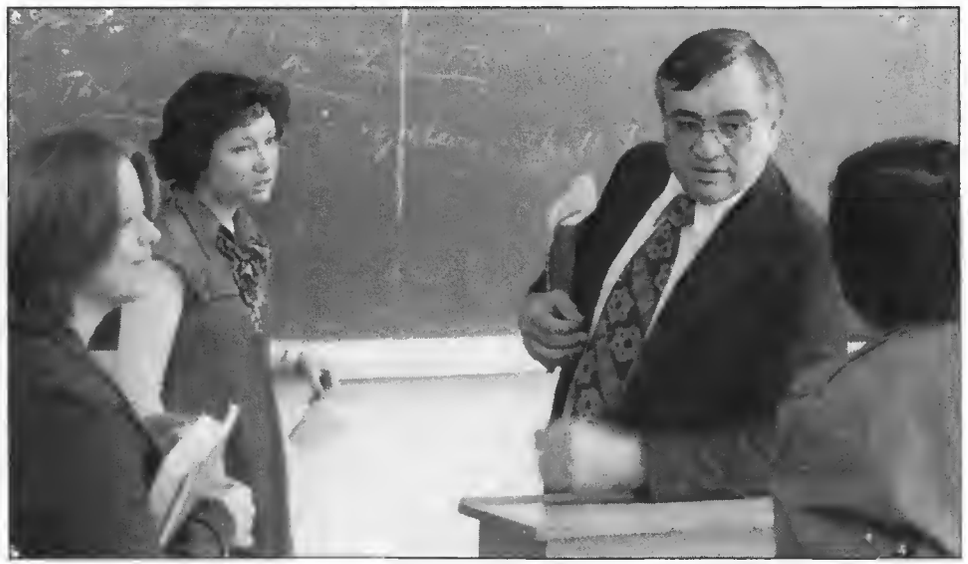
Frank A. Knittel (1971-1983)

Schneider's brilliant, dynamic, charismatic academic dean and successor, Frank A. Knittel,[23] had started his education at the age of three, spending his first four years of school in an experimental rapid-reading program. "At the end of the fourth grade," he says, "all of us children in the program were reading high school and college material." After graduating from Southwestern Junior College at the age of seventeen, he became an elementary-school teacher for a one-room school in Louisiana with twenty-one students; he was also head elder of the local Seventh-day Adventist church. While majoring in English and history at Union College, he edited both the school paper, the *Clock Tower*, and the annual, *Golden Cords*. At Union he also played on a Goodyear-sponsored school baseball team.

Graduating from Union College in 1947, Knittel accepted a position teaching English at Enterprise Academy. He was drafted in 1951 and reached the rank of first lieutenant before completing his two-year hitch. At the University of Colorado (Boulder) he earned both an M.A. and a Ph.D. in the field of English and worked as a graduate-assistant men's dean. While studying in Boulder, the twenty-eight-year-old Knittel met and married Helen Dean in 1956. From the time he left Boulder until he moved to Collegedale, he was on the faculty of Emmanuel Missionary College (later Andrews University), first as an English teacher and finally as vice-president for student affairs. While there he constructed his home with his own hands.

Early in his presidency Knittel told a faculty colloquium that for Southern Missionary College to deserve its status as a Seventh-day Adventist institution, it was imperative for each class to reflect Seventh-day Adventist ethics. "This philosophy should be clearly stated in the syllabus for each class in each discipline," he said. "Unless SMC maintains this distinctiveness, it has no justification for existing."

Similarly in his first chapel as president, Knittel told the students that "SMC



▲ *Frank Knittel, president, 1971-1983.*

exists for the purpose of furthering the aims and philosophy of the Seventh-day Adventist Church in and through the students." Warning them that any attempt to change the rules "by embarrassing the school" through marches, demonstrations, or *Southern Accent* editorials was "ungodly," Knittel declared, "Anything written or said to embarrass or deface the school" was "going against God."

Probably no other administrator in Southern's history has been simultaneously both so highly admired yet so highly controversial. Although agreeing with his admirers that he was intelligent and outgoing, an excellent teacher, and a gifted and sought-after public speaker, Knittel's detractors—especially among his administrators—resented what they considered to be an impulsive, arbitrary management style that was prone to disregard established channels of authority and undermine his administrators. Knittel's resurrection of the division system and his attempts to expand all classes to four semester hours each were two especially unpopular policies. But perhaps even more galling was his alleged favoritism: granting certain privileges to personal friends that were denied to others.

On the other hand, many Southern teachers have nothing but praise for Knittel's management style, speaking of him as approachable and decisive, praising the freedom of expression for faculty members as well as the vitality and intellectual stimulation that characterized the Knittel years when "the search for excellence" was not just a cliché. Says one professor, "Those were the golden years of the school, a time when Southern was making a serious bid to becoming the premier undergraduate college in the Adventist system, a time of progressive enlightenment and of upgrading the faculty: bringing in people with a cosmopolitan view of things."

A similar dichotomy marks faculty evaluations of his relations with the teachers. Some recall his sociability ("he didn't know any strangers"), his concern about the welfare of each faculty member, his ability to make people feel good about themselves. Yet others speak of widespread hostility against what they perceived as unfair treatment, suggest that he didn't do as well as his predecessors with keeping people informed, and describe his treatment of certain faculty members as insensitive.

Student evaluations of Knittel were more consistent. They speak of his treating them with respect, showing a personal interest in them, and talking to them as a friend. They also speak of his accessibility, his "open door policy" for students. As dean he developed rapport with students by holding monthly press conferences and faculty-student encounter sessions called "Intercom." As president he held dormitory "feedback" forums. A more frequent type of encounter came in the classes he regularly taught. Appreciating the opportunity "to be with the students in a totally unadministrative capacity," Knittel fascinated students with his storehouse of knowledge and his dynamic presentations. He was, according to Bill Taylor, "probably the most knowledgeable of our presidents." Says John Beckett, "Any time I read about J. H. Kellogg, Frank Knittel's image comes to my mind—all the way down to his white shoes."

▲ *Cyril Futcher*

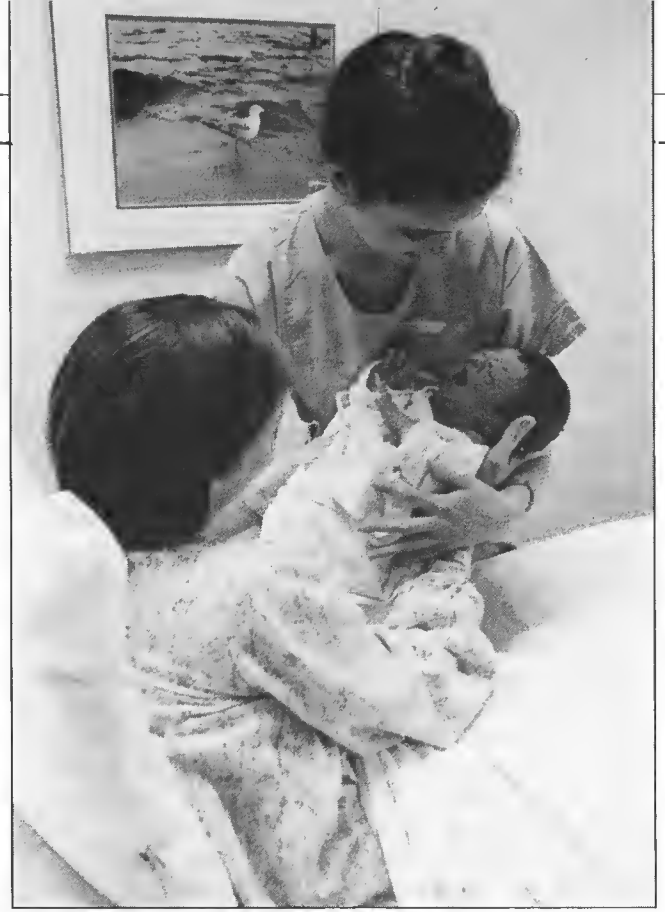
Knittel's replacement as academic dean was admissions and records director Cyril F.W. Futcher, a native of England, an alumnus of Newbold College, Emmanuel Missionary College, the University of London, and the University of Western Australia with an M.Ed. and Ed.D. from the University of Maryland. Educationally he was a Renaissance man, having completed majors in religion, history, mathematics, and education and minors in physics and English. Before joining the faculty in 1962 he had taught at three other colleges. Futcher spent nine years as records director and a total of nine years as academic dean at Southern; he retired in 1978 after seven years in that position. Four years later, he was again pressed into service for an additional two years, 1982-1984. Evonne Richards, his secretary, described him as "a boss who is non-pressurized, who plans ahead, and who is prompt to get things done." She admired his patience: "his ability to treat student #450 the same as student #1." [24]

▲ *Lawrence Hanson*

Futcher's 1978 successor as academic dean was Wisconsin-born Lawrence Hanson, a mathematics graduate of Los Angelas State College with a master's from the University of California, Davis, and a Ph.D. in mathematics education from Florida State University. Before coming to Southern, Hanson had taught at the University of Oregon, California State Polytechnic College, and Florida State University.[25]

Hanson had joined the mathematics faculty as department chairman in 1966, had been the first recipient of the Professor of the Year Award (1971), and had been largely responsible for the creation of the faculty senate in 1972. He was a teacher who never said an impatient word, says Terry Martin, '76, adding, "He had a genuine concern that everyone succeed." Loyally promoting Knittel's pet project, Hanson resurrected the widely resisted division

▼ *Nursing students gain a wealth of practical training in affiliate hospitals.*



system. Although some teachers complained that it forced people to make decisions beyond their area of expertise, others thought changing from a department with perhaps only three teachers to a larger division was beneficial. Some lasting results of this short-lived restructuring have been the mergers of the two nursing departments and that of the business department with the department of office administration.[26]

The years of expanding enrollments during the Schneider and Knittel administrations were generally years of balanced budgets. For the students, however—thanks at least in part to the mega-inflation the United States experienced during the Johnson, Nixon, Ford, and Carter years—such balanced budgets required constantly increasing tuition. A day student taking a full load of 16 hours for two semesters paid $1,095 for tuition and fees in 1967-68; by the 1981-82 school year this figure was nearly four times as high: $3,920. However, SMC maintained its position as the union conference-sponsored Seventh-day Adventist college with the lowest or second lowest tuition in the United States. Dormitory rent increased more slowly, rising from $270 (for rooms in the newer buildings) to $800. The amount the school budgeted for student aid, the wages paid for student labor, and the amount available for student loans also increased. The size of the scholarships granted to the top 5 percent of Southern Union academy graduating classes was doubled to $200 in 1969. In 1978 the college used two large gifts totalling $200,000 to establish an endowment fund, investing the $200,000, as well as additional contributed money, and using the income for scholarships.[27]

Tennessee's Largest Nursing School

Addressing the faculty in 1976, Hanson suggested that probably few colleges the size of SMC in the United States provided as many career opportunities. Indeed, the most popular majors were those preparing their students for a specific career. Elementary education, theology, and business were at various times the second most popular major during the Schneider and Knittel administrations while nursing was consistently the major attracting the most students, with the total enrolled rising from 241 in 1967 to 488 in 1975, then dropping slightly to 440 in 1979. In 1973 the *Southern Accent* reported that SMC had Tennessee's largest nursing school. The college began limiting the program to 80 beginning nursing students per semester. Said Knittel in 1976, "If we had taken all of the students who wanted to come into nursing during the last five years, we could have four or five hundred more students on our campus than we presently have."[28]

The most important development in nursing during this period was the integration of the associate's and bachelor's degree curricula into a one-track "ladder" program allowing students to take their state examinations at the end of two years and to continue attending college an additional two years to complete their bachelor of science requirements. Bringing this about required four years of feasibility studies, diplomatic negotiations between the two nursing departments, and upgrading the nursing faculty's academic preparation. Key participants

in this process were Knittel, Futcher, and nursing professor Lois E. Graham.[29]

SMC reorganized its associate degree program in 1970 when the Madison campus closed, citing the lack of a stable, qualified faculty on the Madison campus and deficiencies in the Madison hospital facilities. Students now took all four school-year semesters on the Collegedale campus. A summer practicum in various Southern Union Seventh-day Adventist hospitals was substituted for the clinical experience at Madison. However, four years later, after Madison enlarged its facility and upgraded its staff, SMC—responding to a directive from the General Conference Board of Higher Education requiring all SDA nursing programs to include laboratory experience in a Seventh-day Adventist hospital—again reorganized its program to include one semester at Madison.[30]

Five years after reopening the Madison campus, SMC closed it permanently. Reasons given included "the expense of maintaining two extension campuses" and—once again—the "limited clinical facilities at Madison Hospital." This time the clinical semester was transferred from Madison to Orlando. Consequently, nursing students were spending a total of two semesters—one lower division and one upper division—at Florida Hospital, the denomination's largest. In addition, the Orlando campus offered the last two years of the B.S. program for people in the community. Terry Martin, who completed her non-ladder nursing program in December 1976, says her junior year at Orlando was the greatest year in her single life. "I learned a lot because I didn't have a lot of outside distractions," she says, adding, "We didn't worry much about dating."[31]

Despite cooperation from Memorial and Erlanger hospitals, the major obstacle to operating the entire nursing program on the Collegedale campus was the difficulty in arranging clinical experiences, especially after the University of Tennessee at Chattanooga began offering nursing. Even before this, in 1971, the problem was serious enough for the board to set up a committee to study once again the possibility of opening a Seventh-day Adventist hospital in Collegedale. No Collegedale hospital materialized, but nursing students, in cooperation with the Chattanooga Public Health Department, operated a free clinic in an impoverished section of Chattanooga during the early 1970s.[32]

Facing reaccreditation of its four-year degree by the National League for Nursing, the college worked to upgrade the entire nursing program. At least two nursing teachers earned doctorates in 1978. The pass rate of the associate degree nursing students on the state board examinations in the late 1970s was far above the national average. In 1979 the National League granted the four-year program full, continuing, unlimited approval. Of the fifty nursing schools with a ladder program applying for League accreditation or reaccreditation "in the recent past," Knittel reported, only eleven had been approved.[33]

Other Popular Majors

Southern's second most popular major in 1967 was elementary education. With 218 students, it was just 23 short of nursing. The college also began offering two related majors: early childhood education and a two-year curriculum in pre-school education. During most of the 1970s theology was the second most popular major with a steadily increasing enrollment trend. The college was extremely successful in placing its theology graduates, Futcher recalls. Non-ministerial religion majors also accounted for a substantial number of students.[34]

By the end of the decade the Division of Business and Office Administration was, next to nursing, attracting the most majors: 209. Most popular among the division's curricula were the business administration and accounting programs. SMC was especially successful in producing certified public accountants: approximately one-third of all Seventh-day Adventist CPAs in 1973 were Southern alumni.[35]

Atlanta businessman E. A. Anderson added a new dimension to the accounting and business administration majors beginning with the 1971-72 school year by funding the E. A. Anderson Lecture Series. This series of ten second-semester lectures per school year featured business executives from near and far with expertise in business areas not covered in the

▲ *Elementary education was second in enrollment only to nursing during the late '60s.*

department's regular classes. Two hours of credit were given to students attending the lectures and taking quizzes over the talks. The general public was invited at no cost. Anderson's generosity also funded summer business workshops for denominational administrators.[36]

Young Scientists

Biology was SMC's favorite science, consistently enrolling well over 100 majors throughout the 1970s and peaking, according to the *Southern Accent*, at 180 in the fall of 1976, a semester when a total of 678 students were taking biology classes.[37] Other science departments, although attracting fewer majors, continued making contributions to their academic disciplines.

Proud of the quality of his department's students, physics professor Henry Kuhlman says, "We get good students coming in and we graduate good students, but we don't get many students because unless they've taken all the math and science offered in high school, they can't do physics in college."[38]

▲ *E. A. Anderson*

A scholarly article by physics major Joe Mashburn appeared in the April 1976 issue of the *Journal of the Tennessee Academy of Science*. In 1978, as a freshman physics major, Young Huh discovered a new mathematical theorum. In 1971, the physics department presented to the American Physical Society a paper reporting on the research of physics students Johannez Penz and David Wheeler and professors Hefferlin and Kuhlman. Kuhlman himself also discovered and published a new physics formula in 1976. The department and the student chapter of the American Institute of Physics each received at least one research grant in the late 1960s, although these were much smaller than some of the grants from before the Vietnam War.[39]

Under the umbrella of the physics department, SMC began offering a computer science minor in 1970 and an associate degree in computer science in 1976. Another new area the department ventured into was religion. Developed and taught by physics professor Ray Hefferlin, Issues in Physical Science and Religion could be taken for either physics or religion credit.[40]

The Arts And Humanities

The music department faculty was young and stable, with several teachers in their thirties. However, the department was geographically fragmented, with some music classes meeting in Miller Hall, some in the Old Tabernacle, the choirs meeting in the nursing building, and organ lessons being given in the church. The department's musical organizations began to expand touring horizons. Besides giving numerous performances on campus, in the Southern Union, and in other parts of the United States, they began taking international tours. After the band toured in Canada and the Collegiate Chorale visited Jamaica, the orchestra, under the direction of Orlo Gilbert, went even farther from home with tours of the Far East and Australia. SMC was granted full membership in the National Association of Schools of Music in November 1972.[41]

The college began offering an art major, rather than just a minor, in 1970. By the second semester of 1975-76, 38 students were registered as majors, while 12 were working toward a bachelor's degree in interior design—an emphasis that had been moved from home economics to the art department.[42]

Declining interest generally in the humanities led the board in 1973 to drop the three-year-old French minor and in 1974 to reduce the modern languages teaching staff. In 1979, the faculty senate voted to reduce the course offerings in Spanish and German, making spending the sophomore year abroad the only way to complete a B.A. in German or Spanish. The modern languages department conducted European tours in 1972 and 1978.[43]

Communication

The communication department offered three major emphases: communication media (broadcasting), journalism, and speech. In 1976 the department added an associate degree in media technology. Students in the department performed plays for their fellow students, wrote a television script for WDEF-TV, created "Experience," a multimedia production, wrote and edited a community newspaper, and participated in the operations of the department's radio station, WSMC-FM. In addition, for a time,

▲ *There was at least one dummy in the art department.*

broadcasting students operated WCCR, a campus "radio" station that operated for ninety minutes a day through the dormitory intercoms.[44]

WSMC's broadcasting was the best known of the department's activities. "The community thinks of the institution as a radio station with a college in the basement," says former broadcasting director James Hannum, quoting president Knittel as saying, "The station is becoming the tail that wags the dog." A Chattanooga bank official told Knittel, "Don't ever let go of that radio station. It's worth a million dollars a year to you." The station was broadcasting sixteen hours a day in 1967 and seventeen hours a day in 1969. Again in 1970 it added an extra hour.[45]

WSMC began broadcasting National Public Radio's in-depth news program, *All Things Considered*, in 1972. Some programs produced by the staff were broadcast nationally over NPR, including a thirty-minute 1971 Fourth of July special featuring Senator Hubert Humphrey, Astronaut Frank Borman, and former NBC television newscaster Chet Huntley conversing with alumnus and postgraduate student Ray Minner, '70, the program host. In 1976 *All Things Considered* broadcast a 2 1/2-minute feature on the congressional race produced by Mike Bradley, WSMC news director. It took Bradley more than twelve hours to prepare this feature.[46]

The station began receiving a $7,500 annual grant from the Corporation for Public Broadcasting in 1971. CPB's 1976 grant was $25,000. Other sources of funding included community and listener contributions, corporate underwriting, grants from the college, and—at least on one occasion—the showing of a benefit film (*The Sound of Music*). The college's contribution to the station's budget rose from $31,368 in 1972-73 to $50,000 in 1975-76, by which time WSMC was counting on $25,000 from underwriting and $17,640 in contributions in order to meet its expenses. The William Bingham Foundation made a $65,000 grant in the late 1960s. Most of the station employees were students.[47]

To streamline decision making, WSMC severed its connection with the communications department in 1979. In retrospect, Hannum believes this was a disadvantage for the department, causing it to lose momentum.[48]

Other Majors

In the fall of 1975, 51 students registered as health and physical education majors, 33 as home economics majors, and 65 as behavioral science majors. Seven were pursuing the associate degree in food service and bakery management, and two were studying toward a one-year certificate in food service.[49]

The industrial education department offered a bachelor of science in industrial arts, which enrolled 21 majors in the fall of 1975, an associate degree in industrial education with two different emphases at that time, and an associate degree in construction technology, one of the fastest-growing programs during the early 1970s, registering 23 students that fall. Construction technology students built nine or ten houses around Ooltewah. They also built the Tennessee apartment complex for married students. Second-year construction technology students were paid $2 an hour for their labor plus half of the profits from the sale of their project houses. Beginning in 1979 the department offered a one-year diploma in auto body. It also taught several classes in aviation.[50]

A Growing Library

"If the library is not a serious factor in your educational processes," Knittel told the students in his chapel talk of September 5, 1972, "your teachers are not fulfilling their teaching mission and your educational experience here will be a sloppy one." The college took a major leap in its library budget for new books between 1967-68, when it was $13,800, and 1968-69, when it was approximately $40,000.[51]

At about the same time the college library began changing its cataloging system from the Dewey Decimal system to Library of Congress cataloging. During the 1971-72 school year library workers reclassified 3,850 books from the old to the new cataloging system as well as 9,029 new books. By the fall of 1972 the library was employing 45 students and had holdings of 71,605 volumes.[52]

The following year the library grew by 70 percent when SMC acquired 50,000 volumes from Dr. Vernon Thomas of Keene, Texas.

▼ *Industrial education majors included an associate degree in construction technology, below, and a diploma in auto body, right.*

Included in this acquisition were two special collections: one of Civil War books and documents; the other, the John W. Fling, Jr., collection of Abraham Lincoln books and memorabilia. These collections included photographs, cancelled checks, and handwritten letters as well as books and published documents. Six years later, Glenmore Carter, a member of the Committee of 100, donated another handwritten letter: an eyewitness account of the fight between the *Monitor* and the *Merrimac*. These collections, now housed on the third floor of the McKee Library, have been a useful resource for student research.[53]

Academic Policies

Until 1970 SMC followed its traditional practice of starting school in mid-September, ending the first semester in late January and the second semester in late May, and conducting summer school from mid-June until the first or second week of August. Summer school students were expected to attend classes five days a week, even on holidays. More than once their instructors were reminded that classes were to be conducted on the Fourth of July.[54]

When planning for the 1970-71 academic year, the board accepted a new concept for the school calendar: starting early enough in the fall to finish the first semester before Christmas vacation. This meant that subsequent summer sessions could start at the beginning of June and conclude before the end of July. The summer session was split into two halves the following summer, with July 4 coming in between. From then on, the Fourth of July continued to be a vacation day even when it didn't fall between sessions. In 1977 the college began squeezing in an extra summer session in May.[55]

Changes in the school calendar were followed by adjustments in the grading system, modifications in the attendance policy, and a restructuring of the general education requirements. Grades with pluses and minuses were initiated in 1973. This led to a modification of the rule that no grade less than a *C* would count on a major or minor: henceforth no grade less than a *C-* would count.[56]

The health service requested in September 1976 that it be permitted to discontinue giving absence excuses; subsequently instructors had the responsibility of excusing absences for their classes. Immediately the absence rate dramatically increased. This put a particular hardship on the nursing division because each laboratory session was vital to the successful completion of the nursing program. Confronted with a deluge of requests for make-up laboratories, heavily overloading the department's clinical staff, the nursing faculty begged for a modification of the policy: the reinstatement, at least for their division, of the previous policy of requiring a written excuse from either a physician or the health service. This led to the creation of an absence committee to decide the validity of absence excuses.[57]

A new general education program went into effect with the 1975-76 school year which reduced the number of semester hours required for graduation from 128 to 124 (except in nursing, which still required 128). The new program was more flexible but did not allow students to count toward their majors any courses taken for general education.[58]

Although the college made some of the policy changes recommended by the Southern Association of Colleges and Schools at the time of SMC's reaccreditation, these were primarily adjustments in structure and terminology rather than academic changes: modifying the composition of the board, merging some related departments, and setting up a committee to consider changing the school name. The college chose, however, to ignore some of the visiting committee's more substantial recommendations: offering fewer majors, reducing the religion component of the general education requirements, and substituting generic religion courses for "the more professional theology courses" with their narrow Adventist orientation. On the other hand, the administration did take steps to deal with another of the visiting committee's academic concerns: grade inflation.[59]

Perhaps the reason SMC felt free to ignore some of the recommendations, especially those which might be seen as undermining the college's very reason for existence, was the general tone of the committee's report. As Knittel recalls, the chairman said, "Committee members are bit embarrassed because they feel the recommendations they're going to make are really quite peripheral." One reason for their generally positive impression was the "incredibly high" combined morale of students, faculty, and administration.[60]

When the visiting team was on campus, Knittel was able to point with pride to the constantly improving level of faculty academic

preparation, anticipating that in the upcoming school year all but two departments would have at least one person with a doctorate. By the 1975-76 school year more than half the faculty members outside the nursing department had a doctorate and only one teacher outside that department had less than a master's.[61]

Changing Student Organizations

By 1980 the Student Association constitution bore little resemblance to the document Ambrose Suhrie had helped to draw up during the Wright administration. Throughout the 1970s it seemed that the SA was constantly amending its constitution or even adopting a new one. Finding the existing constitution "too long, unwieldy, and confusing," the SA senate appointed a committee to draw up a "short, workable constitution" for the "specific purpose of giving the SA more freedom of movement." Written by Elton Kerr, '71 and David Patterson, '70, the 1970 constitution, departing from Suhrie's assumption that the Student Association would have governing power, "assumed that the SA existed not to govern but to offer services to the student." The size of the senate was reduced; its members were elected from geographical districts. This constitution was amended in 1972, changing the number of vice-presidents from one to three: executive, religious, and social. Two years later the number of vice-presidents was back down to one, and the only elected officials were the president, the vice-president, and the editors of the *Southern Accent*, *Joker*, and *Southern Memories*. Still another constitution was adopted in May 1976.[62]

Student apathy was responsible for some of these constitutional changes. Although there was generally healthy competition for the presidency, a large number of candidates for other offices were generally unopposed, and sometimes nobody at all chose to run for some particular official or senatorial position. Reducing the number of elected positions made sense when so few people showed any interest in running for these positions and so few students seemed to care who was elected. In 1973 less than 30 percent of the students bothered to vote.[63]

One way of fighting apathy was the attempt to make the Student Association more relevant to students' lives by restoring the organization's voice in determining social and academic policies. Unhappy over faculty rejection of SA proposals that women be permitted to wear pantsuits and that seniors be exempt from final examinations, the senate voted to ask Knittel "to appear before a general meeting of the student body" to explain the administration's position on these issues. The following year another student petition to excuse from final exams second-semester seniors earning at least a *B* was approved by the faculty senate, but more than 20 percent of the faculty asked that the measure be taken up by the faculty general assembly. After hearing arguments that such a policy would interfere with academic freedom, the faculty assembly vetoed that senate action. Noting that in European universities the final examination was often the only basis for a grade, mathematics professor Lawrence Hanson explained, "While I do not concur with this practice, I would hesitate to enact a policy which prohibits a teacher from following it or at least giving considerable weight to a final examination, especially in upper division classes."[64]

That same year an SA committee investigated the relationship between prices and costs at the cafeteria, the Campus Kitchen, the Campus Shop, and the Southern Mercantile; it reported that these services were not making excessive profits. The 1972-73 SA also held a student plebescite on whether the final examinations should be scheduled between 8:00 a.m. and 5:45 p.m. rather than between 7:00 a.m. and 4:45. Other issues of concern included better job placement for seniors and whether school should start earlier so that Thanksgiving vacation could be a full week long.[65]

Students were represented on faculty committees during both the Schneider and Knittel administrations. In the late 1960s they were appointed by the college president; in the late 1970s by the SA president. In 1969-70 twenty-five students served on eight faculty commitees; by 1977-78 students were serving on sixteen faculty committees.[66]

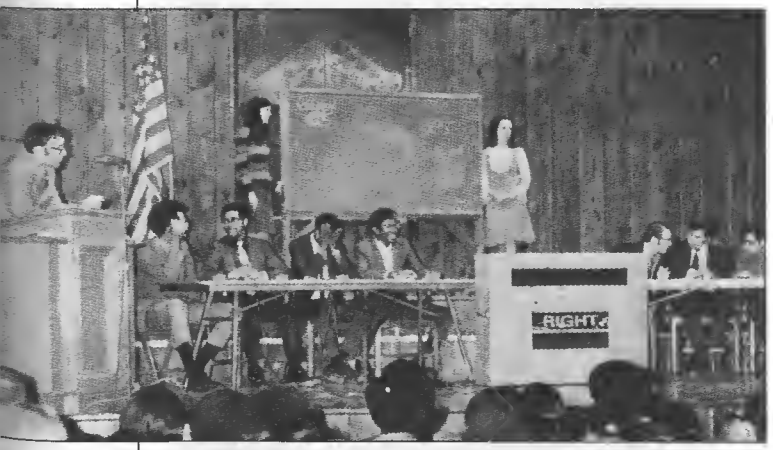
Fund-raising continued to be an important SA activity: unsuccessfully attempting to raise $7,000 for the student lounge in 1969-70; putting on a benefit variety musical in the Tivoli Theater, the proceeds of which (about $1,000) went to the Siskin Foundation, a charity concerned with rehabilitating the handicapped; raising $8,120 in 1979-80 for Cambodian refugees. In addition to soliciting, the SA made appropriations from its own funds: $1,000 in 1970-71 for the "Wayout," a youth ministry of the *Voice of Prophecy*; $8,500 toward a shelter in the Student Park, completed in 1976; and $186 to help the orchestra meet expenses for its tour of the Orient. The SA also purchased lights for the tennis courts, lockers for the village students, sound systems for the dormitory chapels, typewriters for students to use in the library, and a game table, chairs, and other furniture for the Student Center.[67]

The SA sponsored talent shows, intramural and interscholastic College Bowl competitions, College Day activities, at least one dramatic production, and a community clean-up day. A

new type of SA-sponsored program began in the spring of 1979: the Strawberry Festival, a three-screen slide review of the school year followed by strawberries and ice cream.[68]

As late as 1969 the SA was still holding annual off-campus picnics. The 1969 picnic, at the Hamilton National Bank's picnic grounds on Harrison Bay, included water skiing in addition to such traditional picnic activities as relay races and volleyball games. Lunch and supper were both served at the picnic area. After the students returned to the campus, they watched a motion picture in the cafeteria. The previous summer the SA had sponsored a weekend camping trip in Cherokee National Forest. In 1970 the SA planned a road rally.[69]

By 1978 over half of the Student Association's budget was being spent on publications. Frustrated with what it perceived as the paper's negative contribution to college public relations, the administration turned the *Southern Accent* into a publication for distribution on campus only. Discarding the name *Eccos*, the SA's student-identification directory once again began calling itself *Joker* in 1968. Other SA publications included *Legacy*, an annual booklet of student-produced literature and art; a student telephone directory; and *Southern Memories*, the school yearbook. In 1978 *Southern Memories* included a seventeen-minute phonograph record featuring interviews of students and college administrators.[70]



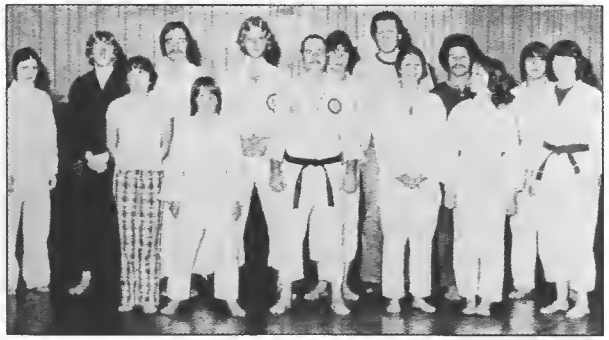
◀ *Dr. Melvin Campbell, chemistry professor, throws out a College Bowl question to competing teams from SMC and Oakwood in 1970.*

The campus continued to host a multitude of clubs during the Schneider and Knittel administrations. Chapters of at least two national honor societies were chartered: Phi Alpha Theta (history) and Alpha Mu Gamma (foreign languages). The Southern Tai Kwon-Do Association, also known as the Karate Club, became official in 1972. Other new clubs included the Collegedale Home Economics Association, organized in 1977; and BYKOTA (Be Ye Kind One to Another), which, among other things, began sponsoring Black Culture and History Week in 1978. After several years of dormancy the local chapter of Music Educators National Conference revived in 1974. Among the other active organizations was a physical education club sponsoring such activities as canoeing and camping trips.[71]

A young married couples' club had its own Sabbath School class and planned such activities as a potluck dinner, a hot dog roast, a water skiing party, and a weekend campout. Upsilon Delta Phi, the men's club, sponsored road rallies and tournaments in such sports as table tennis, two-man basketball, paddleball, free-throw basketball, par 3 golf, and horseshoe pitching. Sigma Theta Chi, the women's club, raised money by placing vending machines stocked with candy and potato chips in the dormitory basement. It sponsored a banquet every other year.[72]

In 1972 the Missionary Volunteer Society, the American Temperance Society, and the Religious Liberty Club were integrated into the Student Association under the SA's religious vice-president. Although the specific organizational structure might vary, the basic feature of having all the religiously oriented clubs under one umbrella organization continued. Even the name of the umbrella organization changed during the 1970s, with Missionary Volunteers giving way to Campus Ministries. Among other previously existing organizations incorporated into the new grouping was the Colporteur Club, renamed the Literature Evangelism Club. As the campus ministry program flourished and expanded, a variety of new clubs and ministries were organized: Leaves of Autumn, devoted to

▲ *A variety of cars were driven in the Student Association-sponsored road rallies. This 73-mile rally was held in November 1970.*



▲ *Karate Club in 1977.*

▲ *Be Ye Kind One To Another (BYKOTA) Club in 1979.*

giving away Adventist literature; Story Hour, conducting programs for children; Bonny Oaks, providing big "brothers" and "sisters" for lonely children; Sunshine Bands; Prison Ministry; Adopt-A-Grandparent; Christian Growth Seminars; branch Sabbath Schools; New Testament Witnessing; Personal Prayer Ministry; Inner City Evangelism. The Collegedale American Temperance Society changed its name to Collegiate Adventists for Better Living (CABL) and broadened its focus from fighting substance abuse to healthful living in general, including nutrition and exercise. The organization conducted Five-Day Plans to Stop Smoking , cooking schools, and blood pressure testing, and sponsored such activities as hayrides, bicycle trips, and campouts. One of its chapel programs featured Paul Anderson, reportedly the world's strongest man.[73]

Weekend Entertainment

SMC was still able to draw large crowds to its Saturday-night programs. Over 2,200 people came to see the film *Born Free* during the 1967-68 school year. A decade later all seats for Allen Funt's program "The Best of Candid Camera" were sold out within a four-hour period. Said Jack McClarty, Artist Adventure Series director, "We had planned on opening a ticket booth at the College Plaza, but it was all too apparent that we would not be able to go any farther than the Student Center."[74]

Both programs attracted large crowds, but there was a difference. In the '60s and early '70s large attendance at Saturday night programs was the norm; by the end of the '70s such crowds were unlikely unless drawn by a famous personality. Ironically, the crowds on a typical Saturday night were bigger when the student body was smaller. As the size of enrollment was approaching its peak, attendance began declining.[75] With many students now having cars at their disposal, off-campus Saturday night entertainment presented strong competition to that on campus. Students increasingly sought their recreation independent of the college, but in so doing sacrificed a sense of community the school had always possessed. Collegedale was no longer the isolated, remote village it had once been.

Some of the most popular attractions,

▼ *Clowning for CARE Campus Ministries.*

especially before the mid-1970s, were motion pictures: Walt Disney films like *Third Man on the Mountain* and *Gus*, musicals like *Fiddler on the Roof* and *The Sound of Music*, and religious films like *The Hiding Place* and *The Cross and the Switchblade*. The history club was responsible for scheduling some of the films: *The Diary of Anne Frank* and *To Kill a Mockingbird*. Beginning in 1978 the Historical Classics Film Series was a regular feature on the special events calendar. The series opened with *The Great Locomotive Chase*.[76]

Some of the motion pictures were travelogues with live narration by guest lecturers: Clay Francisco with *Brazil*, Willis Butler with *Holiday in Holland*, Curt Matson with *Switzerland—in 4 Seasons*, Jean-Michel Cousteau with *Underwater Jungle Law*. Especially popular were travel films with humorous narrations by two men who came to Collegedale repeatedly: Don Cooper and Stan Midgley.[77]

Music continued to be an important Saturday night entertainment, with classical instrumental soloists such as pianists Jon Robertson, Van Cliburn, and Paul Badura-Skoda, violinist Patricio Cobos, '66, trumpeter Raphael Mendez, and harpsichordist Igor Kipnis. Among the instrumental groups were the Indianapolis Symphony Strings, the Lucktenberg Duo, pianists Ferrante and Teicher, the Romero guitar quartet, the Clebanoff Strings, and the United States Navy Band, which visited repeatedly. Vocal performances were given by the Sons of the Pioneers, the Roger Wagner Chorale and three boys' choirs: Vienna Choir Boys, Arizona Boys' Chorus, and California Boys' Choir. The Norman Luboff Choir sang at least twice. Other guest performers presented music and folk dances from such countries as Korea, Mexico, Chile, and Trinidad, as well as the Ozark and Appalachian mountains of the United States.[78]

Celebrities appearing at Collegedale on Saturday nights included advice columnist Ann Landers, pianist-comedian Victor Borge, and *Roots* author Alex Haley. Actor Alexander Scourby presented a program called *Walt Whitman's America*.[79]

But much of the entertainment still represented local talent: plays like *You're a Good Man, Charlie Brown*, faculty talent shows, and performances by SMC's musical organizations. The college band concerts were always well attended, at least until the late 1970s; for the Christmas band concerts the gymnasium was as packed as at commencement. The annual Christmas Tree Lighting in front of Wright Hall was another popular event. Other types of recreation included parties in faculty homes and get-togethers like the annual Fall Festival. Some Saturday nights were devoted to sporting events, including a performance by the Harlem Wizards and, beginning in 1970, the annual Rees Basketball Series.[80]

Not all of the programs were on Saturday night. The school began experimenting with scheduling some on Sunday nights and even weeknights. At least one of Stan Midgley's performances and several of the Kodak shows took place on school nights.

▲ *Paul Anderson, 370-pound Olympic champion, visiting in 1969, back presses 1,600 pounds with eight men sitting on a wooden table.*

▶ *Ballet Folklorico Mexicano, sponsored by the Mexican government presented traditional dances.*

And, of course, there were unoffical recreational activities: pranks like putting a cardboard box on top of the flagpole and fads like wall-climbing. According to a *Southern Accent*, in 1977, "242 students suspended themselves across the six-foot hallway of Talge Hall." Six Thatcher Hall residents entered the competition for the 1973 Peach Bowl football queen but withdrew before the final elimination contest when they learned that—contrary to what they had been previously told—it would take place on Saturday. Another unofficial recreational activity ended tragically: a football accident left a freshman student paralyzed.[81]

Changing Fashion

American colleges and universities were, during the late '60s and early '70s, torn by protests, demonstrations, sit-ins, student seizures of campus buildings, violent confrontations, and even bombings. Although much of this agitation

▲ *The annual Christmas Tree Lighting.*

centered on such national issues as racism and the Vietnam War, other disturbances focused on the local campuses: curriculum revisions, the relationship between school policies and these national issues, and the right of students to use publicly words considered obscene. The bottom line was this: the demonstrators wanted to take charge, to dictate—or at least have a say in—the policies of both the federal government and the educational institution.

SMC students were not immune from this desire. Although Collegedale escaped the disruptive turmoil of Berkeley, the seizures of Columbia, and the blood-letting of Kent State, SMC students politely but vociferously demanded the relaxation of some of the school rules.

To prevent the types of demonstrations that had occurred on other campuses, Southern Missionary College adopted a seven-point program outlining the steps to be taken to terminate protest marches, sit-ins, building seizures, and other disruptions: "The college will not tolerate any group of students forcibly interrupting the normal activities of the college, nor will the college negotiate with any group . . . under conditions of duress." Any disruptive activity called for disciplinary action; failure to disperse within ten minutes would bring immediate and indefinite suspension. On the other hand, the seven-point program outlined policies to guarantee that channels of communication were open and that administrators would give a respectful hearing to student suggestions.[82]

▼ *As many as 242 students at one time climbed the walls at Talge.*

Although some students complained that the school's standards were too low in some areas, many of the student suggestions had to do with relaxing the rules, especially the dress and grooming code. Special targets were the bans on blue jeans, women's pants, and men's beards. SMC had a long-standing rule against female students wearing slacks for general campus wear. A 1969 revision specified that, although banned from the classrooms, the cafeteria, and "general campus appointments," slacks were permissible in certain places, including picnics, outdoor recreation, and art laboratories. At a 1970 meeting of Intercom, a faculty-student encounter session, senior "Bradley Hyde rather hesitantly introduced the issue of ladies wearing pantsuits in cold weather," reports the *Southern Accent*. Five other students "presented supporting arguments including practicality, healthfulness, and modesty." Knittel responded with the main arguments in favor of the status quo. The *Southern Accent* printed articles, editorials, and letters by students and even faculty members opposing the ban on pantsuits.[83]

Two faculty votes during the 1970-71 school year yielded conflicting results: a December 1970 poll of faculty members indicated by 43 to 20 that, since "the present manner of dress of many of the girls is not modest," they would favor the legalization of pantsuits; but the following month, a proposition that pantsuits be allowed for general wear was defeated by a faculty vote of 12 to 69. Dean of students Kenneth Spears later explained this paradox: the fear that "faded blue jeans and things of that nature" would appear on

Refrigerators, Pantsuits Discussed at Lively Intercom

By Lynnda Armstrong

Intercom was the place to be at 7:30 last Monday night. Rick Tryon raised the question of refrigerators, which up to

Faculty Votes Down All Pantsuits; Refrigerators in With Restrictions

The faculty of ary College, in 17, rejected a Student Servic low women t classroom

Pushing Refrig's May Kill the Cause

A report on the refrigerator-in- dormitory-rooms issue was recently presented to the administration by the Issues Subcommit

Women in Pants Is a Matter Of Individual Conscience

By Robert Merchant
A Special Feature

The principle is stated in the Bible

they said, are attractive, practical and convenient. One is

Dr. Schneider said there were two main objections to the pro- One was the problem of

use of portable refrigerators in residence halls. Two restrict however, were placed on the refrigerators.

The first is that they not four cubic feet in size, and the owner of must at any time all officials to in Both of these recommended sented to the A ancil by the Stu committee.

veil. A man wearing a veil in Biblical times or in some countries today would be directly violating Deut. 22:5. There is nothing wrong in wearing a veil in itself, but it

a mannish suit with a man's hair cut, she could easily be mistaken for a man.

Concerning modesty, there is doubt but that the fairly long, f

◀ *The subject of women wearing pantsuits to class received numerous headlines in the 1970 and 1971* Southern Accent.

campus more frequently if any type of pants were legalized. Nearly three years later, while retaining the general ban, the faculty senate made an exception for the Student Center after 7 p.m.[84]

Despite all the agitation for legalizing pantsuits, signed student letters to Knittel regarding a 1974 proposal before the faculty senate to permit pantsuits and dress slacks were all in opposition. Explained the *Southern Accent*: "Since pantsuits are generally worn by women who are past their college days, and slacks and jeans are worn by college women, it was generally felt that the decision was whether or not to allow Levi's as classroom attire." The proposal was defeated.[85]

The dike was breached in September 1976 when the faculty senate voted to approve a pantsuit uniform for nursing students. The dam broke the following July when the faculty granted blanket approval for women's pants, although it continued to ban blue jeans in classrooms, dining room, and library.[86]

Beards were another major subject of discussion and debate. The 1969 ban on beards survived attempts to legalize them in 1971, 1973, and 1974. Finally, in 1976 the faculty senate decided to permit "well-groomed" beards.[87]

Still A Missionary College

Resistance to SMC's conservative dress code was not simply a matter of rejecting the college and its basic values. "The spirit was very positive," remembers Volker Henning, '77. "Students were glad to be here. There was a lot of school pride."[88]

In board and faculty meetings Knittel spoke highly of the students' "positive religious commitment." In reply to a retired couple's critical letter, Knittel wrote, "I wish you could see the missionary zeal of our students. You would thrill to talk with our student missionaries, our students in witness groups, or any one of the thirty or more young people who are here because SMC students shared their [religious beliefs] with them." Addressing the faculty, Knittel said in 1972, "We have far more students now involved in witnessing than ever before." According to Des Cummings, Jr., campus chaplain from 1971 to 1976, over four hundred students at a time were involved in witnessing programs.[89]

SMC students and a teacher established a Seventh-day Adventist congregation in Hixson, Tennessee, and launched the construction of the SDA church in Rock Spring, Georgia. Together with students from Bass Memorial Academy they gave hundreds of Bible studies, made thousands of visits, and distributed more than ten thousand pieces of literature in southern Alabama. They held several evangelistic campaigns in downtown Chattanooga as well as in such places as Nashville, Birchwood, and Hixson, Tennessee, and Calhoun and Clayton, Georgia. They produced a magazine called *HOPE*, "structured around the

▲ *Sabbath afternoon at the Gate: Jim Leker, Edie Stone, and Bob DuBose host the weekly story hour for nearby ghetto children.*

personal religious experiences of students, faculty, and others." They attempted to reach the counterculture's youth through a "coffee house" called The Gate, staffed with student volunteers. At least one conversion resulted from this controversial, short-lived project. Students also held religious services in the Chattanooga Work House, the Bradley County jail, and the Hamilton County jail; conducted a branch Sabbath School and day camp for East Brainerd children; and organized a traveling singing-witnessing group call The Way. Humanitarian projects included operating a big brother-big sister program for the homeless children of the Bonny Oaks School, and rebuilding a home that had been practically destroyed by fire. They also helped in the construction of a Seventh-day Adventist school in Murphy, North Carolina, and La Gunore Island, Haiti, as well as the Rock Spring, Georgia, church. They gave blood for Blood Assurance, donated and solicited more than $8,000 for Cambodian refugee relief, raised money for the March of Dimes and the United Way, and solicited funds for the denomination's Ingathering campaign, but the amount of money solicited on the Ingathering field day declined from $15,586 in 1968 to $8,388 in 1980.[90]

Southern Missionary even had missionaries in the traditional sense: student missionaries serving in foreign lands, something like an Adventist Peace Corps, taking a year off from their studies to work with people of different cultures. They taught in high schools, English language schools, and even a college, in India, Thailand, the Caroline Islands, Japan, Hong Kong, Korea, and Rwanda. They engaged in pastoral and evangelistic work in Honduras and Costa Rica and served as nurses in Haiti, Nicaragua, and the Caroline Islands. Some worked in the refugee camps along the Thai-Cambodian border. Others worked in Zambia, Panama, Bolivia, Sarawak, and Puerto Rico. By the late 1970s SMC was sending out as many as nineteen student missionaries a school year.[91]

The college also developed and operated its own mission station originally under the sponsorship of Professor Mel Campbell, on-campus director of student missions. It was probably the only American Seventh-day Adventist college to do so. "That fact permeated much that went on on campus," says Ed Lamb. "The students were proud that it was their college's project—unique to SMC," says Pam Harris, '75. "The entire student body fasted one day and gave the money saved to the mission." The project was originally a Student Association undertaking, initiated by 1970-71 SA president Elton Kerr, '71, and SA pastor Ben Davis, who secured approval from the SA general assembly. The class of '71 donated $1,000, the alumni gave $3,000, and a benefit concert brought in $1,500. The following summer the "Nicaragua Nine"—seven students and two faculty members—set out on a thirteen-day, 4,000-mile journey in a jeep, pulling a supply-loaded truck, to work with the Miskito Indians. Making their temporary headquarters in Puerta Cabezas, they began looking for land. Someone suggested Cefat, seventy miles to the north. After driving the truck to Francia Sirpi, they hiked a jungle trail for 2 1/2 hours to Cefat before deciding against that location. Writes Lyleen Henderson, '73, "The myth of mission glamor faded as the group trudged back over the muddy jungle trail with flies buzzing around their sweating bodies."[92]

They obtained permission to build in the Tasba Raya area in the village of Francia Sirpi, and under the leadership of John Durichek, faculty on-site sponsor of the mission for its full eight years of operation, began to construct a dwelling for the staff. Meanwhile, they lived in a building owned by Instituto Agrario de Nicaragua and began using their jeep as an ambulance to take patients to a hospital more than forty miles away; once they delivered a baby in the jeep. They also began conducting church services.[93]

That fall, Hurricane Edith propelled a "tidal wave of mud" that devastated northern Nicaragua, sending a flood of homeless refugees to Francia Sirpi, doubling the village's size in a week. Writes Ms. Henderson,

> The students now became the life-line to over nine hundred destitute people. They were responsible for trucking in the food, helping the sick, and putting up the tents that were sent in to house the people.[94]

At first the students called their mission Dawan Pleiska (Place of God), but in 1973 it was officially registered with the Nicaraguan government as the Seventh-day Adventist Mission of Tasba Raya-S.M.C. After modern languages professor Rudolf Aussner (the mission's adviser/coordinator at that time) personally spoke with Nicaraguan dictator Anastasio Somoza, the

THE NICARAGUA MISSION

Images from a dedicated effort. At right, the Nicaragua Nine (number nine is John Durichek): on the left, David E. Smith, Milford Crist, Christine Pulido and Judy Bentzinger; on the right, Don Pate, Prof. Genevieve McCormick, Gladstone Simmons and Raymond Wagner.

▲ *Aussner shakes hands with General Anastasio Somoza, president of Nicaragua.*

▲ *Aussner receives the title for the land to the mission house; the clinics at Francia Sirpi, St. Clara, Wisconsin, and Tasba Pain; and the 12-bed hospital, elementary school, academy, and experimental farm in Cefat.*

mission received permission to import supplies for the clinic duty-free.[95]

In 1975 the problem of providing insurance for the students at Francia Sirpi led the college board to declare the mission "an official extension campus of Southern Missionary College." By 1977 $9,000 came from student and faculty donations, $4,500 from the college, $2,500 from the Student Association, and $2,500 from special gifts. That year the board also set in motion a three-year plan to provide a more stable staff by turning the facilities over to the Nicaragua Mission and Central America Union by 1980.[96]

Students conducted branch Sabbath Schools, evangelistic meetings, and operated four clinics in four different villages. They built a church seating 175 people. Eighteen people were baptized at Tasba Raya in December 1976. During its eight-year existence about seventy-five people joined the church because of the mission. In 1977 the government gave the mission about 250 acres of land. The students hoped to develop an experimental farm and build a twelve-bed hospital and even a boarding academy on this acreage.[97]

With Somoza's government under attack by the leftist Sandinista revolutionaries, the *Southern Accent* reported in mid-September 1978 that the civil war had not affected the mission's work, that it was running smoothly, and that—being two hundred miles from the fighting—it was unlikely to "be endangered." But as the fighting drew closer to Tasba Raya, the five student missionaries and the rest of the Americans employed there "found it necessary to leave Nicaragua." The college turned the facilities over to the Nicaragua Mission and declined the mission's request to continue sending student missionaries.[98] The following summer the Sandinistas were victorious.

Dr. Floyd Greenleaf, Aussner's successor as adviser/coordinator, stated that in his opinion this student missionary program had markedly improved the living conditions, health habits, and even the economic situation of the Miskito Indians by providing transportation enabling the Miskitos to sell their produce in the city.[99]

After the withdrawal from Nicaragua, Southern Missionary College continued to send student missionaries to other parts of the world: it was still a missionary-minded college. But pressure was increasing to drop the middle word from the college name.

RETRENCHMENT AND RECOVERY

1980 - 1992

Southern's dizzying ascent up the enrollment ladder was transformed in the fall of 1981 into a six-year, 764-student (37 percent) plunge precipitating a financial crisis. The resulting retrenchment cut a number of staff and faculty positions and disrupted the careers of even tenured professors. But after this low point, enrollment began to inch steadily upward.[1]

Why the sudden plunge? And why the 1987 turnaround? Was the falling enrollment simply a matter of demographics, a decline in the college-age population? Or was it because rank and file Seventh-day Adventists were—rightly or wrongly—losing confidence in Southern as an orthodox exponent of their denomination's historic teachings? Faculty members disagreed. Some described it as simply a demographic trend; others countered that the enrollment had fallen faster than the demographic projections. They could have added that the enrollment increases of the late 1970s had defied demographic projections, as would those that would come in the late 1980s. Was it simply coincidental that the enrollment crisis came at a time of theological controversy and that the upturn followed Southern's high-profile reassertion of its commitment to the old-time religion?

One thing is for sure: the early 1980s were a troubled time for Southern. The theological controversies, involving the accusations of extreme conservatives and also the misgivings of moderates about what some correctly or incorrectly perceived to be the arrogant attitude of certain religion professors toward denominational leadership and some of the church's long-cherished beliefs, were only one dimension of a complex interaction of forces. These forces included enrollment and financial problems and the deep-seated frustration of some faculty members with administration policies that had nothing

Faculty cut

by Tom Hunter

By the end of this school year at Southern Missionary College there will have been 16 to 20 people dropped from faculty and staff employment. Half of this figure will come from the instructional area while the balance will affect other college personnel.

The latest faculty members to receive notice of their dismissal are Dr. Robert Sage of the music department and Malcolm Childers of the art department. Both Sage and Childers have contracts which have been interrupted and will receive some salary continuation as is afforded them by law.

Eight to ten other instructors will be let go before the year is over. Business manager Richard Reiner says these people are under one-year contracts which simply won't be renewed. Their names could not be released until the February board meeting at which time all contracts for the following year will have been negotiated and all affected personnel notified.

Reiner thinks those most recently notified of their termination are taking it in a good spirit but conceded that he had no way of being sure as unemployment is not a very pleasant experience. He also remarked that among other instructors there seem to be feelings of uneasiness and paranoia which are to be expected. Reiner feels the people to be notified should have some idea of where they stand through discussions with the various division chairmen.

Teachers now being contracted to teach one or two classes will likely be dropped and their class load absorbed by the remaining personnel.

Staff being released have been evaluated by the president and the academic dean, conclusions being based on several criteria such as contract status, class productivity and their proximity to retirement.

These cutbacks of staff are probably the last the school will have to face this year and barring any future drop in enrollment, Reiner feels the college will meet all budget requirements before the 1982-83 school year begins.

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Southern Accent

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SMC tightens financial belt

by Tom Hunter

Campus-wide budget cuts are in order for Southern Missionary College following a decision reached by the College Board of Trustees. The Board decided that SMC needs to cut the budget by at least another $150,000 for this year. The decision was reached following examination of the college's projected budget for this year.

The projected budget put out last year was based on a group decision that enrollment would experience a decrease of about 30 students. This figure was drastically miscalculated and the actual enrollment of over 250 students less than last year resulted in the loss of over a million dollars in revenue for the college.

Business Manager Reiner explains proposed budget cuts.

Several proposals for the reduction of spending are under scrutiny at this time, including the termination of some college staff. Business Manager Richard Reiner was hesitant to give specific areas of cut-backs as the proposals had yet to be discussed by an Internal Review committee.

He did relate several facts of interest, however, which he feels will be incorporated into the future plans of the college. Ultimately, economizing can recover most of the loss.

Though the academic program will remain stable at SMC, the smaller elective classes will be closely examined and are prime candidates for the budget axe next year.

There will also be this year the basic reductions of spending in travel, and students will be sought to fill positions currently filled by adults in the community.

Though basic services to the students will continue, a possibility for savings was cited as being the elimination of student insurance coverage for next year.

Reiner also feels that there is substantial room for savings in the area of energy conservation. Presently, TVA is conducting a survey on campus which could result in a 5 per cent decrease in the utility expenses of the college. This will be a substantial amount as the utility bills have been running over $600,000 per year, and the proposed reductions will amount to about $25,000.

Reiner feels these steps for future--as well as present--cut-backs are necessary as the budget problem is not going to go away.

He speculated that there will be a low enrollment again next year, the main reasons being the reduction in federal aid to students, lower numbers of academy seniors this year, a generally smaller number of 18-year-olds in America and the ever present possibility of a military draft. These factors indicate that enrollments will remain stable or continue to drop until 1986.

As a result of the financial state of the college, the Communications building, presently under construction and slated for completion in 12 to 18 months, will not likely be completed for two to three more years.

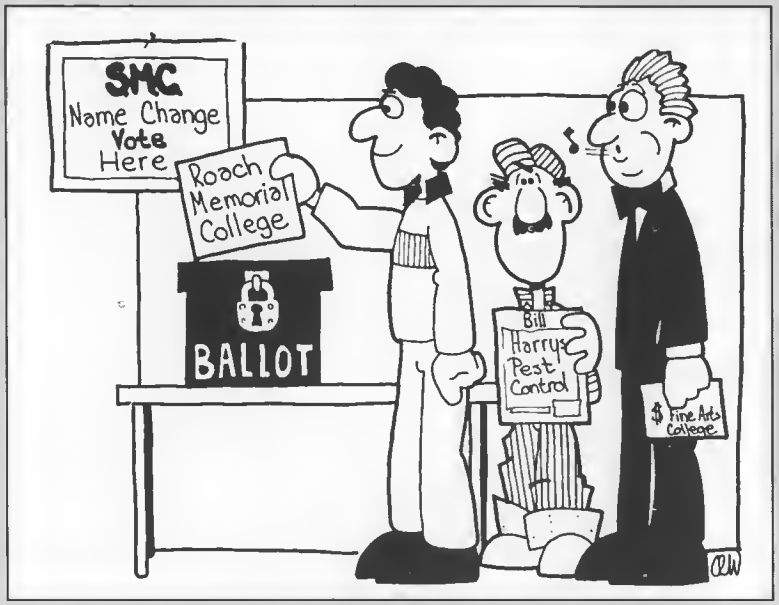
The possibility for future tuition increases is present as Southern Missionary College presently has the lowest cost per credit hour of all Adventist institutions. If tuition were to go up, it would be comparable to other similar colleges.

Outside of the dismissal of some staff members and overall expense control, Reiner feels that a mere "shifting of resources" will be sufficient to get the college through the year. He also made it a special point that no student will lose his or her job. "Departments cannot cut staff to please us by cutting student labor," he maintained.

whatever to do with either theology or demographics. The consequences were a change in the presidency and, for several years, a troubled faculty.[2]

Dropping The Missionary

Added to this explosive combination was a heated debate over the school's name, an issue which had been simmering since the 1960s, when every other North American Adventist college with the word *missionary* in its name had discarded it. The SMC executive committee had recommended as early as 1968 that the college reconsider its name; the following year it voted to establish a board-faculty committee to submit a recommendation. The Southern Association accrediting inspection team in 1972 suggested that Southern *Missionary* College gave "an inaccurate connotation" which was "detrimental to the school's image": an underdeveloped "Bible college" rather than a liberal arts institution of higher learning. In response the board created another committee to restudy the question. Rejecting all of that committee's suggestions (Southern Christian College, Adventist College of the South, Southern Adventist College, Christ College of the Arts, Principia College, Sherim College, Shiloh College, Lynn Wood College, Bates College, or Daniells College), the board voted not to change the name.[3]



▲ *On campus, emotions ranged from dismay, frustration, and bitterness to simple relief when the name was finalized—for now.*

Reprinted from the *Southern Accent*, September 13, 1982

Some Things Always Change

New name discussed

COLLEGE CONSIDERS CHANGE OF NAME AT APRIL MEETING

SMC to change its name

Name Change Again?

Reprinted from the *Southern Accent*, September 13, 1982

What School is this?

I came here in '82
To a school whose name I thought I knew
Then the Big Thing in '83
Was renaming good old S.M.C.
And now again in '84
Petitions float around once more
What I'm wondering is, in '85
Will we be finished with this changing jive
Let's pick a name and let it stay
So when friends ask me to what school I go
I won't have to hang my head and say. . .
"I don't know."

Bruce Trigg

Name change finalized

by Tom Hunter

As of July 1, 1982 Southern Missionary College will be no more. In a meeting held Tuesday, February 16, the Board of Trustees voted unanimously to change the name of the institution to Southern College of Seventh-day Adventists.

Of the 19 members present, all were in favor of the name chosen. Also present at the meeting were about 50 members of the Committee of 100 and 20 or so faculty members. In a general vote taken, all but two were opposed to the name chosen, but all were in favor of change.

Reasons given for the name change included the problem some graduates were having on job searches with the word "missionary", as employers were concerned that students were trained for oversea mission work instead of recognizing SMC as the liberal arts college which it is. Another reason given by Dr. Wayne Thurber, College Public Relations Director, was that when trying to get various foundations to donate money to the school they are apprehensive about the word "missionary."

The name was derived from a suggestion by a name change committee headed by Bryan Strayer—Southeastern College. The name was shortened to Southern for a couple of reasons according to SMC President Frank Knittel; the first reason being that the union in which our college is situated includes more than the southeast region of the country; the second being to avoid confusion with the new Southeastern Conference of Seventh-day Adventists.

Dr. Knittel reported that he will fully support the name changed decision. when questioned about the student reaction to the change Knittle said, "There is always an initial adverse reaction when an institution changes its name," and cited a similar discordant attitude which existed when Emmanuel Missionary College changed its name to Andrews University in the past.

When speaking about the apparent length of the name compared to the present one Knittel says, "I anticipate that an abbreviated version, Southern or Southern College, will become common vocabulary." Knittel also feels that the addition of "Seventh-day Adventists" to the end of the name is no major concern as several other church related institutions, hospitals, etc., have this addition to their names. Thurber reported that this name change idea has been anticipated for three or four years.

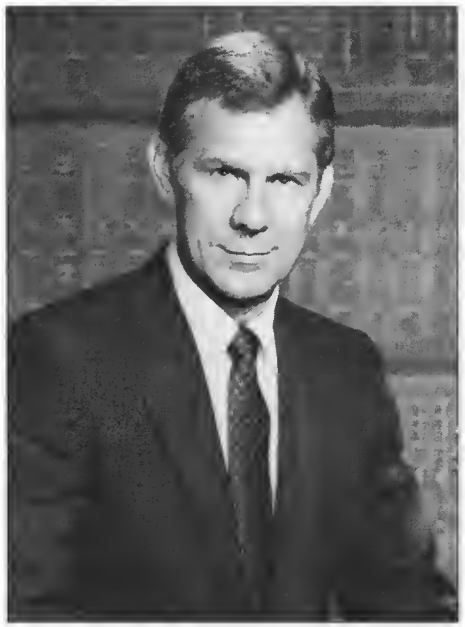
The general reaction of the students is one of strong opposition. Soon after the name change was voted on, before the faculty-board banquet which followed the board meeting was over, more than 700 students had signed a petition that asked the board to reconsider its decision.

Reprinted from the *Southern Accent*, February 18, 1982

After the issue was revived at the February 1977 board meeting, the *Southern Accent* noted the resentment toward the word *missionary* in certain foreign countries and suggested that some graduates had encountered hostility from foreign officials because of the name of the college from which they received their degrees. Citing recent polls, the article suggested that the most popular choice for a new name would be Southern Adventist College. Arguing for a name change, development director Dwight S. Wallack reported two experiences involving personnel officials of American corporations who assumed that the word *missionary* in the college name meant that the school was "an unaccredited, small college operated by some small, unattached missionary society." He said that in some countries graduation from a *missionary* college was grounds for visa denial.[4]

But again the board voted not to change the school's name—this time because of the current fund-raising campaign for a fine arts complex. The administrative council had suggested to the board that, "because of the immediate need to approach the people of Chattanooga, it would be unwise at this time to change. . . , as Southern Missionary College is the name by which we are well known in Chattanooga."[5]

In 1981 the board voted that at its February 1982 meeting it would finalize on a new name. The executive committee considered Southeastern University the best of those suggested, while public relations director Wayne Thurber—noting that the present name had presented problems for alumni applying to graduate schools and had been an impediment to the school's fund-raising efforts—suggested such names as Spalding Memorial College, Lynn Wood College, and Wright College.[6]



▲ *John Wagner, president, 1983-1985.*

Of the six names suggested by Brian Strayer's name change committee,[7] faculty and students alike preferred Southeastern College. Some teachers suggested merging the names *Southern* and *Sutherland* (for Madison College founder E. A. Sutherland) to form *Southerland*.[8]

Rejecting all these names, the board unanimously voted to adopt the name Southern College of Seventh-day Adventists. Some faculty members objected that the board had "bypassed the opinions of both faculty and students" and that putting the denomination's name in the school's name would strike Southern from the list of schools Malaysians were permitted to attend. Pressured by the faculty, the board agreed to allow a New York marketing firm to study the matter. Although the study was still in process, and despite the fact that after the board had chosen the name, someone discovered that Orlando had an unaccredited Southern College, Southern College of Seventh-day Adventists became the school's official name on July 1, 1982. Many people were dissatisfied.[9]

The following February several students suggested to a *Southern Accent* reporter that they would prefer such names as Southern Adventist College (or University) or Southern Memorial College. Several months later a committee headed by Kentucky-Tennessee Conference president Clayton Farwell suggested Daniells College. The board asked this committee to further study that name as well as the one already chosen and also Southern Adventist College, consulting students, faculty, and constituents about their preferences. Meanwhile, the study by Tony Romeo Associates suggested using "the name of a prominent Adventist leader." The executive committee voted in May 1984 to have Farwell's committee hold an open hearing that fall in which students, teachers, and others could "give ideas on a name." When the hearings were over, the board in November accepted the committee's suggestion that the school retain the name Southern College of Seventh-day Adventists. "We sense a growing acceptance of the name," said President John Wagner.[10]

John Wagner (1983-1985)

Wagner had become president in May 1983, two years after the enrollment slide had begun. He came to Southern from Union College, where he was academic vice president. Previously he had served as a conference education superintendent and as a faculty member of four academies, including Madison and Forest Lake, where he was principal. A graduate of Atlantic

▲ *Ribbon–cutting ceremony at Brock Hall.*

▲ *Richard A. Brock*

◀
A flurry of construction and destruction dramatically altered the north end of the campus during the early 1980s, including the construction of, clockwise from left, J. Mabel Wood Hall and Richard Brock Hall, and destruction of Jones Hall. Also, the Anton Heiller Memorial Organ was added to the Collegedale Church.

Union College, he held a master's from Andrews and an Ed.D. from the University of Florida.[11] Despite the continuing enrollment decline and resulting faculty retrenchment, campus expansion continued during the early 1980s, partially financed by the Committee of 100 and by funds solicited for that purpose from the Chattanooga-area business community. Begun before the decline, J. Mabel Wood Hall (named for the college's late music teacher) was completed during the latter part of the Knittel administration, and Richard Brock Hall (named for a corporation executive who played a major role in the fundraising campaign) was completed during Wagner's term of office. Another major project completed during the 1980s was the construction and installation in the Collegedale Church of the Anton Heiller Memorial organ, the largest tracker organ built in this century in North America. The renovation of Miller Hall to serve the religion department was undertaken by alumni from the junior college years; hence the building was, for a period of time, called So-Ju-Conion Hall, although the name Miller Hall was restored, at alumni request, in 1991.[12]

But the 1917 venerable Maude Jones Hall, beyond restoration, was demolished due to age and condition. More than one teacher watched misty-eyed as the oldest building on campus (other than the Doll House restored by the Alumni Association in 1981) was razed. The process took several days, recalls English professor Ann Clark, whose office had been located in the building just a few weeks earlier. "It was like watching someone being assaulted in a park."[13]

Praised by his board chairman for "his ability to communicate well and his interpersonal skills," Wagner is remembered as a warm, appreciative, conscientious, organized president with a deep, resonant voice, who "seemed to rally students around him." Faculty members describe him as "the apex of graciousness, kindness, and love," a Christian gentleman who "handled criticism in a very Christlike manner." The 1985-86 school year had hardly begun when Union College invited Wagner to be its president the following year. Hoping that Wagner would decline the invitation, hundreds of Southern students and faculty members signed a giant card urging Wagner to stay. But he accepted the call to Union.[14]

Donald Sahly (1986-)

His successor, Donald Sahly,[15] was a Canadian with twenty-two years of teaching and administrative experience who came to Southern from Singapore, where he was associate education director of the Far Eastern Division.

▲ *After the inauguration, Dr. Sahly and then board chairman Al McClure, along with their wives, rode to the reception in an open carriage.*

▲ *Donald Sahly, president, 1986-*

Prior to that he had been academic dean (and interim president) of Southeast Asia Union College in Singapore, administrator of the Adventist English School in Bangkok, assistant to the vice-president for development at Andrews University, and principal of Seventh-day Adventist elementary schools in California and British Columbia. He received both his bachelor's and master's degrees from Andrews and his Ed.D. from the University of the Pacific.

Although Sahly was Southern's twenty-second chief executive, he was the first to be formally inaugurated. More than forty colleges and universities sent representatives to the ceremony, which was personally financed by some of the board members. Charles Fleming, Jr., chairman of the inauguration planning committee, described the occasion as an opportunity to "welcome Sahly, introduce him to the public, increase the college's visibility, and reaffirm our commitment to Christian education." After listening to an address by Loma Linda University president Norman Woods, Southern's 115 faculty members rededicated themselves in commitment to the school's mission.

As Sahly took up his duties at Collegedale, he announced several goals for his administration: increasing enrollment, balancing the budget, and encouraging student and teacher "commitment to the goals and philosophies of Adventist education." Describing himself as a "conservative person who makes

changes," he consciously promoted Southern's image as "the most traditional of the Adventist colleges." Under his leadership, enrollments did rise, budgets were balanced, and Southern regained its reputation for commitment to historic Adventist principles and values.

▲ *William Allen*

The vice president for academic affairs during Wagner's last two years and Sahly's first year at Southern, William Allen, had previously been for sixteen years a chemistry professor at Loma Linda University's Riverside campus. He held a Ph.D. in organic chemistry from the University of Maryland.[16]

Allen developed a new seven-division academic structure which merged eight of the previous ten divisions into four while adding a Division of Adult Studies and Special Programs. Each of these four newly merged divisions contained between three and six departments, but the nursing, religion, and adult studies divisions had no separate departments. The board eliminated the academic divisions in 1987.[17]

▲ *Floyd Greenleaf*

Allen's successor, Floyd Greenleaf,[18] was a 1955 graduate of SMC. At the time of his vice presidential appointment he had been on Southern's history faculty for twenty-one of his thirty-two years as an educator. He had been chairman of both the history department and the Division of Arts and Letters. Greenleaf had an M.A. from George Peabody College for Teachers and a Ph.D. from the University of Tennessee. A well-traveled specialist in Latin America, he authored a two-volume history of the Seventh-day Adventist Church in Latin America and the Carribean.

Balanced Budgets

Despite the enrollment decline, the Knittel, Wagner, and Sahly administrations managed to balance the budget every year but one throughout the 1980s and into the 1990s. It was, however, a Herculean task involving streamlining operations for greater efficiency, anticipating enrollment drops when developing the budget, making adjustments in terms of actual registration totals, and the especially painful ordeal of reducing the size of the faculty and phasing out some academic programs. The Sahly administration went beyond balancing the budget by paying off over $4 million of the school's $5.3 million in long-term indebtedness.[19]

Helping to ease the pain of the budget crises was the generosity of the college's friends. During the Wagner administration Southern became the first Seventh-day Adventist college to have a fully endowed chair, the Ruth McKee Chair for Entrepreneurship and Business Ethics. The appointment of veteran business professor Wayne VandeVere to this chair enabled the administration to hire an additional teacher for the business department. Two other endowed chairs were established in the 1980s: the Ellen G. White Memorial Chair of Religion and the Ray Hefferlin Chair of International Research (physics). Another type of endowment was the

▲ *Ruth McKee receives recognition from President Wagner for first Adventist endowed chair.*

$10 million Century II Scholarship Endowment fund suggested by board member Sanford Ulmer in 1983 and propelled forward by a $100,000 donation by Martha Ulmer. By November 1991 Southern had $10 million in endowment funds: $7.4 million for scholarships; $2.6 million for endowed chairs and other special purposes. In 1991 income from Century II endowment brought $375,000 for scholarships.[20]

Spurred on by a challenge grant from the Business Executives' Challenge to Alumni, Southern alumni gave unrestricted donations of $84,844 during 1981-82. This amount rose steadily to $177,399 in 1986-87. In addition, alumni contributed heavily to other funds, including Century II. In 1985-86 total donations to Southern exceeded $2 million. The following year, Sahly reported, the college's benefactors were "more generous" than ever before. They donated $1.3 million during the summer alone. More than 18 percent of the school's $8.1 million 1987-88 budget came from private gifts and grants.[21]

The Southern Union Conference was another major source of operating funds. Beginning with the 1986-87 school year, the operating subsidies from the Southern Union came to more than $1 million yearly. By 1991 they came to more than $1.4 million. The union conference contributed an additional $433,000 a year to capital improvements; this money was applied to the long-term debt incurred by the building projects dating from the Knittel years.[22]

▲ *The Century II Endowment Fund was launched at the 1984 Alumni Weekend with a huge check.*

With the help of generous friends, the administration was able not only to reduce the school's indebtedness from earlier construction but even to undertake several new projects. The Committee of 100 financed a $100,000 beautification of the college entrance and a restoration of Wright Hall's front pillars. The upper campus promenade was another Committee of 100 project. Other contributors helped fund a $650,000 refurbishing of Talge Hall.[23]

When the business and humanities divisions moved into Brock Hall, the oldest remaining major campus building, Lynn Wood Hall, seemed superfluous. Expensive to heat and maintain, it had badly deteriorated and was the most flammable of campus structures. The board decided in 1986 to raze it, but alumni balked. Those who had attended Southern during its junior college years were especially reluctant to see demolished the last surviving classroom building of that era. Memories of academy classes, college classes, church services, weddings, and funerals flooded their minds. "I remember during the wartime sugar rationing we would flock downstairs to the store when it was rumored that some candy had come in," one said. "I had my first deep spiritual experience in Lynn Wood Hall," said another.[24]

The board agreed to give the Alumni Association time to come up with a plan for renovating the building, a cost estimate, and a fund-raising strategy. At the May 1987 board meeting, restoration committee chairman Bill Taylor and an architect presented a plan; the board voted to undertake the project if by the first of August $250,000 in cash and $100,000 in additional pledges had been raised. "No resources from the college are to go into this project," the action stated. By July 31 the terms were met, thanks largely to the Committee of 100's $100,000 contribution for restoring the Lynn Wood Hall chapel. Soon

Garden Of Prayer

It's early morning. Shadowed by giant boulders; encircled by a profusion of color from dogwood, rhododendron, azaleas, roses, and golden pfitzers; and softly caressed by the gentle melodies of a familiar gospel tune, a young couple sits on a bench, Bibles open, heads bowed. A squirrel scampers up a tree, and a robin alights on the ground nearby. Ruth McKee would have been pleased.

Envisioning such a scene at the time college officials began discussing renovating Miller Hall for the religion department, Mrs. McKee donated the funds to build and maintain the Garden of Prayer and the adjacent parking lot, presenting the garden as a memorial to her parents, Symon and Leota King. "I could think of nothing more appropriate than to have a little garden dedicated as a place of quiet retreat where teachers, students, and friends in the community might go for meditation and prayer, a place away from cold and austere buildings," she said.

Grounds superintendent Charles R. Lacey designed and constructed this verdant refuge adjacent to Miller Hall. Complementing the white oaks and hickories already there, Lacey and his crew added hemlocks, abeles, Japanese maples, and various other plants, as well as an automatic sprinkler system, lights, sound equipment, six benches, and two large wooden plaques–one bearing the Ten Commandments, and the other featuring an inspirational message about the love of God from Ellen White's *Steps to Christ*. One of the trees, a dogwood transplanted from Graysville, was descended from a tree that had been part of the landscaping at Southern Training School. A cross-section of a five hundred-year-old redwood, with markers pointing to historical dates on its annual growth rings, contrasts the brevity of man and the timelessness of God.

The Garden of Prayer was dedicated in October 1985. Since then, hardly a day has gone by, summer or winter, without at least one student stopping by this little sanctuary to meditate and pray.[132]

▲ *Garden of Prayer*

Campus Beautification

The Garden of Prayer was just one of many campus beautification projects undertaken during the '70s, '80s, and early '90s by Charles Lacey and his grounds department crew. On Lacey's office wall in the oldest campus building–Talge's old basket factory and later the broomshop–hang plaques and certificates honoring his contributions to both the Collegedale campus and to the landscaping profession.

▲ *Charles Lacey*

"When visitors come on the campus for the first time, their first impression of what we stand for is the grounds," says Jeanne Dickinson, '64, a former member of Lacey's supervisory team. "The grounds crews take a lot of pride in their work. It's very important to them to keep this campus looking immaculate." Says Lacey, "I've been told by people in charge of recruiting that we're their best tool."

Employing between twenty and forty-five students (down from about seventy in 1973), under five foremen assisted by the department secretary, Lacey's wife Gloria, the grounds department is responsible for planting, nurturing, and maintaining all the flowers, shrubs, trees, and grass on campus, beginning with the precisely timed seed planting for the greenhouse-grown bedding plants that are set out in due season to keep the campus colorful the year around. Other responsibilities include collecting the campus trash, operating the college recycling program, and even digging the graves at the Collegedale cemetery. During the 1970s the department also operated a commercial greenhouse and truck farm.

Major projects of the 1990s included rebuilding Industrial Drive, lowering the hill behind Summerour Hall for greater safety, and expanding the parking facilities for Brock, Miller, and Summerour halls. During the 1980s one of the most satisfying projects for Lacey was what he calls the "Cross Country Walk," a sidewalk that enables wheelchair-bound students to go from Wright Hall to Brock Hall, eliminating the need to use stairs or even elevators.

The department's biggest campus transformation during the 1980s was the upper campus promenade, replacing a crumbling asphalt automobile road with a spacious, concrete, tree-lined pedestrian walkway complete with a man-made stream and waterfall, fish and lily ponds, benches, and an adjacent alcove with picnic tables. Initially funded by the Committee of 100 and designed by Lacey, the promenade was completed in 1987 with special gifts from the McKees and from Denzil McNeilus, '81.[133]

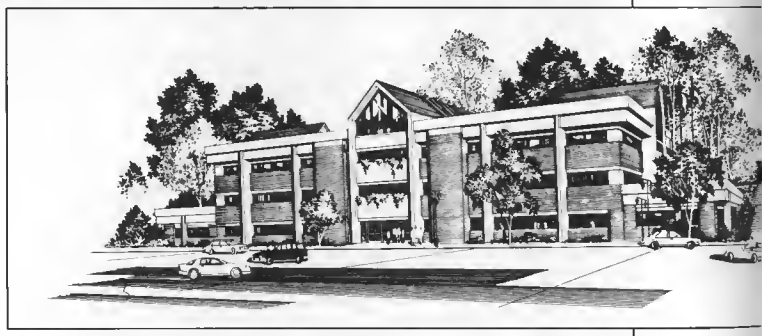
▲ *The Alcove was a beautification project undertaken in 1987 to enhance the upper campus promenade. The Alcove is located in front of Daniells Hall and features a man-made stream running through a bed of rocks, crossed by a wooden bridge.*

the project was under way. By the time the renovation of the main floor was completed during the 1989-90 school year, the Alumni Association and the Committee of 100 had spent over $400,000. The alumni's Heritage Museum was then moved from J. Mabel Wood Hall to much more spacious quarters in the south end of Lynn Wood Hall.[25]

While nostalgic alumni were busy preserving one storehouse of memories, fire erased another. Shortly after noon on Sabbath, November 4, 1989, flames caused by an electrical surge destroyed the north end of the old Tabernacle, the only other survivor of the main junior college campus. "About 60 to 70 percent of the structure was gutted," noted the *Chattanooga News-Free Press*. Weakened by the damage, the rest of the structure, deemed unsafe, was demolished several weeks later.[26]

The science departments were occupying the oldest classroom buildings on campus other than Lynn Wood Hall. Deciding that it would cost more to renovate the outdated science facilities than to build a new science center, the board launched a $3.9 million fund-raising campaign. Originally designating a building site between Talge and Mabel Wood halls, the board responded to Student Association objections and other considerations by locating the three-story, 50,000-foot brick and concrete structure on the former site of the Tabernacle. By April 1991 $2.6 million had already been pledged.[27]

▲ *A Sabbath afternoon fire in 1989 destroyed the Tabernacle. Architect's drawing, at right, of the proposed science building.*



Student Expenses

The relentless march of inflation was reflected in Southern's tuition charges. A full load of sixteen semester hours, costing $1,960 per semester in 1981-82, was $3,550 a decade later.

However, throughout the 1980s Southern was able to maintain its reputation of having the lowest tuition of any Seventh-day Adventist college in the United States except for Oakwood (which was subsidized by the General Conference).[28]

In 1982 Larry Hanson suggested giving free tuition and room rent for new students attending the fourth summer session. That summer, of the 360 students who took advantage of the offer, 290 returned in the fall. Of the summer school freshmen who had been accepted for the fall, 86 percent actually attended, compared with 73 percent among all accepted freshmen. Considering the experiment successful, Southern continued the program throughout the '80s and into the '90s, eventually making one modification: $100 of the $250 summer school deposit would be applied to the fall tuition but forfeited if the student chose not to return. The remainder of the deposit was credited toward summer cafeteria charges.[29]

Another special tuition plan was adopted as of January 1985: college graduates could take courses at half the regular tuition rate. Exceptions were made for individual-oriented

▲ *Advertisement for free summer session tuition.*

classes such as music lessons; in classes with limited enrollment preference was given to students paying full tuition. This plan was continued into the college's second century. A senior citizen discount plan was adopted in 1989: people over sixty-five could, on a space-available basis, audit regular college courses free or take them for credit at one-fourth the regular rate.[30]

Student labor continued to be an important method of making education affordable. By 1987 the college was budgeting $1 million annually for student labor; in addition, many students had off-campus jobs. Besides, over 75 percent of the students were receiving some type of grant, loan, or scholarship. Total financial aid in 1990-91 was $5,929,834. Still, Sahly told the faculty in 1987 that he thought the college could have four hundred more students "if we could meet the financial barrier."[31]

Students struggling to meet expenses were especially appreciative of the empathy, compassion, and "exceptional abilities" of Laurel Wells, student finance director from 1968 to 1988. Noted for her outstanding expertise in helping students obtain financial aid and her patient exploration of all possible aid sources, Mrs. Wells was honored by a *Southern Memories* dedication in 1984, was named Business Associate of the Year by a local chapter of the American Business Women's Association in 1985, and was awarded a Southern College Distinguished Service Medallion in 1989. Between 1981 and 1986 her office processed nearly $22 million in financial aid in addition to helping students locate work. "We guarantee every student a job," she said in 1981.[32]

A Leaner Faculty

Balancing the budget in the years of declining enrollment demanded a reduction inthe size of the faculty. In terms of full-time equivalencies (as opposed to total head count), the faculty size dropped from 122 in 1980-81 to 83 in 1987-88 before climbing to 101 in 1990-91. In terms of actual people, the 1988-89 full-time equivalency of 87 faculty members translates into 74 salaried faculty and 37 (part-time) contract teachers. The student-teacher ratio for the 1980s and early 1990s, again in terms of full-time equivalencies on both sides of the equation, fluctuated between a high of 13.85 in 1980-81 and a low of 11.07 in 1983-84. The total number of full-time instructors (not administrators) with earned doctorates declined slightly between 1985 and 1992, from 36 to 34, but this was balanced by an increase in the number of administrators with earned doctorates.[33]

▲ *Laurel Wells*

Balancing the budget resulted in a leaner faculty in another sense: rapidly escalating costs for faculty medical benefits led the administration to offer modest financial incentives for participation in a comprehensive wellness program. Under the guidance of Charles Knapp, M.D., scores of faculty and staff members reduced their risks for serious (and expensive) health threats such as heart attacks. In the process, a number of overweight teachers lost pounds–over a thousand pounds in one year alone–and the college saved a substantial amount from its projected medical reimbursements.[34]

Nursing Regains The Lead

After a drop in the mid-1980s, nursing regained its position as the department enrolling the most majors in 1989 and retained that distinction into Southern's centennial year. It was the largest nursing school in the state of Tennessee and the largest nursing department of any Seventh-day Adventist college.[35]

But at the beginning of the 1980s the department's very survival was in jeopardy.

Despite student performance consistently above the national average on state board exams and despite a 1979 evaluation by the National League for Nursing that was, Knittel said, "so praiseworthy as almost to be embarrassing," Tennessee had SMC on a "conditional approval" status from 1978 until January 1982. Although 20 percent was the national average failure rate, the state had arbitrarily decided that any school with more than a 15 percent failure rate was subject to closure. By instituting a mandatory remedial program for students doing poorly on a comprehensive examination, the college was able to bring its failure rate down to 8 percent in the fall of 1981, thus qualifying for the restoration of its "full approval" status in 1982. The mean score for Southern's 75 candidates that year was 525; passing was 350.[36]

Southern nursing students continued to do well on state boards: throughout the 1980s and early 1990s the passing rate dropped below 88 percent only three times. All 82 students who took the examination in July 1991 passed on their first try. National League for Nursing accreditation for both the associate and bachelor's degree programs was renewed in 1985.[37]

Southern's nursing students had several advantages over many other nursing students: the ladder program gave them opportunity to increase their earning power while continuing their education; Southern was the only college whose students were certified in Advanced Cardiac Life Support before they received their bachelor's degree; and they had more than the usual amount of clinical experience. "I know of a hospital in the Chattanooga area that requests only SC graduates when it contacts nursing pools," said nursing division director Katie Lamb in 1986. "Even our two-year graduates have clinical experience in areas such as critical care that most A.S. students have not had."[38]

▲ *Nursing standards were strengthened even more under state accreditation pressures.*

In order to obtain that clinical experience Southern's nursing students had to be early risers. "I remember waiting for the [motor pool] vans at 6:00 a.m. in 32°F weather to take us to the hospital," says Georgia O'Brien, '87. Associate-degree students on the Collegedale campus spent their mornings two days a week in various Chattanooga-area hospitals and attended on-campus classes the other three days. In 1986 the nursing division honored motor pool director William McKinney for providing the necessary transportation. "Van mileage for this purpose has often totaled over 2,000 miles per week," reported the *Southern Tidings*.[39]

Southern's nursing students in the 1980s and 1990s benefitted from the Florence Oliver Anderson Lectureship, a series of skill-oriented workshops funded by a substantial gift from Mrs. Anderson, a former nursing teacher at Washington Missionary College and at Washington Sanitarium and Hospital who had given up her nursing career to work with her husband, E. A. Anderson, sponsor of the business lectureship, in his business. She donated the money to support continuing education programs to promote excellence in nursing and remind nursing students of the importance of Adventist nursing. Dozens of Chattanooga-area nurses, seeking continuing education credit, and even some from other parts of the United States, joined Southern's students at these workshops, which featured expert guest lecturers from throughout the United States. Among the subjects considered were AIDS and hepatitis, pain management, eating disorders, motivating students through creative teaching, bioethics, legal issues in nursing, and the role of imagination in the healing process. Workshops typically started at 8:00 a.m. and lasted until 2:30.[40]

▲ *William McKinney*

As of 1985, baccalaureate nursing students were no longer required to spend one of their two final semesters at Orlando; the requirement that associate-degree nursing students spend time on the Orlando campus was eliminated in 1987. Meanwhile, the Orlando campus was in a state of flux. "Every

year or two something changed," says Marianne Wooley, Orlando librarian. Since the mid-1970s the Orlando branch had operated its own self-contained, upper-division bachelor of science program for local graduate nurses. In 1983 the Florida State Board granted the college permission to operate a self-contained associate-degree program at Orlando. Classes for the new program began that fall with 32 students. In 1985 belief that a "glut" of nurses existed, disagreement between the college and Florida Hospital over the financial aspects of the cooperative venture, and other problems, including one involving National League for Nursing accreditation, led the Southern College executive committee to decree a phase-out of the two-year nursing program at Orlando. No freshmen were accepted that year; but in 1986, before the phase-out was completed, these problems were solved and the death sentence for the associate of science at Orlando was revoked. But again the following year Southern's board ordered the program discontinued. Again came a last minute reprieve with a new agreement that gave Southern the responsibility of providing the academic program while Florida Hospital provided the funding.[41]

The Florida Hospital Foundation raised an endowment fund to pay 100 percent of the tuition of 40 first-year and 40 second-year students. Upper division students all attended on a part-time basis. If they were employees of Florida Hospital, they received free tuition as a benefit. By the end of the decade the Florida campus was strictly academic, lacking any student organizations. As Southern entered its second century the situation at Orlando was changing again. A College of Health Sciences was being established to operate the two-year program that Southern had been operating, and Southern was scheduled to disassociate itself from the Orlando associate degree after a transition period.[42]

Meanwhile, in the Chattanooga area Southern operated another hospital-based nursing education program. A "consortium" offered evening classes at local hospitals for nurses working toward a bachelor of science degree. Forty-nine registered nurses participated in the fall of 1989. The program was phased out a few years later[43]

Graduate nurses in the Chattanooga area wanting even more education could pursue a master's degree in nursing offered on campus by Andrews University. Two major emphases were available: nursing administration and nursing of adults. Loma Linda University also offered graduate studies in Collegedale leading to a Master of Public Health.[44]

Business And Technology

The business, office administration, and industrial education departments were yoked together in Bill Allen's reorganization scheme. Of these, business administration was the most popular, even surpassing nursing in the number of majors in 1988-89. When the division structure disintegrated, business and office administration remained together as one department. By Southern's centennial year the department was offering bachelor of business administration degrees in accounting, management, marketing, and computer information systems; bachelor of science degrees in business administration, long-term health care administration, and office administration; and associate degrees in office administration and health information administration. Most popular was management, which enrolled 173 students in the fall of 1989. Total fall department enrollments in the late 1980s and early 1990s ranged from 295 to 351.[45]

One hundred fifty out of a total of about 300 accounting graduates passed the CPA examination; half did so on their first try, including all 1987 and 1988 graduates who took the test. This compares to the Tennessee success rate of 7 percent in 1990.[46]

The long-term health care administration major, initiated in 1979 to help meet the pressing need for nursing-home and convalescent-care administrators, was the only such program in the Seventh-day Adventist denomination. It included "an intensive 400-hour internship." The college reported in 1985 that every long-term health care graduate desiring employment had been "placed in a good position within the health care industry." Enrollment in the program during the late 1980s and early 1990s ranged from 29 to 40. Between 95 and 100 percent of the graduates passed the national board.[47]

The marketing major was instituted in the fall of 1989. Enrollment rose steadily from 10 to 38 before the end of Southern's first century.[48]

Business students continued to benefit from the E. A. Anderson Lecture Series. Guest speakers discussed such topics as stress management, the United States bond market, the defense budget process, time management, fraud detection, embezzlement, and effective communication. Noted lecturers included Robert Goralski, former NBC news correspondent; Donald L. Jernigan, president, Metroplex Hospital, Kileen, Texas; Lindley B. Richert, former *Wall Street Journal* columnist; and Lee Anderson, editor of the *Chattanooga News-Free Press*.[49]

The fact that Southern was now graduating more business administrators than ministers and teachers didn't mean that the college was abandoning its historic mission. Business department graduates served the denomination in such capacities as General Conference auditors, hospital administrators, and "Christian business people," according to department chairman Wayne VandeVere.[50]

The industrial education department underwent an almost total metamorphosis during the 1980s and 1990s. Under chairmen Drew Turlington and Wayne Janzen the department had achieved full collegiate status, offering a major in industrial education and teacher certification for those desiring it. But the same problem became evident as that which had doomed Madison College and was already affecting SC's home economics department: namely, shrinking student interest in courses of that type, despite valiant recruiting attempts in the constituent academies. Diminished enrollment and increasingly demanding state requirements for teacher certification made the programs too costly to continue. Aviation courses, the associate of technology in construction, and the one-year trade competency diploma, with emphases in electrical wiring, plumbing, or refrigeration and air conditioning, were all dropped. Both the BS in industrial education and the AS in industrial technology were discontinued in 1987, as were the teaching endorsements in drafting, industrial arts, metals, power mechanics, and woods and construction. Only two of the department's programs survived the 1980s: the industrial education minor (renamed technology) and the one-year diploma in auto body repair and refinishing, begun in 1979.[51]

As it adapted to the realities of changing demand, the department was reorganized and renamed industrial technology. It experienced rebirth by creating a new AS program, computer-aided technology, in 1988; by introducing an associate degree in architectural studies in 1989; and by developing cooperative programs with Andrews University leading to bachelor of technology degrees in graphic arts and technical plant services. In 1990 the architectural studies and computer application programs moved from the technology department to the computer science department (renamed computer science and technology).[52]

▲ *Computer technology was taught as part of the graphic arts bachelor of technology offered in cooperation with Andrews University.*

Although religion no longer attracted as many majors as business, it was still a popular choice, enrolling a steadily increasing number in the late 1980s and early 1990s. In the fall of Southern's centennial year, 115 students registered as religion majors.[53]

The religion department had been the subject of intense controversy during the 1980s, with serious accusations—many of which were clearly untrue—being leveled against the orthodoxy of some of its teachers. By the late 1980s, however, the department had decided that the best defense was to go on the offensive, using the newly established college publication *Adventist Perspectives* as a vehicle for demonstrating the religion faculty's commitment to historic Adventist teachings. Members of Southern's religion faculty were also instrumental in establishing the Adventist Theological Society, an organization devoted to Adventist orthodoxy. The religion faculty of the late 1980s and early 1990s had, according to Ron Springett, "much more solidarity" than it had in the early 1980s. "We don't all agree," he says, "but we read off the same page. We play the game by the same rules, but respect each other's right to disagree."[54]

Besides the creation of *Adventist Perspectives* and the endowed chair in religion, developments during the final decade of Southern's first century included the creation of the religion research library, the institution of the Robert H. Pierson Lectureship series, and the resurrection of the evangelism field school. *Adventist Perspectives* was originally funded by the same anonymous donor who endowed the Ellen G. White Chair in Religion. Its initial subject matter was the twenty-seven fundamental beliefs of the Seventh-day Adventist Church. Private contributions were also responsible for the religion research library.[55]

The Pierson Lectureship brought distinguished Seventh-day Adventist theologians and church administrators to Collegedale for a weekend of meetings for Southern's religion majors. Among the early Pierson Lectureship speakers were former General Conference president Robert Pierson, retired Pacific Union College professor Leslie Hardinge, General

Students in Field School Find Joy of the Harvest

"I think this is the best part of my education."

The poised young lady bubbles with enthusiasm. Terri Lynch is a religion major and the only woman among the 15 students enrolled in the summer's evangelism classes.

"The part I enjoy the most is seeing the reaction on people's faces when they discover Bible truths that eluded them before," offers Evan Valencia "To watch people change—it's just amazing."

Full-scale evangelistic meetings began in Asheville, N.C., on July 19 under the joint direction of Southern's Department of Religion and the Southern Union Conference. Asheville, 200 miles east of Collegedale, neighbors the Blue Ridge Parkway. The series ended August 25, just in time for participating students to return to campus for the fall semester. At that point 42 had already been baptized.

Six hours of academic credit in public and personal evangelism are offered each summer. Along with invaluable experience, students receive a scholarship from the Southern Union. All church ministry majors are expected to participate.

"We had classes from 9 to 12, visited from 4 to 6, and then helped with the 7 o'clock meetings," reports Terri. "We worked with the pastors of eight local churches and visited 35 or 40 interested people."

Dr. Doug Bennett represented Southern College in this segment of professional training. (He calls it a "living lab.") Evangelist was Ron Halvorsen, director of church growth and evangelism for the Southern Union.

"Ron's an excellent teacher and evangelist, so enthusiastic that it can't help but rub off on you," Terri says. His Christ-centered, Bible-based messages brought 600 to 650 people out on average, some 130 of them not yet members of the Seventh-day Adventist Church.

While all students explored framework topics such as evangelistic organization, advertising, and budgeting, each student took a particular role.

Has the summer increased their personal interest in evangelism?

"Absolutely. I think every church needs an evangelistic series every year," responds Evan.

"It's therapeutic for the Adventist Church," declares Terri. "Sometimes we forget that people are out there wanting to find God's answers."

Reprinted from the *Southern Columns* Fall 1990

Conference public affairs and religious liberty director Bert B. Beach, and retired Ellen G. White Estate director Robert Olsen. Most of these speakers addressed the student body as a whole in an assembly the Thursday before their weekend series.[56]

Evangelism field schools had been held annually for the twenty years ending in 1984. In a typical month-long field school, Douglas Bennett conducted a two-hour class in the morning, students made house calls for four hours in the afternoon, and then students participated and observed in the evening meeting. But for a time in the 1980s, the program was discontinued. It was revived in 1988, when participation became a requirement for all church-ministry religion majors and the time involved was increased to two months.[57]

Field-school experience was considered to be one of the reasons for Southern's success in placing its ministerial students. In the early 1980s Southern claimed the best ministerial placement record of any Seventh-day Adventist college. In the late '80s and early '90s college spokesmen stated, "Virtually all ministerial students are placed promptly after graduation."[58]

Andrews University offered courses toward the Master of Divinity and Doctor of Ministry degrees on the Collegedale campus.[59]

Mathematics And The Sciences

Bill Allen's division organization combined the biology, chemistry, computer science, mathematics, and physics majors in the science division. By far the most popular of these departments was biology, which vied with religion in the late '80s and early '90s as the major enrolling the third largest number of students. The primary occupational objective of most biology majors was medicine.[60]

Southern's biology department joined with those of five other Seventh-day Adventist colleges in December 1985 to affiliate with the Rosario Beach marine biology station north of Seattle, Washington, operated by Walla Walla College. Introduction to Marine Biology, Marine Invertebrates, and Behavior of Marine Organisms were some of the classes taught at the forty-acre, forested coastal campus. Another special opportunity for studying marine biology was the annual week-long, summer field laboratory excursion in the Bahamas under the direction of department chairman Stephen A. Nyirady. Among other biology classes scheduling expeditions were E. O. Grundset's ornithology class, with its annual trip to Florida, and Duane Houck's Smoky Mountains Flora class, taught every other summer, which included a camping trip of ten days to three weeks in the Great Smoky Mountains National Park.[61]

Beginning in 1987 allied health was listed as a department in the SC catalog. Previously, curricula preparing students for the allied health professions had been listed as interdepartmental programs. The college offered all but the senior year of a bachelor of science in medical technology and, beginning in 1987, offered associate degrees in allied health for students planning to take professional courses in dental hygiene, occupational therapy, and physical therapy. Fall semester enrollment for each of these majors fluctuated between 68 and 74 during the last four years of Southern's first century. The most popular of these programs was pre-physical therapy, enrolling between 41 and 50 students.[62]

▲ *Marine biology field trip in the Bahamas.*

▲ *Flora class in the Smoky Mountains.*

Another new associate degree program in 1987, engineering studies, enrolled 30 students in 1988, although it was down to 18 in 1991. The various computer science and technology programs enrolled between 33 and 40 students in the late '80s and early '90s. Chemistry, mathematics, and physics enrollments each ranged between 11 and 21 during this period.[63]

Despite its relatively small size, Southern's physics department was making an impact in the world of science. Listed in the *International Directory of Professional Astronomical Institutions*, the *Directory of Atomic, Molecular, and Optical Scientists*, and the *Directory of Research in Physics and Astronomy at Undergraduate Colleges and Universities*, the department brought to the campus such distinguished guests as Dr. Arseny Berezin, a thermonuclear physicist with the Soviet Academy of Sciences. By 1984 more than thirty of Southern's physics students had had articles published in professional journals. In January 1991 Robert Marsa, a senior math and physics major, presented a paper at a joint meeting of the American Association of Physics Teachers and the American Physical Society. In the early 1990s six of Southern's physics graduates were teaching in Seventh-day Adventist colleges in the United States and twenty-four had taught or were teaching science in secondary schools.[64]

Human Development

The Division of Human Development included the education; behavioral science; home economics; library science; and health, physical education, and recreation departments. Two of these departments were phased out in the 1980s.[65]

Elementary education was the most popular of these majors, enrolling between 76 and 103 students during the last four years of Southern's first century. However, as the century ended, the college was restructuring the program due to Tennessee certification regulations requiring new teachers to have completed an academic major other than education. The department developed special curricula in psychology and in social science for prospective elementary teachers. Between 70 and 101 students a year were preparing for secondary teaching between 1988 and 1992.[66]

Southern's education department had an excellent record in placing its graduates and in preparing them for the National Teaching Examination. All but three of the twenty-five 1982 elementary graduates and all but five of that year's eighteen secondary education graduates found teaching jobs immediately; some of the others had chosen to go on to graduate school. These statistics seem to be typical. NTE results between 1986 and 1990 ranged from about 90 percent passing to a full 100 percent passing. Education graduates could pursue a master's at Collegedale through a La Sierra University extension.[67]

Psychology was transferred from the behavioral science department to one renamed "education and psychology" in 1987. Between 53 and 62 students annually registered as psychology majors during the final quadrennium ending in 1992.[68]

After losing the psychology major, the behavioral science department was left with a bachelor of science in behavioral science and a bachelor of social work. Behavioral science programs were enrolling between 45 and 62 majors each fall.[69]

Each year at Thanksgiving time department chairman Ed Lamb took a group of sociology students to New York to study ethnic groups, social problems, urban change, and social agencies. On the agenda each time was helping the Salvation Army feed the homeless and hungry. In 1984 the New York Salvation Army gave Lamb one of its three volunteer awards for the hundreds of hours of Southern student participation.[70]

The two departments phased out were library science, accepting no more students for its minor after August 1986, and home economics, axed in 1989, just three years after it had begun offering a new major in food service administration. College officials blamed declining interest in the field.[71]

The health, physical education, and recreation department provided for the needs of the entire student body with its intramural program, in which more than one-third of the students participated, as well as by sponsoring such special fitness events as the annual triathlon, initiated in 1984. Its gymnastics team, the Gym-Masters, generated publicity for the college by putting on exhibitions in area schools, hosting academy gymnastics workshops, and appearing at half time in professional sporting events.[72]

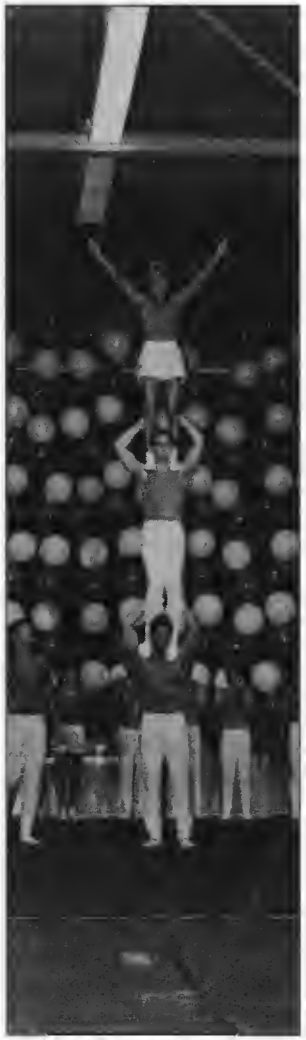
▲ *Ed Lamb and his sociology students help to feed the homeless in New York at Thanksgiving.*

The department offered majors in health, physical education, and recreation; health science (phased out beginning in 1990); and corporate/community/wellness management (initiated in 1990). The number of students enrolled as majors in the department rose steadily in the latter '80s and early '90s, from 42 to 61.[73]

Humanities

The departments of art, communication, English, history, modern languages, and music were grouped together in the Allen reorganization as the Division of Humanities. The art department, although enrolling few majors, enriched the lives of a cross section of the student body through classes, exhibits, and tours. In addition to paintings by its own students, it sponsored exhibitions of paintings by Jorgen Henriksen, associate professor at the Massachusetts College of Art; Covenant College professor Ed Kellogg; Daud Ahkriev, a Russian artist; and Melissa Hefferlin. Other exhibitions in the Brock Hall art gallery have included photographs by H. Wayne Eastep, '70, a commercial photographer; a collection of department-owned, wood block and silk-screen prints, etchings, and engravings by artists ranging from Salvador Dali to former Southern College teacher Malcolm Childers; and a valuable collection of World War I posters donated by alumnus Ron Numbers. Every year the art appreciation class visited New York museums during Thanksgiving vacation; the department also participated in overseas tours. Declining enrollment led the administration to discontinue the art major. No new students were admitted into the program after the 1988-89 school year; however, the department continued to offer a minor.[74]

Another department which enrolled few majors but provided a service for all bachelor of arts students was modern languages. In cooperation with Adventist Colleges Abroad, Southern College offered bachelor of arts degrees in French, German, Spanish, and international studies, but none of these majors attracted more than four students at any one time during the last several years of Southern's first century. "More than before, it has become a service department," says Helmut Ott, department chairman. Both Adventist Colleges Abroad and special summer European tours gave language students opportunities to learn modern languages in their native setting.[75]

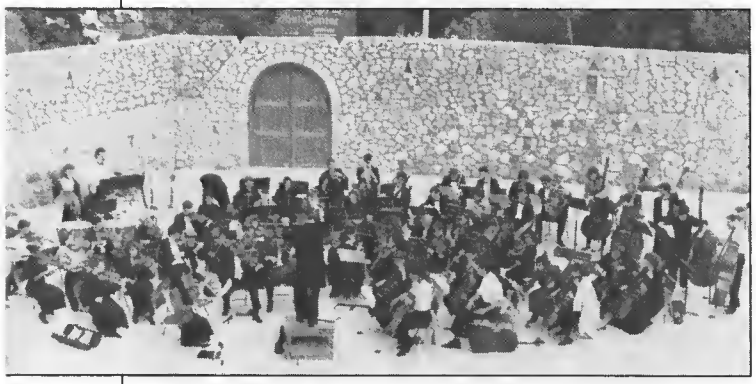


▲ *Gym-Masters in 1987.*

Enrolling 28 majors per year in the late 1980s,[76] no department did more to enrich the cultural experience of Southern's students than did music. Not only did the band, orchestra, and various choirs and musical ensembles–as well as music major soloists–educate, entertain, and edify in a kaleidoscope of assemblies, recitals, vesper programs, worship services, and Saturday night pro-

grams, but students performing with some of these organizations had priceless opportunities for both regional and international travel in a role that set them apart from ordinary tourists.

The Southern College Symphony Orchestra performed in Hawaii, Australia, New Zealand, and Fiji (1981); the Soviet Union and Romania (1983); the Far East (1986); Greece (1989); and Spain (1991). Die Meistersinger male chorus visited the Soviet Union twice (1982 and 1987); it also traveled to Romania (1982), Poland (1987), and Canada (1991). Another group that visited the Soviet Union



▲ *The orchestra performed in Greece in 1989.*

was the Southern Singers. The Southern College Concert Band toured Puerto Rico, Jamaica, Haiti (1984), and Mexico (1991), and visited Canada twice. A highline of the 1985 Chamber Singers' (forerunner of Scola Cantorum) tour of Yugoslavia, Italy, and Austria, was singing in St. Mark's Cathedral in Venice. Most of these groups also performed in various parts of the southeastern United States; both the band and the orchestra appeared at the Knoxville World's Fair in 1982; and several performances were televised. The orchestra performed in Carnegie Hall in 1989.[77]

Music department productions presented in Collegedale have included the *Messiah* (1980, 1989), *Elijah* (1981), *The Sound of Music* (1982), *My Fair Lady* (1984), *Annie* (1988), and *The King and I* (1990). A 1986 gift of $100,000 endowed the Eugene A. Anderson Organ Concert series, bringing six noted organists per year to play on the Anton Heiller Memorial Organ.[78]

English was another department providing services for the entire college which far exceeded its work in training about 30 majors per year. With virtually every student required to take College Composition 101 and 102, and with class sections limited to 25, it was not uncommon for the department to offer a dozen or more sections of composition classes each semester. In addition, English teachers offered guidance to students preparing writing projects for other classes. In 1990 the department hosted the southeastern regional meeting of the Conference on Christianity and Literature.[79]

The history major became increasingly popular in the latter years of Southern's first century, enrolling 52 students in the fall of 1990. To meet the needs of the approximately 40 students per year whose career objective was law, the department initiated an interdisciplinary political economy minor in 1990. Like most of the other departments in the humanities division, history provided opportunities for international travel, especially with the European Study Tour, conducted at least every other year since 1982 by history professor (and, since 1988, vice president for student services) William Wohlers. During the summer of 1987 another history professor, Benjamin McArthur, led a two-week U. S. Constitution Study Tour focusing on Philadelphia but ranging from Boston to Washington.[80]

▲ *The symphony orchestra also performed at Carnegie Hall in May 1989.*

The communication department—the department in the humanities division enrolling the most majors in the late 1980s and early 1990s (67 in 1988)—experienced a major transformation in both structure and curricula. In the early 1980s the department offered only one baccalaureate major, communication (B.A.), with three variations: a radio-TV-film emphasis, a journalism emphasis, and a speech emphasis. It also offered an associate degree in media technology. In 1984 the speech emphasis was dropped; the following year a bachelor of science in public relations was added. Under the chairmanship of Bill Oliphant the department's name was changed to journalism, the media technology degree was dropped, public relations became a bachelor of arts program, and the communication major became a major in journalism (with either a news editorial or a broadcasting emphasis). Speech courses were transferred to the English department. The department developed internship programs with several local television stations, and two

professors, together with a local journalist, launched the *East Hamilton County Journal* in 1989 as a laboratory for student reporters. Meanwhile, journalism students continued to write some of the *Southern Accent* stories.[80]

Although WSMC had severed its formal ties with the communication department, it continued to provide broadcasting students with practical experience in radio station operation. Beyond that, the station served the college as a public relations medium. A 1987 survey suggested that the vast majority of one hundred Chattanooga community leaders perceived WSMC as an asset to the Southern College image. Describing the station's broadcasting as "the most visible thing Southern does," they said that by providing a valuable service to the community it caused people to "think well of Southern College." Said one respondent, "WSMC helps Southern's image as being an intellectual center, as well as being a religious center." By 1990 WSMC had become the second most-listened-to station for morning news in the Chattanooga area. Overall, it rated fourth–up from eighth in 1979. According to WSMC development director Jeff Lemon, the station had between 10,000 and 15,000 listeners during any fifteen-minute segment of its news programs. In 1991 it was the only Tennessee radio station to be a finalist in the competition among both commercial and noncommercial radio stations for the Crystal Award for community service from the National Association of Broadcasters. Program director Dan Landrum described WSMC's average listener as "a business owner or a person in management, in the middle-income bracket."[82]

Community appreciation for WSMC translated into ever-increasing financial support from listeners during the station's annual pledge drive, steadily rising from $13,000 in 1979 to $66,450 in 1991. Other sources of support, aside from the college itself, included program underwriters and the Corporation for Public Broadcasting.[83]

In October 1981 the station—now broadcasting at 100,000 watts—changed frequencies, moving from 90.7 to 90.5 on the FM dial to avoid signal clashes with an Atlanta station. It adopted a format of classical music and National Public Radio news in 1985. Later that year the studios were moved to the newly completed Brock Hall. In 1986 it began broadcasting twenty-four hours a day.[84]

Elderhostel

The Allen reorganization created one totally new division: Adult Studies and Special Programs. When the enrollment drop eliminated the need for the Thatcher Hall annex as a dormitory, this facility was taken over by the new division, rechristened the Conference Center, and used to house off-campus guests, particularly those attending the division's recurring Elderhostel program.[85]

Certified by the International Elderhostel Organization, it enabled people over sixty and their spouses to spend a week on campus taking up to three noncredit courses, most of which were taught by members of the faculty. Often these courses focused on nutrition, the Civil War, and the history of organ music. Diplomatic relations, literature, and Cherokee Indians were some of the other subjects. Between twenty-five and thirty-two people attended Elderhostel each time; the sessions were held three times a year.[86]

With the elimination of the division system in 1987, this division became the department of adult education.[87]

"A Very Healthy School"

Less than eight years after its 1982 reaccreditation by the Southern Association of Colleges and Schools, Southern began a two-year self-study in preparation for its 1992 Southern Association evaluation. Halfway through this self-study, the director, English professor Jan Haluska, said, "The picture of a very healthy school is beginning to emerge."[88]

▲ *Conference Center, site of the Elderhostel program.*

As usual, a significant portion of the study was devoted to the libraries. Acquiring between three and four thousand volumes yearly, about half of which were Library of Congress donations, McKee Library spent $696,425 on acquisitions during the 1980s, bringing the total number of volumes to nearly 100,000. The Orlando library had 4,822 books.[89]

Standardized

examinations suggested that the typical Southern student had received an above-average education in both his or her high school preparation for college and in his or her college general education courses. In 1987 the American College Testing (ACT) composite score average for incoming freshmen was 19.04. (The national average was 18.7 and the Tennessee state average was 18.0.) Two years later, the ACT for Southern's incoming freshmen had risen to 19.1, while both national (18.6) and state (17.9) averages had declined. The Academic Profile II examination was given in March 1990 to 276 students completing their second year at Southern. "SC met national norms in two of the seven subareas and exceeded the norms in the other five areas," reported registrar Mary Elam, associate vice president for academic administration.[90]

The college launched a new honors program in 1981, designed "to challenge the exceptional student who wants more than average education." Admission to the program required an extremely high grade point average, while the program itself, called "Southern Scholars" as of 1983, demanded that the student maintain a 3.5 grade point average, pursue an especially rigorous general education curriculum, participate in great-books seminars, and produce a major interdisciplinary research project.[91]

Peggy Brandenburg was the first to graduate as a "Southern Scholar." Completing a double major in English and psychology with a French minor, she graduated *summa cum laude* in 1984 with a grade point average of over 3.9. She was a practicing attorney by decade's end.[92]

Five Southern Scholars graduated in 1987. Four of them went on to medical school; the other received a graduate fellowship to study mathematics at Duke University. The following year 33 students were enrolled in the program, including three seniors.[93]

Students And Organizations

The typical student during the last decade of Southern's first century was a female from Tennessee, Florida, or Georgia whose family income was below average. In the fall of 1990, 57 percent of the students were female, 43 percent male. Although the college continued to attract more students from outside its constituent union than any other North American Seventh-day Adventist college, between 60 percent (1981) and 68 percent (1987) came from the Southern Union. Students from outside the United States accounted for between 4 and 6 percent of the student body. In 1988, 46 states, 29 foreign countries, and the U.S. territories of Puerto Rico, Guam, and the Virgin Islands were represented. In the early 1990s the Union of Soviet Socialist Republics and the People's Republic of China each sent two students. In 1988, 146 students were black, 70 Hispanic, 43 Asian, and five Native American. Despite the oft-repeated faculty remark that students drove better cars than the teachers, at least as late as 1984 statistics indicated that 75 percent of Southern's students came from homes with below-average incomes.[94]

Entertaining and informing this diverse student body, the Student Association received 1.25 percent of the full-time tuition. About half of that money went for SA publications. In addition to the *Southern Accent*, *Southern Memories*, and *Joker*, the Student Association produced the *Campus Chatter*, a weekly events calendar, *Numerique*, a student telephone directory, and *Wallside Journal*, a scanvertiser the senate purchased in 1985 and placed in the cafeteria. This lighted message board with continuously moving announcements could be described as a scaled-down version of the giant headline news display in New York's Times Square.[95]

Student Association entertainment included mixers, banquets, picnics, talent programs, game nights, Christmas parties, barn parties, the Strawberry Festival (a photographic review of the year using from 2,000 to 6,000 slides), and a "beach party"—a midwinter attempt to recapture the summertime mood (indoors, of course). The 1982 picnic, held on an October Sunday at Red Clay State Park, included the opportunity to ride a hot air balloon for a dollar.[96]

But the Student Association didn't limit itself to informing and entertaining its members. In addition to its traditional campus improvement projects, attempts to influence administration decision-making, and choosing seven of the thirteen students serving on faculty committees, the student leaders launched projects reflecting concern for both the environment and those less fortunate than themselves. SA social vice-president Krisi Clark announced that the theme for the 1991 SA Christmas party was giving. "Bring non-perishable food and canned goods to the party to put under the Christmas tree," she instructed *Southern Accent* readers. "All proceeds will be placed in food baskets to be given to needy families in our community." At the suggestion of student senator Angela Dyer, 1990-91 SA president Woody White set up a fund to help needy students obtain "necessary items such as clothing and hygienic supplies."[97]

White also launched an environmental

▲ *Student Association Talent Night.*

program calling for the elimination of styrofoam in the cafeteria and a comprehensive campus-wide recycling program. After his anti-styrofoam resolution passed the student senate in October 1991, the cafeteria agreed to permit students to substitute paper for an extra four cents per meal. Naming November 15, 1990, as Environmental Awareness Day, White announced that on that date environmentalist Abyd Karmalli would present the assembly program and students would have an opportunity to vote on a ballot resolution calling for eliminating the use of styrofoam at the two campus snack bars. This resolution, although it passed by a 58 percent vote, was quite controversial: sophomore Rick Mann and junior Harvey Hillyer publicly challenged the facts and logic behind White's preference for paper. K. R.'s Place and the Campus Kitchen agreed to use half paper, half styrofoam. On December 1 the college launched a comprehensive recycling program.[98]

During the previous semester, concern for the environment had led to the formation of a new campus club, SAVE (Students Aware of our Valuable Environment), the outgrowth of a class project for Larry Williams' Contemporary Social Problems class. SAVE was one of a small handful of special-interest clubs on campus at this time. Although the dormitory and departmental clubs continued to exist, a couple of new occupational clubs were organized (pre-law and long-term health care), and Campus Ministries coordinated dozens of religious, humanitarian, and health-conscious organizations, very few hobby clubs remained, nothing like the multitude that flourished in the Wright-era club heyday.[99]

A new departmental club organized in 1990 was Engineering and Technology. Another departmental club, the Kappa Phi chapter of the Tri-Beta National Biological Society, produced its own E. O. Grundset Lecture Series in 1991. It consists of six natural history lectures, five by guests, the other by a Southern College professor, and a research seminar conducted by a guest professor.[100]

Two of the most active non-departmental clubs were the International Club and Beta Kappa Tau. Each year the International Club sponsored a Sabbath School, food extravaganzas, two potlucks, and several social events, all with an international theme.[101]

Beta Kappa Tau (originally "Be kind to one another"; later "Brotherhood, Kinship, Togetherness"), the black students' club, sponsored a basketball team, club parties, weekly Adventist Youth Society meetings, and the Black History Week program each February. For several years the club had a choir which traveled to various churches putting on weekend services. Among the special Black History Week guests were Terrence Roberts, one of the seven black students who integrated Little Rock's Central High School during the Eisenhower administration, recording artists Kim and Reggie Harris, and actress Alice McGill portraying Sojourner Truth.[102]

S.A. Opposes Styrofoam Use in Cafeteria

By Sherri Platt and Kevin Snider

ENVIRONMENTALISM IS an issue facing the entire world, and it's an issue facing each individual. This year the Student Association is incorporating and developing new ideas and concepts to do its part and set examples for other schools to follow.

The first program is the styrofoam replacement in the cafeteria. Another program is the comprehensive paper recycling system. In some of the SA offices there is a box set up to put used paper in to be taken to the recycling center. Several trips have already been made to the Collegedale recycling center; more are on the way.

See Woody White's environmental resolution, page 16.

The SA is in the process of forming an environmentalism committee, as well. The purpose of this committee is "to explore specific environmental issues the SA will be involved in and facilitate a comprehensive program for the school," said Woody White, SA president.

Protecting the environment "is something everyone should be aware of. It is our responsibility to know," said White.

"Environmentalism is a team effort," said Kevin Snider, SA public relations director.

The S.A. is working to rid the college of styrofoam products, like those used in our cafeteria.

▲ *Styrofoam food containers targeted by Student Association in 1990. (Reprinted from the* Southern Accent, *October 18, 1990.)*

Toward Broader Horizons

The Black History assemblies were a small portion of the college's continuing effort not only to provide spiritual enrichment but also to broaden students' cultural horizons through both mandatory assemblies and voluntary Saturday night programs. By the late 1980s the morning assemblies were taking place less frequently (only once a week except during the three annual weeks of spiritual emphasis), and students could elect to substitute certain evening cultural events for a portion of their assembly attendance requirement. The privately funded President's Lecture Series brought to the campus such distinguished guests as author Chaim Potok, Nobel laureates Carleton Gajdusek and Roslyn Yalow, sculptor Alan Collins, and former CBS news president Fred Friendly.[103]

▲ *International Food Fair*

Another specially funded assembly lecture series, Staley Christian Scholars, was supported by the Thomas F. Staley Foundation. Among the speakers for this series were Dr. Carl F. H. Henry, editor of *Christianity Today* from its inception in 1956 until 1968, and Dr. Anthony Campolo, professor of sociology, Eastern College, PA. Other well-known guests for morning assembly programs included Russian poet Alexander Ginzburg; Dr. George Sheehan, medical editor of *Runner's World*; Elizabeth Dole, former Reagan administration transportation secretary; career planning adviser and drug counselor Calvin Hill, a former player for the Dallas Cowboys; H. M. S. Richards, Jr., speaker of the *Voice of Prophecy* radio broadcast; Grammy Award nominee Wintley Phipps, pastor of the Capitol Hill Seventh-day Adventist Church, Washington, D.C.; and National Public Radio's Robert Siegel, co-host of *All Things Considered*.[104]

Several of the 1982-83 chapel programs emphasized the importance of putting into one's mind only "that which will enhance one's religious experience" and were designed to educate students regarding such issues as Sabbath observance, social relations, abstinence from alcohol, and theater attendance. Three times a year a Week of Spiritual Emphasis involved chapel assemblies and evening worships in the church, as well as the Sabbath morning worship service. Students presented one of these weeks each year; the others generally featured guest speakers.[105]

After the on-campus revival of Southern's College Bowl academic competition in 1984, one assembly program during the second semester each year was devoted to its championship finals. Preliminary contests were held during the supper hour in the back of the cafeteria. In a typical season, the competition involved sixty students forming twelve teams.[106]

With students and constituents less interested in attending cultural programs on Saturday night, many programs of the type formerly scheduled for the weekend Artist Adventure Series were held on evenings during the school week as alternative assemblies. These included the annual Chamber Music Series in Ackerman Auditorium featuring such solo artists as saxophonist Neal Ramsay, pianist Yin Cheng-Zong, and harpsichordist John Paul, as well as ensembles like the Georgia Chamber Consortium, the Atlanta Chamber Players, and the Audubon Quartet. Classical vocalists presenting evening concerts included soprano Vertrelle Cameron and baritone Daniel Lichof. Other evening assemblies featured religious drama and characterization: performances by the Parable Players and by Tom Key as "Screwtape in Person."[107]

Friday evening vespers, with attendance required of all dormitory students since the beginning of the Sahly administration, also provided, in addition to the usual homilies and gospel concerts, cultural and dramatic performances. Examples include the contemporary passion play *Behold the Lamb* and the classical music of pianists Stephen Nielson and Ovid Young as well as that of the Hanover Chamber Choir. Evensong, scheduled just before sunset on Saturday evening, regularly featured classical sacred music, vocal or instrumental.[108]

Except for performances by Southern's own musical organizations, classical music on Saturday night became a rarity. The United States Marine Corps Band concert of October

Southern Accent

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After many debates and several votes, the blue jeans issue has finally been settled—and jeans are in.

Faculty finally take the plunge

Blue jeans were voted acceptable by the Faculty Senate on Wednesday, February 24, just before the majority of students left for Spring Break. This was the second time the senate had considered this issue.

The first time the jeans proposal was voted on, it passed the senate but missed passing general faculty assembly by one vote. The same speeches and arguments were used effectively enough this time around to convince faculty to allow jeans to be used as an acceptable attire in the classroom and in the cafeteria all day. This passing made SMC the last Seventh-day Adventist college to allow jeans in classes.

According to Jolene Zackrison, secretary for the Faculty Senate, most of the faculty who were against jeans felt that the students would abuse the privilege and wear dirty, sloppy jeans to classes and that the Board of Trustees would feel that the school standards were being let down.

Some of the arguments *for* jeans were that the rule was inconsistent—that if green, red, and brown jeans were allowed, then blue ones should be also. Some of the faculty also felt that college students should be mature enough to handle the responsibility of wearing nice jeans to classes without abusing the privilege.

The announcement of vote results were announced to the faculty early on Wednesday morning, and was passed on to the students by noon.

This vote went into effect immediately and now allows the students to wear jeans anywhere on campus at anytime except during Sabbath hours.

1981 was one of the last. Similarly, Saturday night travelogues became rarities. Two exceptions were Jens Bjerre's "China After Mao" (1981) and John Wilson's "Galapagos Island Wildlife" (1984). Except for the Humanities Film Series, which was generally sparsely attended, Saturday night films tended to be more light-hearted: the annual Warren Miller ski movie or Disney comedies served with pizza in the cafeteria. An exception was *A Cry in the Dark*, a true story of a Seventh-day Adventist woman falsely convicted of murdering her infant. Student Association activities and programs frequently fell on Saturday nights, as did various types of participatory and exhibitionistic sports: ice skating, softball, the Gym-Masters' home shows, and the Rees basketball series championship games.[109]

More and more, students were spending their Saturday nights away from the campus. "We always went to Taco Bell," recalls Georgia O'Brien, '87. "Anytime we went, there was always someone else from the college."[110]

But there probably weren't too many students at Taco Bell on Saturday night, January 9, 1988. Snowball fights were more likely. Collegedale had been buried the previous Thursday under ten inches of snow, the most since 1927. With driving conditions extraordinarily treacherous, classes were canceled that Thursday and Friday.[111]

Jeans At Last

Some of those snowball fighters were doubtlessly clad in blue jeans. The pariah garment had been legal in Collegedale since 1982, when Southern—true to its conservative tradition—had become the last Seventh-day Adventist college to lift the ban. Jeans were now permitted on campus everywhere and anytime except during the Sabbath.[112]

This left some students in the uncomfortable position of needing something else to complain about. It didn't take them long to start airing new grievances: soon some were complaining because they couldn't have television sets in their dormitory rooms or because they weren't permitted to attend the Van Halen rock concert in Chattanooga. When Sahly took over as president, they found even more reason to complain: they had to attend five evening worship services a week (up from three), the mandatory church attendance rule was reinstated, the administration declined to relax the dress code any farther, a faculty committee deleted Elvis Presley and Chuck Berry tunes from a Student Association "50s Fling," and—most terrible of all—the faculty senate adopted a rule for men to avoid radical hair styles. Other students, however, were untroubled by such regulations. "I didn't find the rules oppressive," says Joi Richards, '88. "My parents were very spiritual-minded. Everything that the school stood for, we had to adhere to pretty much at home."[113]

▲ *Trimmings of the Agape Feast.*

Always A Missionary College

Despite its name change, the legalization of blue jeans, and libelous rumors to the contrary, Southern was still committed to the historic principles of the Seventh-day Adventist church. Southern College was first and foremost a religious institution. John Wagner defined his job as working "in the interest of preparing our youth for life and eternity." Upon taking office, Don Sahly declared, "As president of Southern College I plan to take seriously the spiritual dimensions of our heritage." Affirming, "Our programs . . . are empty and valueless without Jesus Christ," he told the faculty in 1987, "This must become a campus where students are confronted on a daily basis with what an SDA philosophy and lifestyle is and should be."[114]

To those who say that students were more spiritually minded in an earlier age, Roy Dingle, '79, manager of the Village Market Bakery, responds, "A lot of students are still religious."[115] A visitor sitting with the students for Friday evening vespers or the student Sabbath School in Thatcher Hall can quickly sense that this is true.

Assistant chaplain Bill DuBois, '86, observed in 1985, "The 'Spiritual Revolution' we have prayed for has most definitely arrived. Many students throughout the campus are meeting their Saviour once again, and some are on their knees for the very first time." As evidence for this, he mentioned a record Friday evening attendance at Afterglow, the voluntary post-vespers service, of 350-400 and growing; Friday evening dormitory prayer bands involving "nearly 200 students . . . scattered throughout the dorms"; and a combined turnout of about 90 people the previous Sabbath for literature and sunshine bands.[116]

▲ *Collegiate Adventists Reaching Everyone (CARE).*

Sahly noticed a similar trend in 1987. "At the end of the fall week of prayer, we set up the cafeteria for the Agape feast . . . based on . . . the turnout we have had . . . over the last few years. We were about seventy seats short." A mother visiting the campus in 1987 was moved to tears as she ate in the cafeteria "and saw a young man and his girlfriend clasp hands across the table as they prayed." In the fall of 1991, senior religion major Virgil Covel reported that more than one-fourth of the residents of Talge Hall were involved in voluntary small-group Bible studies.[117]

The institution itself set the tone for the threefold Seventh-day Adventist concept of religious service: unselfish humanitarian assistance, the promotion of a "wholistic" healthy lifestyle, and sharing one's faith. The college sent relief vans to South Carolina in the wake of Hurricane Hugo, donated farming equipment to a secondary school in Honduras operated by a 1980 alumnus, and raised $1,679 from students and faculty in 1985 for famine relief in Ethiopia.[118]

▲ *Clown Ministry, one avenue of community service for Southern students.*

Southern was directly involved in the church's Ingathering campaigns until 1982, and it continued participating in United Way for at least another decade. SC employee United Way contributions rose steadily from less than $7,000 in 1985 to $12,422 in 1991. Besides encouraging its employees to give, the college itself donated the services of a "loaned executive" for a number of off-campus United Way campaigns. In 1991, 64 percent of the faculty and staff participated. For years, Don Dick coordinated the campus campaign.[119]

Southern's nursing students found several avenues for community involvement. Nursing Club members renovated the sitting room of a boarding home for indigents, raising $3,000 and doing much of the work themselves, assisted by various college personnel, local church members, and members of the

Student Missions Club. College president John Wagner was among those doing the painting. Nursing students were also involved with Senior Neighbors, providing foot care and "loving concern" for senior citizens; taught CPR and first aid in private schools; gave talks on dental health and other areas of healthful living; assisted in health screening and health fairs; and discussed various aspects of cardiac care on an AM radio station.[120]

Another academic department directly involved in humanitarian service was behavioral science. Students accompanying Ed Lamb to New York during Thanksgiving vacation served meals to the homeless, distributed clothing, and talked with lonely people.[121]

Operated by students in cooperation with the campus chaplain and an assistant chaplain who generally was a new alumnus serving as a Task Force volunteer, the organization coordinating student humanitarian, health-promoting, and faith-sharing service activities was Collegiate Adventists Reaching Everyone (CARE), divided into three branches: Campus Ministries, Collegiate Adventists for Better Living (CABL), and Collegiate Missions. While campus hobby clubs were shriveling up, CARE organizations seemed to proliferate, reaching more than forty in 1989, up about ten from 1984. That year, 40 percent of the female students and 25 percent of the male students were actively involved in at least one of the CARE programs. Students reached out to the elderly with weekly sunshine bands and the Adopt-a-Grandparent program; they enriched the lives of handicapped, hospitalized, homeless, and single-parent children and teenagers with the Orange Grove Project, Clown Ministry, and Big Brother/Big Sister. They volunteered to work at the Chambliss Shelter, a community day care service and shelter for children temporarily removed from their homes. In 1988 Andrea Nicholson launched a campaign in which students gave more than $600 to buy books as Christmas presents for each of the 237 impoverished children at a public school in a nearby state. Rake 'n' Run, another 1987 project, involved thirty students who did yard work for elderly people unable to do their own. A similar program two years later was called Helping Hands. Some of CARE's other humanitarian programs for 1989-90 were Project Overcoat,

▲ *Destiny Drama Company.*

collecting coats for the homeless; Silverdale GED, helping prison inmates prepare for their high-school equivalency test; and Soup Kitchens, serving food to the homeless. Advanced Learning was a program using college students as tutors at the A. W. Spalding School.[122]

CABL was a CARE branch which emphasized physical fitness and health awareness. It sponsored camping, hiking, running, skiing, weight lifting, swimming, scuba, and spelunking clubs as well as a triathlon club; planned all-day hiking outings and camping trips; and arranged health screening for students. It also invited Blood Assurance bloodmobiles to the campus up to six times a year and urged students to donate blood "and perhaps save a life." So many students responded in September 1989 that the bloodmobile had to turn people away. Reaching out to the community, CABL set up booths at malls and fairs, presented programs in churches and schools, conducted cooking schools, and did health screening.[123]

Some CARE activities were more specifi-

▲ *The Honduras project.*

cally religious: giving out copies of *Happiness Digest* (*Steps to Christ*), visiting various neighborhoods to tell children Bible stories, conducting services in prisons and small churches, conducting student Sabbath Schools and various voluntary religious services, showing religious films, scheduling prayer sessions on the hour every hour in the Student Center prayer room, coordinating small group Bible studies and prayer bands in the dormitories and in the student center, sponsoring a Bible marking program, conducting

▲ *Student missionary Brenda Sparks with refugee children in 1986-87.*

Christian growth seminars, and sending students to intercollegiate Bible conferences. CARE Prayer was a program in which a group of students prayed for five specific persons each day. In 1986 twenty-four students spent their spring vacation participating in a lay evangelism training seminar, Maranatha '86.[124]

One of the most visible campus ministries was Destiny Drama Company, created in 1979 by Frank Roman, a student who wanted "to share Christ with large audiences." Admission to the group was by competitive audition. Announcing as its mission conveying "the pertinence, power, and personality of Jesus and His gospel," the organization presented local programs on campus, at Covenant College, and at Hamilton Place Mall; in addition it frequently traveled to Southern Union academies, churches, and youth rallies. During the 1989-90 school year company members also performed at Andrews University, Columbia Union College, Pacific Union College, and four academies in northern

▲ *In a traditional "missionary" moment, teaching from a picture roll at a refugee camp.*

California. The following year Destiny performed at Tomlinson College, Cleveland, Tennessee; Kettering College in Ohio; and an Ohio youth rally. Its 1990 home performance *Eyewitness*, an original and very moving play, depicted the life of Christ in a contemporary setting.[125]

Southern students were still conscious of Seventh-day Adventism's worldwide mission. Graduates continued to leave for foreign shores in denominational service. In addition, some students held evangelistic meetings in foreign lands during their vacations. Evangelistic meetings held in the Soviet Union in July 1991 by Ben Chon, '92, and seven others resulted in 104 baptisms. He returned to hold more evangelistic meetings during the 1991-92 Christmas break.[126]

Southern's organized attempt to promote foreign missionary activities by students was carried on by a third branch of CARE: the Collegiate Missions Club. The club, enrolling as many as 150 students a year, supported the student missionary program and its domestic equivalent, Task Force, and raised money to help finance the transportation costs of student missionaries by its annual International Food Fair, with colorful booths, foreign and American food, and exotic costumes and entertainment. Much of the food was donated, prepared, and served by members of local churches. The 1990 fair raised $3,900.[127]

Besides the food fair, the other two highlights of each school year for the missions club were the *Student Missions Call Book* Fair and the spring mission trip. The *Call Book* Fair—complete with costumes, souvenirs, and decorated booths representing potential mission destinations—held in the fall, permitted potential student missionaries to talk with former student missionaries; look at videos, slides, and picture albums; and apply for specific overseas openings as listed in the *Call Book*.[128]

Each year, from 1984 until 1991, between seventeen and fifty students visited the island of Roatan off the coast of Honduras during spring vacation. They built, among other things, an addition to the Adventist school there, as well as a church and a 122 by 62 foot market. In 1992 a group of students went instead to the Dominican Republic to cooper-

ate with a Maranatha International project to build twenty-five churches in fifty days. The cost for a student participating in one of these trips (transportation, room and board, and insurance) was about $500. According to James Herman, campus chaplain from 1976 to 1991, these trips had two objectives: to fulfill "a need that would go unmet without the students' presence" and to allow "students who live in an affluent society to see how it is to live in a less fortunate environment." Spring mission trips were successful on both counts, as Brent Van Arsdell, '87, reported after the 1987 trip:

> The food we ate was more adventurous than having to sleep in a shrimp boat or on a retired barge, as most of the guys did. After about the third day, it made us long for good Southern College cafeteria and Campus Kitchen food. The staples on the islands were beans and rice served exactly the same way at every meal. For variety we ate cooked bananas that tasted like potatoes, deep fried banana chips that were salty, or cooked bananas that were sweetened. Occasionally we tried bananas that tasted like bananas.[129]

By 1992 Southern had sent out more than 450 student missionaries—forty-four overseas student missionaries and three Task Force workers for the 1991-92 school year alone. Promotional material reporting this fact declared, "We are *always* a missionary college." Students taught in English-language schools in Korea, Japan, Indonesia, Hong Kong, Thailand, Taiwan and Israel; taught at church-operated elementary and secondary schools in the Marshall Islands and other Pacific-island nations as well as in Ireland, Spain, England, Puerto Rico, and West Virginia; helped set up and operate a Seventh-day Adventist radio station in Guam and in Denmark; worked as assistant dormitory deans in Iceland, England, and the United States, as builders in Guam, as nurses and health educators in Thailand, and as a translator in Chile. About to graduate, journalism and business administration major David Barasoain, '90, turned down a position as an editorial video journalist with CNN to serve as a student missionary in Korea; after completing his year of service he asked to return a second year. Tiffany Wilson, '91, a broadcasting graduate, turned down a news reporting position at a Nevada television station so that she, too, could be a student missionary in Korea. "It seemed like the Lord was telling me 'If you go work for Me for a year, everything will fall into place when you come back,'" she said.[130]

"If the educational system fails, the church fails," declared Sahly. "If our schools flourish, our church will blossom and grow." The mother whose eyes filled with tears of joy as she observed two students join hands and pray, wrote, after her visit, "As I have looked at these youth, I have hope for tomorrow and for our Church."[131]

Southern had come a long way, from Graysville to Collegedale, from the second story of a store building to a campus of unsurpassed beauty, from twenty-two students to the largest North American Seventh-day Adventist college without a graduate program, from horse-and-buggy simplicity to modern sophistication—truly a century of challenge. Generations have come and gone, programs have been added and discarded, and sometimes the tempests have seemed overwhelming, but Southern's compass still points upward. Regardless of its official title, it will always be Southern *Missionary* College.

ENDNOTES

ABBREVIATION LISTING

AA	Annual Announcement
AR	Adventist Review
BM	Board Minutes (also includes documents distributed at board meetings and filed with board minutes)
BUL	Bulletin
CAL	Calendar
CAT	Catalog
CFP	Chattanooga Free Press, Chattanooga News-Free Press
ECM	Executive Committee Minutes
FMM	Faculty Meeting Minutes
FT	Field Tidings
GA	Graysville Academy
GCDB	General Conference Daily Bulletin
PAR	Principal's Annual Report
PR	President's Report
R&H	Review and Herald; Advent Review & Sabbath Herald
R&HPA	Review and Herald Publishing Association
SA	Southern Accent
SC	Southern College of Seventh-day Adventists
SCOL	Southern Columns
SDA ENCY	Seventh-day Adventist Encyclopedia
SIS	Southern Industrial School
SJC	Southern Junior College
SM	Southern Memories
SMC	Southern Missionary College
SPA	Southern Publishing Association
SR	Southern Review
SS	The Southern Scroll
ST	Southern Tidings
STS	Southern Training School
YB	Year Book; Yearbook

CHAPTER ONE

1. Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, II (Washington: R&HPA, 1962), p. 168; Louis A. Hansen, *From So Small A Dream* (Nashville: SPA, 1968), p. 29.

2. *R&H*, XXXVII (May 2, 1871), p. 158, (Dec. 5, 1871), p. 198, XXXIX (Mar. 5, 1872), p. 94, XLIII (May 19, 1874), p. 182, L (Aug. 9, 1877), p. 54, LVIII (Nov. 22, 1881), p. 331.

3. Spalding, II, p. 189; *R&H*, LXV (Jun. 5, 1888), p. 363, LXIX (Jul. 26, 1892), p. 477, LXXXIX (Aug. 1, 1912), p. 13; T. A. Kilgore, "Shiloh," pp. 3, 6, 9 (MS provided by Jessica K. Queen).

4. *R&H*, XXXVI (Jul. 5, 1870), p. 22, (Aug. 2, 1870), p. 56, XLIV (Nov. 3, 1874), p. 150, (Nov. 24, 1874), p. 174, XLIX (May 17, 1877), p. 158, LXXXIX (Aug. 1, 1912), p. 13.

5. *Cleburne Chronicle*, quoted in ibid., LXX (Sep. 12, 1893), p. 588.

6. *R&H*, L (Nov. 22, 1877), p. 166, LIV (Dec. 11, 1879), p. 190, LXII (Aug. 18, 1885), p. 541, LXXXIX (Aug. 1, 1912), p. 13.

7. Ibid., LXIII (Oct. 12, 1886), p. 637, LXVI (Oct. 29, 1889), p. 683; SDA, *YB 1889* (Washington: R&HPA, 1889), p. 28, *YB 1890*, pp. 29, 58, *YB 1891*, pp. 26, 67, *YB 1892*, p. 10; *Daily Bulletin of the General Conference*, IV (Mar. 8, 1891), pp. 19-20; Hansen, p. 154; Spalding, II, p. 185.

8. *R&H*, XXXVIII (Sep. 26, 1871), p. 119.

9. Ibid., LVI (Dec. 9, 1880), p. 376, LXII (Aug. 18, 1885), p. 528.

10. Dennis Lynn Pettibone, "Caesar's Sabbath: The Sunday-law Controversy in the United States, 1879-1892" (Ph.D diss., University of California-Riverside, 1979; Ann Arbor, MI: University Microfilms, May 1979), pp. 306-329; *R&H*, LXIII (Aug. 31, 1886), p. 551.

11. Spalding, II, pp. 187-188; *R&H*, LXVI (Oct. 29, 1889), p. 683.

12. Walton J. Brown, *Chronology of Seventh-day Adventist Education* (Washington: Department of Education, General Conference of Seventh-day Adventists, 1972), pp. 9-10, 14.

13. SDA, *YB 1891*, pp. 61, 65, *YB 1892*, p. 57; *R&H*, LXVII (Nov. 25, 1890), p. 731.

14. *Daily Bulletin of the General Conference*, IV (Mar. 8, 1891), pp. 20-21.

15. *Goodspeed's General History of Tennessee* (Nashville: Goodspeed Publishing Company, 1887; reprint, Nashville: Charles and Randy Elder Booksellers, 1973), pp. 421, 432; C. Vann Woodward, *Origins of the New South, 1877-1913* (n.p.: Louisianna State University Press, 1951), p. 61; *R&H*, XXXVIII (Sep. 26, 1870), p. 119. Lane hastened to add, "In other parts schools are tolerated and quite well sustained."

16. Woodward, pp. 62-63, 96, 399; *Goodspeed's*, pp. 436, 440; Stanley J. Folmsbee, Robert E. Corlew, and Enoch L. Mitchell, *Tennessee: A Short History* (Knoxville: University of Tennesseee Press, 1969), p. 459.

17. Woodward, p. 400; Folmsbee, pp. 274, 415, 459; Wilma Dykeman, *Tennessee: A History* (New York: W. W. Norton & Company, 1984, 1975), p. 167; STS, *AA 1905-06*, [p. 4] (Andrews University).

18. *SDA Encyclopedia* (Washington: R&HPA, 1966), p. 276; *R&H*, XXXVI (Feb. 7, 1871), p. 62, (Feb. 21, 1871), p. 78, XLIV (Jul. 28, 1874), p. 54, LI (Mar. 7, 1878), p. 79; Elizabeth Spalding McFadden and Ronald W. Spalding, *A Fire in My Bones* (Mountain View, CA: Pacific Press Publishing Association, 1979), p. 24; Milton T. Reiber, *Graysville—1888-1988: Battle Creek of the South* (Collegedale, TN: The College Press, 1988), pp. 7, 91; *American Sentinel*, X (Mar. 21, 1895), p. 89.

19. *R&H*, LXVIII (Aug. 25, 1904), p. 7; Edward M. Cadwallader, "A History of Seventh-day Adventist Education" (n.p.: by the author, 1958(?)), pp. 209-210, mimeographed (SC); *SR*, X (Dec. 4, 1900), p. 92; Reiber, pp. 1-4, 105; Margaret Littell, interview by author; Ron Graybill, "Tales of a Tennessee Chain Gang," *Liberty*, LXVIII (Jan.-Feb. 1973), p. 3, cf. *Chattanooga Daily Times*, 5 Nov. 1895, p. 3.

20. The problem must be the date, Feb. 20, and not the year. Feb. 20, 1891, is improbable as a date for starting school—it was a Friday, and Feb. 20, 1893, is clearly too late. Graysville church records strongly imply that the school was already in operation in Apr. 1892 and definitely state that this was the case on Oct. 1, 1892. Graysville Church, *Record of Meetings*, Apr. 3, Oct. 1, 1892 (D provided by Margaret Littell). In addition, an article in the *R&H* of Jan. 24, 1893, (pp. 60-61), describes the school in such a way that it had clearly been in session awhile. Elder and Mrs. G. W. Colcord transferred their church membership to the Graysville Seventh-day Adventist Church on Oct. 1, 1892 (Reiber, p. 98). An article in the *CFP*, 7 Aug. 1938, p. 7, col. 2, suggests that the school started in Apr. 1892. Arthur W. Spalding—who was there at the time—says the school was founded in 1892 (II, p. 127). He says, "Elder Colcord came to Graysville in the spring of 1892. That spring, in May I think, he opened a short term school of three or four weeks, but the real opening came in the fall of 1892." Arthur W. Spalding, to K. A. Wright, 19 Oct. 1952, TLS (SC).

21. Reiber, pp. 7-8; *SDA ENCY*, p. 1237; Cadwallader, p. 210; *R&H*, LXX (Jan. 24, 1893), p. 61; *Daily Bulletin of the General Conference*, V (Mar. 1, 1893), p. 433.

22. *SR*, extra, IV (Jan. 9, 1894), pp. 225-226; GA, *Announcement 1894-95*, pp. 2-4 (SC).

23. GA, *Announcement 1894-95*, pp. 2-3.

24. Woodward, p. 62.

25. GA, *Announcement 1894-95*, p. 4

26. *Chattanooga Daily Times*, 6 Nov. 1895, p. 7.

27. *Sunday Law, Code of Tennessee*, sec. 2289 (1884).

28. *Dayton Republican*, quoted in Reiber, pp. 9-10; Cases 1218-1262, State Dockett, Attorney General's copy 9-15 (Rhea County Cir., Mar. 1895), Trial Dockett 88-89, Trial Minutes, III, Mar. 8, 1895, pp. 335-349; *Chattanooga Daily Times*, 5 Nov. 1895, p. 3, 6 Nov. 1895, p. 4.

29. *American Sentinel*, X (Mar. 14, 1895), p. 88, (Mar. 21, 1895), p. 90, (Apr. 4, 1895), pp. 112-114, (Apr. 11, 1895), p. 120, (Apr. 18, 1895), pp. 127-128, (Jul. 11, 1895), pp. 217-218, (Jul. 25, 1895), p. 240, (Sep. 5, 1895), p. 273; Graybill, p. 4; *R&H*, LXXII (Jul. 9, 1895), p. 448, (Aug. 20, 1895), p. 539; Cases 1218-1356, State Dockett, Attorney General's copy 21-34, Clerk's copy 25-34 (Rhea County Cir., Jul. 1895), Trial Minutes, III, Jul. 3, 1895, pp. 496-520. Some secondary sources have confused the two arrest waves and assumed that those arrested in the first wave served on the chain gang. Hansen, p. 156; Elva B. Gardner, *A School of His Planning* (Chattanooga: Starkey Printing Company, 1962), p. 15. However, it was the **second group**, not the first, that was assigned to the chain gang. A careful study of the lists of names of both those arrested and those convicted in the second wave does not show that either of the Colcords was arrested or convicted a second time. Rhea County Cir., Jul. 1895, loc. cit. But the legend of Colcord on a chain gang goes back at least to 1909. STS, *AA 1909-10*, p. 43 (Andrews University).

30. Cases 1335-1354, State Dockett 92 (Rhea County Cir., Nov. 1895), Trial Minutes, Nov. 5, 1895, pp. 43-47; *American Sentinel*, X (Jul. 11, 1895), p. 217; *Chattanooga Daily Times*, 5 Nov. 1895, p. 3, 6 Nov. 1895, p. 7.

31. Religious Liberty Association, *American State Papers*, 3d rev. ed. (Washington: The Religious Liberty Association, 1943), p. 562.

32. *American Sentinel*, X (Apr. 18, 1895), p. 127; Cadwallader, p. 210; Hansen, p. 156; Reiber, p. 12; *SR*, V (Apr. 7, 1896), p. 29.

33. *Daily Bulletin of the General Conference*, V (Mar. 1, 1893), p. 433; Reiber, pp. 13-14; *SDA ENCY*, p. 1237; GA, *CAL 1896-97*, p. 5 (SC).

34. GA, *CAL 1896-97*, pp. 4-5, 8, 31 (SC).

35. Ibid., pp. 13-14.

36. GA, *AA 1897-98*, p. 15 (SC).

37. Ibid.; GA, *CAL 1896-97*, p. 4; SIS, *AA 1898-99*, p. 2 (SC), *AA 1899-1900*, pp. 15-16 (SC); SIS, *BM*, May 7, 1901, p. 2 (SIS and STS *BM* are found in SC's Heritage Room. SJC *BM* are in the SC treasurer's vault. SMC *BM* from the very early years of the Wright administration are also in the treasurer's vault. From the Wright administration to the present, *BM* are in the SC president's office and at the headquarters of the Southern Union Conference of Seventh-day Adventists.) STS, *AA 1905-06*, p. [2], *AA 1909-10*, [before p. 1]; STS, *CAL 1904-05*, p. 4, *CAL 1906-07*, p. [2], *CAL 1907-08*, p. 3, *CAL 1908-09*, p. 1 (Andrews University), *CAL 1912-13*, p. 2 (D provided by Sue Summerour Magoon); STS, *Quarterly*, I (Jul. 1, 1910), p. 1, III (no. 4, 1913), p. 2, IV (2d quarter, 1914), p. 1, V (2d quarter, 1915), p. 1.

38. GA, *CAL 1896-97*, p. 28.

39. Ibid., pp. 9, 29; GA, *AA 1897-98*, p. 11.

40. GA, *CAL 1896-97*, p. 29.

41. Ibid., pp. 6-7; SIS, *AA 1899-1900*, p. 5; SIS, *BM*, Apr. 6, 1901. The request was granted. *BM*, May 7, 1901.

42. Reiber, pp. 35-36; *R&H*, LXXXI (Oct. 27, 1904), p. 21.

43. *GCDB*, VIII (Feb. 17, 1899), p. 16, VI (Feb. 22, 1897), p. 109; GA, *CAL 1896-97*, p. 7; Reiber, p. 16; Cadwallader, p. 211.

44. GA, *CAL 1896-97*, p. 31.

45. GA, *AA 1897-98*, pp. 4-5; Reiber, p. 14.

46. Reiber, p. 14; *SR*, VII (Sep. 27, 1898), p. 29.

47. *SDA ENCY*, p. 138; GA, *CAL 1896-97*, p. 3, *AA 1897-98*, p. 6, inside back cover; Cadwallader, loc. cit.

48. Cadwallader, loc. cit.; Reiber, p. 16; *SDA ENCY*, pp. 610-611; Edwin Carlton Walter, "A History of Seventh-day Adventist Higher Education in the United States" (Ph.D diss., University of California-Berkeley, 1966; Ann Arbor, MI: University Microfilm, 1966), pp. 120-121.

49. *GCDB*, VIII, loc. cit.; *SR*, VII (Sep. 13, 1898), p. 23, (Sep. 27, 1898), p. 29; Reiber, pp. 16-17; Cadwallader, loc. cit.; SIS, *AA 1899-1900*, p. 4.

50. *SR*, VII (Sep. 27, 1898), p. 29, IX (Jan. 30, 1900), p. 117; Reiber, p. 20; Ellen G. White, to George A. Irwin, 22 Jul. 1897, Spalding-Magan Collection of Unpublished Testimonies, p. 95.

51. Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press Publishing Association, 1948, 1889), p. 553; *SR*, VII (Oct. 11, 1898), p. 34; Cadwallader, p. 212; *GCDB*, loc. cit.; SIS, *CAT 1899-1900*, p. 9.

52. SIS, *CAT 1899-1900*, p. 9; *GCDB*, loc. cit.

53. *GCDB*, loc. cit.; SIS, *CAT 1899-1900*, pp. 2, 9; J. H. Kellogg, to L. A. Hoopes, 15 Jun. 1900 (General Conference Archives).

54. *SR*, X (Dec. 4, 1900), pp. 92-93; Reiber, p. 20.

55. Cadwallader, p. 213; SIS, *AA 1899-1900*, p. 16.

56. *SR*, VII (Sep. 13, 1898), p. 23, (Sep. 27, 1898), p. 29; *GCDB*, loc. cit.; SIS, *AA 1899-1900*, p. 7.

57. SIS, *AA 1898-99*, p. 4, *AA 1899-1900*, p. 8; SIS, *BM*, May 22, 27, 1901; STS, *BM*, Aug. 21, 1901;

58. *SR*, VII (Sep. 13, 1898), p. 23.

59. SIS, *BM*, Apr. 20, 22, May 7, 9, 1901; STS, *BM*, Aug. 21, 1901.

60. Robert Samuel Fletcher, *A History of Oberlin College From the Foundation Through the Civil War*, I (Oberlin, OH: Oberlin College, 1943), pp. 34, 40-43, 50, 56-57, 634-637; Elizabeth S. Peck, *Berea's First 125 Years, 1855-1980* (Lexington: The University Press of Kentucky, 1982), pp. 110-111.

61. Peck, p. 111; Fletcher, pp. 657, 661, 663-664.

62. John A. R. Rodgers, *Birth of Berea College: A Story of Providence* (Philadelphia: Henry T. Coates & Company, 1903), pp. 67, 72-73; Peck, pp. 35, 111-114.

63. Peck, pp. 113-115, 122-123.

64. Booker T. Washington, *Up From Slavery: An Autobiography* (Garden City, NY: Doubleday & Company, 1900, 1901), pp. 126-127, 154-156, 312.

65. Ellen G. White, *Testimonies*, VI (n.p., 1900), p. 176; idem, *Education* (Mountain View, CA: Pacific Press Publishing Association, 1903), pp. 214, 220; idem, *Counsels to Parents, Teachers and Students Regarding Christian Education* (Mountain View, CA: Pacific Press Publishing Association, 1913), p. 311.

66. Ellen G. White, *Counsels*, pp. 315-316; *Signs of the Times*, VIII (Jun. 29, 1882), p. 289; idem, *Testimonies*, V, p. 90; idem, *The Ministry of Healing* (Mountain View, CA: Pacific Press Publishing Association, 1905, 1909), p. 402; idem, *Education*, pp. 214, 221.

67. Ellen G. White, *Education*, p. 220.

68. *Signs of the Times*, loc. cit.; Ellen G. White, *Fundamentals of Christian Education* (Nashville: SPA, 1923, 1890), p. 146.

70. Ellen G. White, *Education*, p. 221.

71. Ellen G. White, *The Story of the Patriarchs and Prophets* (Mountain View, CA: Pacific Press Publishing Association, 1890, 1913), p. 601; idem, 10 Jul. 1902, Letter 98, p. 10 (D provided by Jessica K. Queen).

72. Brown, pp. 16-17; Louis B. Reynolds, *We Have Tomorrow: The Story of Seventh-day Adventists with an African Heritage* (Washington: R&HPA, 1984), pp. 50, 190-192; Cadwallader, pp. 178, 180-181, 184-185, 187.

73. Cadwallader, pp. 181, 186, 191; Reynolds, pp. 194, 201; Brown, p. 140.

74. Ira Gish and Harry Christman, *Madison, God's Beautiful Farm* (Mountain View, CA: Pacific Press Publishing Association, 1979), p. 171; *SDA ENCY*, pp. 733-734; Arthur W. Spaulding (later changed name to "Spalding"), *The Men of the Mountains* (Nashville: SPA, 1915), p. 150.

75. Gish, p. 111; Richard W. Schwarz, *Light Bearers to the Remnant* (Mountain View, CA: Pacific Press Publishing Association, 1979), p. 246.

76. Gish, pp. 92, 120; Merlin L. Neff, *For God and C. M. E.* (Mountain View, CA: Pacific Press Publishing Association, 1964), pp. 118-119.

77. Neff, pp. 115, 118, 120; Spaulding, *Men*, p. 153; Gish, pp. 92-93, 110, 113-114, 119.

78. Gish, pp. 103, 120; Neff, pp. 113-115; *SDA ENCY*, p. 734, 828; Ellen G. White, to the Southern Union Conference Committee, 24 Feb. 1907 (D provided by Jessica K. Queen).

79. Archa Dart, letter, Summer 1990.

CHAPTER TWO

1. Walter, p. 118; Cadwallader, p. 290.

2. Reiber, pp. 22, 41; Emmett K. VandeVere, in *Adventism in America*, ed. Gary Land (Grand Rapids, MI: William B. Eerdmans, 1986), p. 6.

3. *SR*, V (Apr. 7, 1896), pp. 29-30, 32; *R&H*, LXXIII (May, 19, 1896), p. 316; *GCDB*, loc. cit.; Reiber, p. 48.

4. STS, *PAR*, 1911, p. 1 (n.p.).

5. Ibid., p. 8; STS, *PAR*, 1912, p. 1 (n.p.); Reiber, pp. 38-47.

6. STS, *FMM*, Nov. 22, 1903 (*FMM* are found in SC registrar's vault); Reiber, pp. 47, 91; SDA, *YB 1905*, p. 31, *YB 1920*, p. 237, *YB 1923*, p. 206, *YB 1936*, p. 229; David D. Rees and Everett Dick, *Union College: Fifty Years of Service* (Lincoln, NE: Union College Press, 1940), p. 136; Everett Dick, *Union: College of the Golden Cords* (Lincoln, NE: Union College Press, 1967), p. 397; Myron F. Wehtje, *And There Was Light: A History of South Lancaster Academy, Lancaster Junior College, and Atlantic Union College*, I (South Lancaster, MA: The Atlantic Press, 1982), p. 236; *Accent on AUC*, XXXVII (Fall, 1987), p. 12. She served in the Georgia Conference Sabbath School Department in 1907 and 1908. SDA, *YB 1907*, p. 29, *YB 1908*, p. 75.

7. *SDA ENCY*, p. 725.

8. Ibid., p. 1437.

9. Reiber, pp. 8, 33, 46; STS, *FMM*, Sep. 27, Nov. 15, 1903, Nov. 11, 1904, Oct. 8, 1906; Cadwallader, p. 214.

10. STS, *BM*, May 27, 1906, Feb. 8, 1907.

11. STS, *FMM*, Sep. 20, 27, Nov. 15, 1903.

12. Ibid., Sep. 27, 1903, Oct. 16, Nov. 20, 27, 1904; SIS, *BM*, May 9, 1901; Emmett K. VandeVere, *The Wisdom Seekers* (Nashville: SPA, 1972), p. 85.

13. Cadwallader, loc. cit.; STS, *BM*, Feb. 14, 1904, Jan. 5, 1905, Feb. 16, 1906; *R&H*, LXXXI (Oct. 27, 1904), p. 21.

14. *R&H*, LXXX (Nov. 26, 1903), p. 19, LXXXI (Dec. 15, 1904), p. 21, LXXXIX (Aug. 1, 1912), pp. 13-14; Reiber, p. 23; SIS, *BM*, Apr. 20, May 7, 9, 1901; STS, *BM*, Jun. 4, 1907.

15. Ellen G. White, *Testimonies*, VII, p. 231; Arthur L. White, *Ellen G. White: The Early Elmshaven Years* (Washington: R&HPA, 1987), p. 347; *R&H*, LXXXI (Aug. 25, 1904), p. 7; Ellen G. White, to Elder N. C. McClure, 12 Jul. 1904, Ellen G. White Manuscript Release #193-8, Letter 245; Ellen G. White, to Our Brethern in Graysville, Tennessee, 11 Feb. 1907, Spaulding-Magan Collection of Unpublished Testimonies, pp. 397-98; Ellen G. White, 1906, Ellen G. White Manuscript Release #841-2, Letter 86, cf. Ellen G. White, to the Brethern Assembled in Council at Graysville, Tennessee, 6 Mar. 1906 (D provided by Jessica K. Queen).

16. STS, *FMM*, Dec. 6, 12, 1903.

17. Ibid., Jan. 17, 1905.

18. STS, *BM*, Apr. 19, 1906.

19. Ibid., Oct. 23, Nov. 5, 6, [1902], [Feb. 13], 1903.

20. Ibid., Nov. 5, 1905, Feb. 5, 19, 1906, Mar. 6, 1910, Jan. 3, 1911, Jan. 29, 1912; Donald W. Hunter, interview by author.

21. STS, *FMM*, Jan. 17, 1904; STS, *BM*, Feb. 2-4, 9, 1904, Jul. 16, Sep. 17, Nov. 17, 1906, Feb. 8, May 27, Jun. 5, 1907; SDA, *YB 1905*, p. 89, *YB 1907*, p. 108, *YB 1908*, pp. 79, 141, *YB 1909*, p. 155, *YB 1910*, p. 156, *YB 1911*, p. 155; Gardner, pp. 192, 210.

22. STS, *FMM*, Jan. 10, 1904; STS, *BM*, Nov. 5, Dec. 14, [1902], Apr. 19, 1906, cf. STS, *AA 1904-05*, pp. 5-6 (SC).

23. STS, *FMM*, Dec. 4, 1904, Nov. 27, 1906; Dick, p. 270; STS, *AA 1905-06*, [p. 9], *AA 1909-10*, pp. 8, 10; STS, *CAL 1907-08*, p. 9; STS, *Quarterly*, II (2d qtr., 1911), p. 29, V (2d qtr., 1915), p. 11 (SC). Oberlin had similar regulations. Cadwallader, p. 13.

24. STS, *FMM*, Oct. 15, 18, 25, Nov. 1, 8, 1903, Oct. 23, Dec. 4, 1904, Dec. 11, 1906.

25. STS, *PAR*, 1911; STS, *FMM*, Jan. 31, 1907.

26. STS, *BM*, May 26, Aug. 21, 1901, Apr. 6, Nov. 6, 1902, Jan. 26, Feb. 12, May 10, Sep. 30, 1903, Mar. 6, 1905, Mar. 19, 20, May 2, 27, Jul. 16, 1906; STS, *AA 1904-05*, p. 33.

27. STS, *BM*, Mar. 20, Apr. 19, May 2, 27, 1906. The Battle Creek episode is narrated in VandeVere, *Wisdom Seekers*, pp. 42-47. See also Walter, p. 47.

28. STS, *BM*, [Fall, 1902], Dec. 14, [1902], Jan. 20, Feb. 1, Nov. 22, 1903, Jan. 29, 1907.

29. SIS, *BM*, May 7, 12, 23, 1901; STS, *BM*, Nov. 7, [1902], Sep. 30, 1903, Sep. 29, [1904], Jan. 2, Nov. 5, 1905, Nov. 19, 1906.

30. STS, *Finance Committee Minutes*, May 21, [1902], (n.p.); STS, *FMM*, Nov. 22, 1903; STS, *BM*, Feb. 1, 1903, Feb. 25, 1904.

31. STS, *FMM*, Sep. 20, 1903; STS, *BM*, [Fall, 1901], Oct. 30, 1901, Sep. 20, 1903, Oct. 25, 1904, Mar. 6, 1905.

32. STS, *BM*, Jul. 16-17, 1906.

33. STS, *FMM*, Oct. 4, 1903; STS, *BM*, Oct. 25, 1904, Mar. 6, 1905.

34. STS, *BM*, Jan. 2, 5, 6, 1905.

35. Ibid., May 1, 1904; STS, *AA 1904-05*, pp. 7-8, *AA 1905-06*, [p. 8]. Later administration eliminated the summer school. STS, *CAL 1906-07*, [p. 2].

36. STS, *BM*, Feb. 2-3, 1904.

37. Ibid., May 1, 1904, Mar. 19, 1906.

38. Ibid., Feb. 12, 15, 1903, Apr. 19, 1906; Reiber, p. 36; Arthur L. White, p. 347.

39. STS, *BM*, Apr. 7, [1902]; Reiber, loc. cit.

40. STS, *BM*, Feb. 4, 1904, Jan. 24, 1907, Mar. 6, 1910; STS, *PAR*, 1911, p. 1, *PAR*, 1912, pp. 2, 6.

41. STS, *BM*, Jan. 19, 1910, Jan. 29, 1912, Feb. 14-15, Apr. 25, 1913; Contracts in folder with ibid., Apr. 26, 1913.

42. Reiber, p. 36; STS, *BM*, Feb. 2, 1904, Feb. 20, 1905.

43. Emmett K. VandeVere, *Rugged Heart: The Story of George I. Butler* (Nashville: SPA, 1979), p. 106.

44. STS, *FMM*, Oct. 4, 1903; *R&H*, LXXXI (Oct. 27, 1904), p. 21; Walter, p. 27; Cadwallader, p. 214; STS, *Quarterly*, IV (2d qtr., 1914), p. 5.

45. STS, *BM*, Sep. 23, [1902], Jun. 28, n.d.; *R&H*, LXXXII (Oct. 26, 1905), p. 18; *FT*, VII (Mar. 3, 1915), p. 8; Reiber, p. 45; STS, *FMM*, Feb. 28, 1915.

46. STS, *BM*, Apr. 19, May 27, 1906; STS, *PAR*, 1912, p. 9.

47. STS, *BM*, May 30, Jun. 4, 1907, Feb. 22, [1909]; STS, *PAR*, 1911, p. 2; Hansen, p. 157; STS, *AA 1909-10*, p. 7; SDA, *YB 1908*, pp. 72, 78.

48. STS, *AA 1904-05*, pp. 11, 18-19, 21-30, 32, *AA 1905-06*, [pp. 11-13], *AA 1909-10*, pp. 20-23; STS, *CAL 1906-07*, [pp. 15-17], *CAL 1908-09*, pp. 22-26, *CAL 1912-13*, p. 28-32; STS, *Quarterly*, I (Jul. 1, 1910), pp. 11, 20-22, 191, II (2d qtr., 1911), p. 59; Some earlier writers dated the junior college program too soon. Cadwallader, p. 21; Brown, p. 120.

49. STS, *FMM*, Oct. 15, 1906. Registrar's records for the Van Kirk period show percentages rather than letter grades.

50. STS, *Quarterly*, IV (2d qtr., 1914), p. 9; STS, *FMM*, Sep. 23, Nov. 20, 1906, Sep. 13, 1914.

51. STS, *FMM*, Dec. 4, 18, 20, 23, 1906; STS, *Quarterly*, IV (2d qtr., 1914), p. 1. The following year, the calendar would again avoid listing any holiday. Ibid., V (2d qtr., 1915), p. 1.

52. Reiber, pp. 40, 43; STS, *BM*, Apr. 12, 1910, Dec. 13, 1911; STS, *PAR*, 1911, p. 1, *PAR*, 1912, pp. 1-2, 7.

53. STS, *FMM*, Feb. 18, Mar. 14, 1907; STS, *BM*, Jun. 5, 1907, Mar. 21, 1910; Sue Summerour Magoon (her daughter), interview by author; SDA, *YB 1909*, p. 75, *YB 1910*, p. 75, *YB 1911*, p. 155. There were one or two other students, at least, who taught part-time at STS during the early 1900s. Hanaard Presley taught typing and stenography. Marie Van Kirk, who taught Latin, seems to have been a student, judging from the extremely low pay she received. STS, *BM*, Mar. 20, 1910, Jan. 3, 1911, Mar. 8, [1912].

54. STS, *BM*, Jan. 29, 1912; STS, *PAR*, 1912, p. 8; Sue Summerour Magoon, interview by author; SDA, *YB 1913*, p. 166, *YB 1915*, p. 176, *YB 1916*, p. 183, *YB 1918*, p. 202; Reiber, p. 91.

55. STS, *BM*, Mar. 13, 1904, Oct. 31, 1906, Feb. 8, 1907; *SDA ENCY*, p. 1263.

56. STS, *BM*, Aug. 4-18, n.d., meeting held in connection with education convention at Anniston, AL; STS, *FMM*, Oct. 30, 1904, Dec. 11, 1906, Sep. 15, 1914; STS, *AA 1905-06*, [p. 6], *AA 1909-10*, p. 9; STS, *Quarterly*, I (Jul., 1910), p. 6, II (2d qtr., 1911), p. 30, III (no. 4, 1913-14), p. 19, IV (2d qtr., 1914), pp. 8-11, V (2d qtr., 1915), p. 11; STS, *CAL 1907-08*, p. 10, *CAL 1912-13*, p. 26.

57. STS, *FMM*, Nov. 6, 1906, Sep. 15, Nov. 29, Dec. 6, 1914, May 9, 1915.

58. STS, *BM*, Jan. 3, 1911; STS, *PAR*, 1911, pp. 2-3, *PAR*, 1912, p. 2.

59. STS, *Quarterly*, V (2d qtr., 1915), p. 14; STS, *BM*, Oct. 6, 1910.

60. STS, *BM*, Jan. 3, 1911, Feb. 15, 1913, n.d. [C. L. Stone administration]; STS, *Quarterly*, loc. cit.

61. STS, *BM*, Apr. 19, 1906; Southern Union Conference, *Secretary's Records*, p. 1 (SC); Southern Union Conference Educational Association, *Constituency Meeting Minutes*, Jan. 3, 1910 (SC).

62. Southern Union Conference Educational Association, *Director's Meeting Minutes*, Jul. 15, 1907 (SC); *Deed Register*, in Southern Union Conference Educational Association, *Minute Book*, p. 188 (SC).

63. Southern Union Conference Educational Association, *Director's Meeting Minutes*, Jul. 15-17, 19, Oct. 2, 1907, Apr. 5, 1908 (SC).

64. SDA, *YB 1914*, p. 24, *YB 1920*, p. 16, *YB 1923*, p. 25; STS, *PAR*, 1912, p. 9; *FT*, XIX (Apr. 15, 1927), p. 1.

65. SDA, *YB 1912*, p. 160.

66. Ibid., *YB 1913*, p. 166, *YB 1914*, p. 173, *YB 1915*, p. 176.

67. STS, *BM*, Feb. 15, Sep. 13, 18, 1913, n.d. [C. L. Stone administration]; STS, Inc., *Minutes*, Dec. 30, 1913 (SC); Reiber, p. 46-47; Hansen, p. 157.

68. Reiber, pp. 25-26, 31-32; Cadwallader, pp. 214-215; VandeVere, *Rugged Heart*, p. 106; STS, *BM*, Jan. 26, 1903, Sep. 18, 1913.

69. STS, *BM*, Oct. 29, 1912.

70. Ibid., Oct. 29, 1912, Jan. 3, 1915; Reiber, pp. 47-48.

71. VandeVere, *Wisdom Seekers*, p. 172; Donald W. Hunter, Ray L. Jacobs, Jesse S. Cowdrick, telephone interviews by author.

72. STS, *FMM*, Sep. 13, Nov. 22, Dec. 20, 1914, Jan. 4, 1915.

73. Ibid., Sep. 13, 17, 1914.

74. Ibid., Sep. 16, 22, 1914.

75. Ibid., Nov. 23, 1914.

76. STS, *BM*, Jan. 3, 1915; STS, Balance Sheet, Jun. 30, 1915, Jun. 30, 1916 (SC).

77. *FT*, VII (Feb. 24, 1915), p. 4; Donald W. Hunter, telephone interview by author; Reiber, p. 54.

78. *FT*, loc. cit., p. 5; Donald W. Hunter, telephone interview by author; STS, *FMM*, Feb. 28, 1915.

79. *FT*, loc. cit., VII (Mar. 3, 1915), p. 8, (Mar. 10, 1915), p. 4; Reiber, p. 53; Donald W. Hunter, telephone interview by author.

80. STS, *BM*, Apr. 28, 1915; Reiber, p. 54; Donald W. Hunter, telephone interview by author.

81. Reiber, p. 59; STS, *BM*, May 24, 1915; SDA, *YB 1915*, p. 176, *YB 1916*, p. 183.

82. *SDA ENCY*, p. 1237; Reiber, p. 48; A. N. Atteberry, "Grayaville—Collegedale," p. 1 (Ms at SC).

83. STS, *BM*, Apr. 27, 1915.

84. Ellen G. White, *Testimonies*, VI, p. 187; STS, *BM*, Aug. 9, 1915.

85. STS, *BM*, Feb. 10, 1916, Apr. 27, 1915.

86. STS, *Constituency Meeting Minutes*, Apr. 3, 1916 (SC).

87. Walter, pp. 96-106, 113-117, 120.

88. Ibid., pp. 82-91.

CHAPTER THREE

1. Allen Guttmann, *States Rights and Indian Removal: The Cherokee Nation v. The State of Georgia* (Lexington, MA: D. C. Heath & Co., 1965), pp. 5, 16, 58, 75; *Goodspeed's*, p. 797; Polly W. Donnelly, ed., *James County: A Lost County of Tennessee* (Ooltewah, TN: Old James County Chapter, East Tennessee Historical Society, 1983), p. 56.

2. *Goodspeed's*, p. 797; Donnelly, pp. 3, 7, 15, cf. *East Hamilton County Journal*, 2 Aug. 1989, p. 2; *1913 James County Booster Edition of the James County Times, Ooltewah, Tennessee* (Georgetown, TN: Old James County Historical Society, n.d.), p. 8.

3. *1913 James County Booster Edition*, pp. 10, 32.

4. W. H. Branson, to Cecil Coffey, 4 Mar. 1949, p. 2 (SC).

5. Ibid.; Atteberry, p. 3.

6. STS, *BM*, Apr. 5, 1916; STS, *ECM*, Apr. 5, 1916 (SC).

7. STS, *BM*, Jul. 6, 1916; *FT*, VIII (Jul. 12, 1916), p. 1, (Apr. 12, 1916), p. 1, (Aug. 23, 1916), p. 1; Atteberry, loc. cit.; Hansen, p. 158.

8. Atteberry, p. 4.

9. STS, *ECM*, Aug. 30, 1916; STS, *BM*, Sep. 14, 1916, Aug. 6, 1916; SDA, *YB 1916*, p. 183, *YB 1917*, p. 193.

10. *FT*, VIII (Sep. 20, 1916), p. 2; Masie White Jameson, telephone interview by author.

11. Donald W. Hunter, Jesse S. Cowdrick, telephone interviews by author.

12. STS, *ECM*, loc. cit.; Atteberry, pp. 5-6.

13. Hansen, p. 158; Donald W. Hunter, Mrs. Margaret Littell, telephone interviews by author; Atteberry, pp. 6-7.

14. Branson, to Coffey, p. 3; *FT*, VIII (Oct. 25, 1916), p. 1; Cecil Coffey, "Early History of S. M. C.," p. 2 (Ms at SC).

15. *FT*, VIII (Sep. 20, 1916), p. 2, IX (Jun. 20, 1917), p. 1; *SDA ENCY*, p. 1237.

16. SMC, *FMM*, Nov. 21, 1977, p. 5; Atteberry, p. 10; Mitchell Thiel, Masie White Jameson, telephone interviews by author; *FT*, IX (Aug. 15, 1917), p. 8.

17. Cadwallader, p. 217; Masie White Jameson, telephone interview by author; Coffey, p. 5.

18. *FT*, VIII (Sep. 20, 1916), p. 2, XI (Feb. 5, 1919), p. 8; SJC, *Industrial Meeting Minutes*, Aug. 19, 1918, Sep. 1, 1918, (n.p.); SJC, *BM*, Feb. 13, 1919; Cadwallader, loc. cit.; Coffey, p. 3; Hansen, p. 160; SJC, *CAL 1920-21*, p. 12.

19. Atteberry, p. 8; Coffey, pp. 1, 3-4; *Southland*, 1927, [p. 53]; *FT*, VIII (Nov. 15, 1916), p. 8, (Dec. 20, 1916), p. 8, IX (Aug. 8, 15, 1917), p. 8; SJC, *CAL 1919-20*, p. 10; Mitchell Thiel, interview by author; J. D. Smith, in *Southland*, 1923, [pp. 26-27].

20. Mitchell Thiel, interview by author; Masie White Jameson, telephone interview by author; Coffey, [p. 5]; Atteberry, p. 8; Hansen, p. 161; Cadwallader, p. 218.

21. Mitchell Thiel, interview by author; J. D. Smith, loc. cit. Gardner (*A School of His Planning*, p. 54) takes a different view, suggesting that the chicken coop was the president's office rather than his home, but this appears to contradict Huxtable's recollection (p. 6) that the president's office was in the "cracker box" the first year and the implication in Atteberry's manuscript (p. 7) that a principal's office in the commissary had been partitioned off before the caravan arrived. Coffey, pp. 3-4; *FT*, VIII (Nov. 15, 1916), p. 8, (Dec. 20, 1916), p. 8, (Dec. 27, 1916), p. 8; SJC, *ECM*, Jul. 31, 1921, Jan. 17, 1918; Cadwallader, p. 217; SJC, *FMM*, Sep. 10, 1919; SJC, *PR*, Constituency Meeting, Feb. 10, 1921, p. 6 (SC); Masie White Jameson, telephone interview by author.

22. *FT*, VIII (Dec. 20, 1916), p. 8, XII (Nov. 5, 1920), p. 3; Atteberry, p. 9; *Southland*, 1927, [p. 54]; SJC, *Building Committee Minutes*, May 18, 1917 (SC); SJC, *FMM*, Oct. 1, 1922; *SA*, 24 Jan. 1947, p. 1; Betty Belew Grogg, telephone interview by author.

23. Atteberry, pp. 1, 8; Coffey, pp. 1, 3; *Southland*, 1923, [p. 27]; *FT*, IX (Aug. 8, 15, 1917), p. 8.

24. *FT*, VIII (Dec. 27, 1916), p. 8, IX (May 30, 1917), p. 8, (Aug. 8, 1917), p. 8; *Southland*, 1924, [p. 43]; Atteberry, p. 9; Coffey, p. 3; *State of Tennessee, ex ref., etc.* v. *Southern Junior College*, Case 25,252, (Chattanooga Chancery Court, 1933), deposition of Mr. Henry J. Klooster, deposition, Mar. 17, 1933.

25. Atteberry, pp. 10-11; SJC, *BM*, Jan. 18, 1917; STS, *BM*, Sep. 4, 1917; *FT*, IX (Apr. 4, 1917), p. 8, (Jul. 4, 1917), p. 8, XI (Jan. 9, 1919), p. 8; Coffey, [p. 5]; SJC, *ECM*, Jun. 23, 1917.

26. *FT*, IX (Apr. 4, 1917), p. 8, (Jun. 13, 1917), p. 8, (Jul. 4, 1917), p. 8, X (Nov. 13, 1918), p. 8, (Dec. 18, 1918), p. 8, XI (Jan. 9, 1919), p. 8, (Mar. 26, 1919), p. 8, (Nov. 5, 1919), p. 1, XIII (Apr. 6, 1921), p. 7; Coffey, loc. cit.; SJC, *ECM*, loc. cit.; STS, *BM*, loc. cit.; "John H. Talge," [p. 1] (Ms at SC); Atteberry, p. 12; Hansen, p. 161; SJC, *PR*, loc. cit.; *Southland*, 1927, [p. 4].

27. SJC, *Building Committee Minutes*, May 18, 1917; *General Conference Bulletin*, VIII (Apr. 4, 1918), p. 58, (Apr. 9, 1918), p. 117; *FT*, IX (Jun. 20, 1917), p. 1, (Aug. 22, 1917), p. 2, (Nov. 14, 1917), p. 3; Hansen, pp. 160-161; SJC, *BM*, Dec. 24, 1917, adjourned meeting. As a way of soliciting funds from those who were not affiliated with the denomination, the board authorized the publication of a four-page monthly publication called the *Southern Junior College Bulletin*. *BM*, Sep. 4, 1917, Dec. 24, 1917, adjourned meeting; Atteberry, p. 11.

28. Atteberry, pp. 11-12; *FT*, IX (Oct. 24, 1917), p. 1; Hansen, p. 160; Masie White Jameson, interview by author; Cadwallader, p. 218; *Southland*, 1927, [p. 54]; Coffey, [p. 6]. The delay in getting the electricity hooked up was due to a combination of a shortage of funds and the fact that once they received a request to connect the school, it would take the Tennessee Power Company seven to eleven months to run the power lines. SJC, *BM*, Jan. 18, 1917; SJC, *ECM*, May 3, Jun. 23, 1917; SJC, *Minority Board Minutes*, Nov. 18, 1917 (SC).

29. *FT*, IX (Dec. 19, 1917), p. 8, XI (Mar. 26, 1919), p. 8; Coffey, [p. 5]; SJC, *FMM*, Mar. 23, 30, 1919.

30. Coffey, [p. 6]; *FT*, X (Jun. 26, 1918), p. 8, (Oct. 28, 1918), pp. 1, 8, (Oct. 30, 1918), p. 8, (Nov. 6, 1918), p. 1, XI (Mar. 5, 1919), p. 8; Branson, to Coffey, p. 3; SJC, *ECM*, Oct. 7, 1918; Hansen, p. 162; SJC, *Special Committee on Future Building Programs Minutes*, Feb. 24, May 19, 1919.

31. Hansen, p. 62; Tennessee Power Company and SJC, electric service agreement, Aug. 26, 1919; *FT*, XI (Jun. 18, 1919), p. 8, (Sep. 10, 1919), p. 8, (Sep. 17, 1919), p. 8, (Nov. 5, 1919), p. 1; SJC, *ECM*, May 19, 1919.

32. *Southland*, 1923, [p. 45], 1927, [p. 54]; SJC, *ECM*, Jun. 23, 1917, May 12, Jun. 24, 1920; STS, *BM*, Jul. 29, 1917; SJC, *Minority Board Minutes*, Nov. 18, 1917; SJC, *BM*, Dec. 24, 1917, adjourned meeting, Jul. 29, Nov. 12, 1919, Jul. 21, Jan. 21, 1920, Feb. 13, 1921, Jan. 24, Jan. 28, May 24, 1923, Jan. 24, Oct. 19, 1924, Aug. 3, 1925; Hansen, pp. 162, 165; *FT*, X (Jan. 16, 1918), p. 8, (Apr. 24, 1918), p. 8, XI (Oct. 22, 1919), p. 3, (Nov. 11, 1919), p. 2, (Nov. 19, 1919), p. 8, XVII (Oct. 28, 1925), p. 7, (Nov. 18, 1925), p. 7, XVIII (Feb. 10, 1926), p. 7; SJC, *PR*, Constituency Meeting, Mar. 7, 1922; SJC, *Special Committee on Future Building Programs Minutes*, Feb. 24, 1919, corrected copy; *R&H*, CI (Sep. 25, 1924), pp. 19-20; Branson, to Coffey, loc. cit.; SJC, *FMM*, Jan. 26, 1919.

33. SJC, *BM*, Jul. 24, 1924; SMC, *BM*, Mar. 28, 1945 (SC).

34. Atteberry, p. 13; Donald W. Hunter, telephone interview by author; *R&H*, CII (Jun. 18, 1925), p. 17, CIV (Jan. 27, 1927), p. 19.

35. SJC, *BM*, Apr. 11, 1918, Dec. 24, 1917, Feb. 2, Jul. 20, 1919, Apr. 8, 1920, Jun. 9, 10, 1921, May 25, 1922; *FT*, XIV (Aug. 30, 1922), p. 7; SDA, *YB 1919*, p. 211, *YB 1918*, p. 91; *Southern Union Worker*, XII (Jul. 25, 1918), p. 6; SJC, *ECM*, Apr. 14, 1921; Donald W. Hunter, telephone interview by author; SJC, *FMM*, Oct. 22, May 25, Jul. 18, Sep. 17, 1922, Nov. 30, 1919.

36. SJC, *BM*, Feb. 2, 1925; Leo Thiel, to W. H. Heckman, 1 Feb. 1925 (SC); *Southland*, 1926, [p. 6]; Hansen, p. 162; *R&H*, CII (Jun. 18, 1925), p. 17; SDA, *YB 1925*, p. 234; *FT*, XVIII (Nov. 10, 1926), p. 7, XIX (Feb. 2, 1927), p. 6; SJC, *FMM*, Jan. 24, 1927.

37. *SDA ENCY*, p. 182; Walter, p. 139.

38. SDA, *YB 1917*, p. 193, *YB 1927*, p. 263; Elva B. Gardner, *A School of His Planning*, rev. ed. (Chattanooga: Starkey Printing Company, 1972), pp. 300-315; *SA*, 19 Jan. 1962, p. 1.

39. This brief biography of Maude Jones is distilled from interviews with Frances E. Andrews, H. Douglas Bennett, Betty L. Collins, Lettie Collins, Edythe Stephenson Cothren, Jesse S. Cowdrick, Mary E. Elam, Charles Fleming, Jr., Ruth Miller Gibson, June Snide Hooper, Ralston Hooper, Donald W. Hunter, Ray L. Jacobs, Irene Tolhurst Kreigsman, Sue Summerour Magoon, Betty Jo Boynton McMillan, Martha Montgomery Odom, Arthur Richert, Jr., Joyce Cunningham Richert, Thyra Bowen Sloan, Drew M. Turlington, and from the following published sources and unpublished documents: *SA*, I (Oct. 12, 1945), pp. 1-2, (Apr. 5, 1946), p. 1, IV (Oct. 24, 1948), p. 4, XVII (Jan. 19, 1962), p. 1; SMC, *Annual Catalog*, II (Jun., 1952), p. 9 (SC); SJC, *SS*, XIV (cat. no. 1942-43), p. 8; SMC, *Teacher Roster*, 1951-62, (D courtesy of Mary Elam); *FT*, X (Sep. 25, 1918), p. 8, (Jul. 24, 1918), p. 6; Patti Hare, to the author, 18 Oct. 1990 (SC); SDA, *YB 1917*, p. 193; SJC, *PR*, Jan. 22, 1923; SJC, *FMM*, Oct. 14, 1918; SJC, *ECM*, Oct. 6, 1921, Apr. 6, Jun. 5, 1938; *Maude Jones Guest Book*, Oct. 10, 1949 to Jun. 16, 1955; *Southland*, 1924, [p. 1]; *Triangle*, 1946, p. 4; SMC, *BM*, May 22, 1945, Feb. 5, 1946.

40. SDA, *YB 1917*, loc. cit., *YB 1927*, loc. cit.; *FT*, X (Jul. 24, 1918), pp. 1, 6, XVIII (Jan. 6, 1926), p. 8, XXII (Jul. 23, 1930), p. 7, XXIV (Mar. 16, 1932), p. 8; SJC, *BM*, Feb. 11, Jun. 9, 1921, Jul. 21, 1920; SJC, *PR*, Jan. 22, 1923; *Southland*, 1925, pp. 4-5.

41. Jesse S. Cowdrick, telephone interview by author.

42. SDA, *YB 1892*, p. 5; SJC, *FMM*, Nov. 22, 1919, Mar. 9, 1926; SJC, *BM*, Feb. 11, 1921; SJC, *PR*, loc. cit.; *FT*, XVI (Mar. 6, 1924), p. 4; Collegedale SDA Church, *Arise and Build* (fund-raising pamphlet), [p. 4], (n.p.).

43. SJC, *PR*, loc. cit.; Donald W. Hunter, telephone interview by author; SJC, *FMM*, Sep. 15, 1919; SJC, *BM*, Feb. 11, 1921, Jan. 28, 1923, Aug. 3, 1925; SDA, *YB 1917*, loc. cit. Sometimes a professor's teaching load would be

slightly reduced when he took on heavy managerial responsibilities. See, for example, SJC, *FMM*, Oct. 14, 1919.

44. Official reports of enrollment figures contain some discrepancies, but it appears that enrollment reached a peak in 1924-25 and then leveled off until 1927-28, when it reached 288. *SDA ENCY*, p. 1237; SDA, *YB 1917*, loc. cit., *YB 1927*, loc. cit.; SJC, *PR*, Feb. 10, 1921, Mar. 7, 1922, Jan. 22, 1923, Feb. 1, 1925, 1928; SJC, *Treasurer's Report*, Mar. 7, 1922 (SC); *R&H*, CII (Jun. 18, 1925), p. 17.

45. The report in earlier books that the first Commencement was held in a tent is incorrect. It began on the lawn of the yellow house, but a rainstorm forced removal to an unfinished building. Atteberry, p. 10; *FT*, IX (Jun. 6, 1917), p. 8; *R&H*, CII (Jun. 18, 1925), p. 17.

46. *FT*, IX (Aug. 1, 1917), p. 8, X (Jun. 19, 1918), p. 8.

47. F. Walter Wallbank, et al., *Civilization Past and Present*, 6th ed. (Glenville, IL: Scott, Foresman and Company, 1987), p. 767; *FT*, X (Oct. 28, 1918), p. 8, (Oct. 30, 1918), p. 8, XII (Mar. 17, 1920), p. 8, XVIII (Feb. 24, 1926), p. 6; SJC, *BM*, Apr. 12, 1920; *Southland*, 1923, [p. 36].

48. SJC, *FMM*, Nov. 24, 1918, Feb. 1, May 5, 1924, Oct. 3, Dec. 28, 1920, Nov. 4, 11, Dec. 2, 8, 1923, undated minutes; SJC, *BM*, Feb. 13, 1919, extraordinary session Jan. 15, 1924; *FT*, XI (Mar. 26, 1919), p. 8, XV (Apr. 11, 1923), p. 3; SJC, *ECM*, Dec. 31, 1925; SJC, *PR*, Feb. 15, 1924, Feb. 1, 1925; Martha Montgomery Odom, telephone interview by author.

49. *FT*, IX (Jan. 17, 1917), p. 1, X (Jul. 24, 1918), p. 3; STS, Inc., *ECM*, Nov. 7, 1916; SJC, *FMM*, May 4, 1919; *Southern Union Worker*, XII (Jul. 25, 1918), pp. 2-3, 5.

50. SJC, *FMM*, Mar. 16, Sep. 15, 1919, Nov. 8, 1923; SJC, *CAL 1922-23*, p. 57 (SC); *Southland*, IV (Jul., 1926), pp. 60-61.

51. SJC, *BM*, Feb. 13, 1919; SJC, *CAL 1919-20*, p. 48, *CAL 1921-22*, pp. 55-57, 60-62 (SC); SJC, *FMM*, Jun. 4, 1924; *Southland*, IV (Jul., 1926), pp. 50-54; SJC, *PR*, Feb. 10, 1921.

52. George F. Zook, to Shelton Phelps, SJC Board Minute Book, 8 Dec. 1921 (SC). Apparently the school was motivated by a new Alabama requirement regarding teacher education. SJC, *FMM*, Dec. 18, 1921.

53. Zook, to Phelps, loc. cit.

54. J. S. Abel, acting commissioner, Department of the Interior, Bureau of Education, 19 Oct. 1920 (SC); SJC, *ECM*, Nov. 28, 1921; Zook, to Phelps, loc. cit., emphasis supplied and spelling corrected; SDA, *YB 1921*, p. 66.

55. George F. Zook, to John C. Thompson, 4 Jan. 1922 (SC); Bert E. Young, to John C. Thompson, 19 Jan. 1922 (SC).

56. SJC, *FMM*. These minutes are dated Dec. 27, 1921, but if the dates on the correspondence are correct that date is impossible. More likely would be Jan. or Feb. 27, 1922. *BM*, Mar. 9, 1922.

57. SJC, *PR*, Mar. 7, 1922.

58. Another concern expressed by at least one Adventist educational leader was the financial cost of complying with accreditation requirements when SDA schools were already heavily burdened with debt. SJC, *FMM*, Nov. 17, 1923, Dec. 13, 1924; Walter, pp. 159-160, 165.

59. SJC, *FMM*, loc. cit.; Walter, pp. 131, 133, 143-44, 155.

60. The time of the rising bell varied from year to year and from school year to summer. It could be as early as 5:00 or as late as 6:00. SJC, *FMM*, Jun. 12, Sep. 4, 1921, May 2, Oct. 10, Nov. 5, 1922, May 23, Sep. 15, 1923, Sep. 13, 1926, Nov. 19, 1918, Sep. 15, Oct. 30, 1919; SJC, *Industrial Meeting Minutes*, Sep. 21, 1924, Sep. 23, 1918; *Southern Union Worker*, XIII (Jul. 25, 1918), pp. 4-5; SJC, *BM*, Jan. 28, 1923, Nov. 17, 1920, Feb. 12, 1919; SJC, *PR*, Feb. 10, 1921; SJC, *CAL 1919-20*, p. 19, *CAL 1923-24*, p. 24, *CAL 1924-25*, pp. 5, 24, *CAL 1925-26*, pp. 3, 25 (SC); STS, *BM*, Jan. 12, 1917; *FT*, X (Jun. 12, 1918), p. 8, XI (Jun. 11, 1919), p. 8; *Southland*, IV (Jul., 1926), p. 24.

61. SJC, *FMM*, Oct. 14, 1918, Jan. 12, Mar. 23, 1919, Oct. 19, 1920, Nov. 18, 1923, Jan. 21, 1924, Sep. 22, Dec. 2, 15, 1925, Jan. 12, May 4, 1926; SJC, *ECM*, May 19, 1919; SJC, *CAL 1919-20*, p. 20, *CAL 1920-21*, p. 23, *CAL 1922-23*, p. 25; *Southland*, IV (Jul., 1926), p. 25.

62. An earlier rule had specified that skirts come down to the top of the high-top shoes. *Southland*, 1923, [p. 39]; SJC, *FMM*, Apr. 25, 1920, Sep. 13, 1926; Masie White Jameson, Ruth Miller Gibson, telephone interviews by author; *FT*, XIII (Jul. 14, 1926), p. 7.

63. SJC, *Industrial Meeting Minutes*, Sep. 13, 1926; Reiber, p. 34.

64. SJC, *FMM*, Jan. 24, 1921, cf. SDA, *YB 1921*, p. 65.

65. SJC, *FMM*, May 23, 1923, Feb. 21, 1927, May 11, 1926. The elbow rule was revised in 1925. *FMM*, Sep. 7, 1925; SJC, *CAL 1921-22*, p. 27; *Southland*, IV (Jul., 1926), p. 30; Irene Tolhurst Kreigsman, telephone interview by author; Martha Montgomery Odom, interview by author; SJC, *Dress Committee Minutes*, Oct. 11, Nov. 16, 1922 (SC).

66. It was also suggested that it would be a waste of money to educate potential denominational workers who fell in love before completing their education. SJC, *FMM*, Feb. 23, 1919, Apr. 4, 25, 1920, Apr. 11, May 9, Jun. 12, 1921, Jan. 15, Feb. 5, Apr. 9, Sep. 24, Oct. 14, Nov. 5, 1922.

67. SJC, *FMM*, Dec. 29, 1918, Jan. 19, Feb. 23, 1919, Sep. 25, Nov. 21, 1920, Feb. 13, Jun. 29, Sep. 24, Oct. 14, Nov. 5, 26, 1922, Sep. 29, 1925, Feb. 7, 1927; SJC, *CAL 1921-22*, pp. 23-24, 26; *Southland*, IV (Jul., 1926). p. 26.

68. SJC, *FMM*, Nov. 5, 1922, Mar. 23, May 15, 1926; SJC, *Discipline Committee Minutes*, Apr. 4, 1926 (SC); SJC, *ECM*, May 23, Jun. 10, 13, 1921.

69. SJC, *FMM*, Oct. 29, 1918, Jan. 1, 1922, Jan. 12, May 15, 1926.

70. The reason for banning "chafing dishes, electric grills, irons, etc." was the possible "damage to furniture." *Southland*, IV (Jul., 1926), pp. 27-29; SJC, *CAL 1919-20*, pp. 22-23, *CAL 1920-21*, pp. 13, 25, *CAL 1925-26*, p. 30; SJC, *FMM*, Mar. 2, 1919, Oct. 11, 1922; SJC, *ECM*, Dec. 29, 1919, Oct. 24, 1920.

71. *Southland*, IV (Jul., 1926), application blank; SJC, *CAL 1920-21*, pp. 12-13; SJC, *BM*, Jul. 21, 1920.

72. Eva Teed Bengnot, Masie White Jameson, telephone interviews by author.

73. Ray L. Jacobs, telephone interview by author; *FT*, XII (May 5, 1920), p. 8, XVIII (Apr. 14, 1926), p. 7, (May 5, 1926), p. 7, (Jun. 2, 1926), p. 7, XIX (Apr. 6, 1927), p. 7; SJC, *FMM*, Apr. 22, 1924, Mar. 16, 1926.

74. SJC, *BM*, Dec. 23, 1918, Feb. 4, 1920; Coffey, p. 7; Gardner, rev. ed., p. 78; SJC, *FMM*, Feb. 15, 1920, Feb. 13, 19, 1922.

75. SJC, *FMM*, Dec. 31, 1922; SJC, *BM*, Jan. 24, 1923; *FT*, XVIII (Apr. 28, 1926), p. 7.

76. *FT*, XI (Mar. 26, 1919), p. 8, XV (Jun. 6, 1923), p. 1, (Jun. 28, 1923), p. 1; SJC, *BM*, Feb. 4, 1920, Jan. 28, 1923; SJC, *FMM*, Mar. 13, 1923; SJC, *ECM*, Dec. 11, 1924, Nov. 24, 1926; SDA, *YB 1968*, p. 46.

77. *FT*, XVIII (Feb. 10, 1926), p. 7; *Southland*, 1924, [p. 99], 1925, pp. 16, [p. 59]; SJC, *FMM*, Jan. 3, 1921, Nov. 19, 1922, Apr. 14, 1924. Similarly, the board disapproved of organizing an alumni association in 1919. SJC, *BM*, Jul. 29, 1919. By 1924, however, the faculty, at least, were in favor of having such an organization.

78. *Southland*, 1925, [pp. 15-16], [pp. 55-56]; *FT*, X (Oct. 16, 1918), p. 8, XVIII (Jan. 13, 1926), p. 7; SJC, *FMM*, Jan. 12, Dec. 14, 21, 1919, Jan. 11, 1920, Nov. 4, 1921, Feb. 3, 1924, Dec. 6, 1926, Jan. 24, 1927.

79. SJC, *FMM*, Dec. 14, 1919, Oct. 1, 1922.

80. *FT*, VIII (Dec. 6, 1916), p. 8, (Dec. 27, 1916), p. 8, IX (Mar. 21, 1917), p. 8.

81. SJC, *FMM*, Aug. 14, Oct. 12, 1921, Jan. 8, Nov. 5, 1922, Sep. 29, 1925; *FT*, XIV (Jun. 14, 1922), p. 7, (Nov. 1, 1922), p. 7, XVII (May 20, 1925), p. 7, XVIII (Jan. 6, 1926), p. 7, (Mar. 3, 1926), p. 7, (Mar. 10, 1926), p. 7, (Mar. 24, 1926), p. 7; *Southland*, 1925, p. 95; Irene Tolhurst Kreigsman, telephone interview by author.

82. *FT*, XVII (Mar. 18, 1925), p. 8, XIX (May 19, 1927), p. 7, (Jun. 29, 1927), p. 7; *Southland*, 1925, [p. 97]; Irene Tolhurst Kreigsman, telephone interview by author; SJC, *FMM*, Apr. 13, 1926, May 5, 1925, cf. Jan. 19, 1918, Feb. 21, 1920.

83. *FT*, VIII (Dec. 6, 1916), p. 8, XII (Dec. 1, 1920), p. 8, XIII (Nov. 30, 1921), p. 8, XIV (Dec. 13, 1922), p. 8, XVII (Dec. 2, 1925), p. 7, XVIII (Dec. 1, 1926), pp. 7-8; *Southland*, 1923, [p. 42]; SJC, *FMM*, Oct. 20, 1925.

84. *FT*, IX (Jul. 11, 1917), p. 8, XV (Jul. 11, 1923), p. 2, XVII (Jul. 15, 1925), p. 1, XVIII (Jul. 14, 1926), p. 7.

85. Masie White Jameson, telephone interview by author; SJC, *FMM*, Oct. 31, Nov. 5, 1922.

86. The faculty permitted a game to be played on Sunday, October 9, 1924, to fulfill a promise made the previous year. However in the fall of 1925, they denied a student request to permit a game the Sunday after examinations, stating that no games were to be played before 4:45. In 1927, the old lament appeared in the faculty minutes: some faculty members felt that baseball was causing some students to neglect their studies. SJC, *FMM*, Apr. 27, 1919, Feb. 21, 1920, Mar. 1, 14, 28, May 17, 23, 1921, Feb. 26, Nov. 26, 1922, Jun. 1, 1924, Oct. 20, 1925, Mar. 14, 1927; Donald W. Hunter, telephone interview by author.

87. SJC, *FMM*, Dec. 15, 1918, Oct. 12, 19, 1919, Dec. 30, 1920, Sep. 13, 1926, Mar. 14, 1927; *FT*, IX (May 30, 1917), p. 8, (May 22, 1918), p. 8, XIII (Apr. 20, 1921), p. 7, XV (Jun. 6, 1923), p. 1, XVIII (May 12, 1926), p. 7, XIX (Apr. 20, 1927), p. 7; Masie White Jameson, telephone interview by author.

88. Coffey, [p. 6]; *FT*, VIII (Dec. 13, 1916), p. 8, XIII (Apr. 20, 1921), p. 7, XV (Mar. 21, 1923), p. 8, XVI (Nov. 5, 1924), p. 8, XVIII (Nov. 24, 1926), p. 7, XVIII (Oct. 27, 1926), pp. 7-8; SJC, *FMM*, Dec. 14, 1920; SJC, *PR*, Feb. 10, Dec. 27, 1921, Oct. 21. 1925; *Southland*, 1924, [p. 41].

89. SJC, *FMM*, Mar. 16, 1919, Jan. 24, Feb. 21, 1927, Jan. 29, Sep. 17, Oct. 1, 1922, Sep. 15, 1925, Jun. 12, 1921. Worship was earlier during the summer of 1923. *FMM*, May 23, 1923; SJC, *CAL 1922-23*, p. 27; *Southland*, IV (Jul., 1926), p. 27; SJC, *ECM*, Sep. 22, 1920, Apr. 14, 1921; *FT*, VIII (Nov. 15, 1916), p. 8, XIII (Jun. 15, 1921), p. 7, XIV (Nov. 1, 1922), p. 7; *Southland*, 1924, [p. 35].

90. Jesse S. Cowdrick, telephone interview by author.

91. SJC, *FMM*, Nov. 12, 1925; *R&H*, CIV (Jan. 27, 1927), p. 19.

92. Donald W. Hunter, telephone interview by author, cf. *Southland*, 1923, [pp. 31-35]; Ibid., 1924, [pp. 42-45]; *FT*, X (Oct. 16, 1918), p. 8, XI (Jan. 9, 1919), p. 8, XIII (Apr. 20, 1921), p. 7, (Nov. 23, 1921), p. 7, XIV (Mar. 15, 1922), p. 7, (Dec. 13, 1922), p. 8, (Jan. 31, 1923), pp. 6-7, (Jun. 6, 1923), p. 1, XVI (Mar. 6, 1924), p. 4, XIX (Mar. 16, 1927), p. 7; SJC, *PR*, Feb. 10, 1921, Mar. 7, 1922; SJC, *FMM*, Dec. 15, 1918, Oct. 19, 1919, Oct. 24, 1920, Nov. 8, Dec. 18, 27, Oct. 30, 1921, Jan. 29, Oct. 11, Nov. 19, 1922, Feb. 20, 1923; *R&H*, CII (Jun. 18, 1925), p. 17; SJC, *ECM*, Sep. 22, 1920. For an example of an individual converted by the ministerial band, see *FT*, X (Jan. 16, 1918), p. 8.

93. SJC, *FMM*, Dec. 13, 1924, Jan. 31, Feb. 7, Apr. 18, 1927; SJC, *BM*, Jan. 19, 1917, May 6, 1925; *FT*, XVII (Mar. 4, 1925), p. 8, XVIII (Mar. 31, 1926), p. 7; SJC, *Industrial Meeting Minutes*, Jun. 24, 1918.

94. In 1918, the constituents voted to close the school down, but rescinded the action. In 1921, the board voted a new job description for the treasurer which listed as one of his duties to see that the no-debt policy was "carefully guarded." SJC, *BM*, Jul. 29, Nov. 15, 1919, Nov. 17, 1920, Feb. 11, 1921; STS, *BM*, Sep. 4, Feb. 12, 1917; SJC, *PR*, Mar. 7, 1922, Feb. 27, 1933; SJC, *Balance Sheet*, July 1, 1919, Sep. 1, 1920, Jun. 7, 1921 (SC); SJC, *ECM*, Jul. 31, 1921, Aug. 1, 1922; SJC, *Budget*, Sep. 19, 1921 (SC); SJC, *Treasurer's Report*, Feb. 21, 1923, Feb. 1, 1925 (SC); SJC, *Financial Statement*, 1925-26 (SC); F. L. Harrison and Burton Castle, *Report to the Board*, fiscal year ending Jun. 25, 1923 (SC).

95. SJC Board, to the Executive Committee of the General Conference, 7 Sep. 1921 (SC); SJC, *BM*, Sep. 19, 20, 1921; SJC, *FMM*, Oct. 6, 1921, cf. SJC, *Budget*, Sep. 19, 1921; SJC, *ECM*, Oct. 6, 1921.

96. SJC, *FMM*, Oct. 6, 7, 1921; SMC, *FMM*, Nov. 21, 1977; SJC, *Budget*, Oct. 9, 1921. Soon some of the other faculty members found that they were unable to live on their reduced wages, and adjustments had to be made. SJC, *ECM*, Nov. 28, 1921; SJC, *PR*, Mar. 7, 1922; SJC Board, to the Executive Committee of the General Conference, loc. cit.

97. SJC, *PR*, Mar. 7, 1922; SJC Board, to the Executive Committee of the General Conference, loc. cit.; SJC, *BM*, Nov. 15, 1919; SJC, *Condensed Report of Loss and Gain*, Apr. 26, 1921 (SC); SJC, *Balance Sheet*, Jun. 7, 1921; Harrison and Castle, loc. cit.

98. STS, *BM*, Sep. 4, 1917; SJC, *BM*, Apr. 6, 1918, Jul. 21, 1920, Jul. 24, 1924; SJC, *Auditor's Statement*, Sep. 1, 1920 (SC); SJC, *Balance Sheet*, Jun. 22, 1920; SJC, *ECM*, Nov. 28, 1921; SJC, *CAL 1919-20*, p. 18, *CAL 1925-26*, p. 24; SJC, *PR*, Feb. 1, 1925.

99. STS, *BM*, Feb. 12, 1917; SJC, *Building Committee Minutes*, Feb. 5, 1917; SJC, *BM*, Feb. 12, 13, Nov. 12, 29, 1919, Nov. 17, 1920, May 24, 1923; SJC, *PR*, Feb. 10, 1921; SJC, *CAL 1924-25*, inside front cover; *Southland*, IV (Jul., 1926), inside front cover.

100. SJC, *BM*, Feb. 4, 1920, Jul. 24, 1924; SJC, *Board Minute Book*, 1921, pp. 181-82 (SC); SJC, *Balance Sheet*, Jun. 22, 1920; SJC, *Treasurer's Report*, Feb. 10, 1921, Mar. 7, 1922, Feb. 1, 1925; SJC, *Condensed Operating and*

Revenues Statement, Jun. 27, 1922 (SC); SJC, *Financial Statement*, 1925-26; SJC, *Financial Statement*, 1926-27; SJC, *FMM*, Dec. 13, 1924, Oct. 6, 1921; SJC, *PR*, Mar. 4-6, 1934; Klooster, deposition, p. 15.

101. STS, *ECM*, Aug. 30, 1916; SJC, *BM*, Apr. 12, 1920, Mar. 3, 1926, Jul. 29, Nov. 15, 1919; SJC, *ECM*, Jun. 13, 1921, Mar. 15, May 25, 1922, May 12, Jun. 24, 1920; SC, *ECM*, Dec. 2, 1990.

102. SJC, *ECM*, Jun. 23, 1917; STS, Inc., *ECM*, Nov. 7, 1916; SJC, *BM*, Nov. 16, 1920; SJC, *FMM*, Nov. 18, 1919.

103. STS, Inc., *ECM*, Nov. 7, 1916; SJC, *BM*, Apr. 12, Jun. 24, Nov. 16, 1920, Jun. 9, Jul. 21, 1921, Oct. 16, 1922, Feb. 2, 1925; SJC, *FMM*, Nov. 18, Jun. 7, 1919; SJC, *ECM*, Jun. 23, 1917, May 12, 1920, Apr. 14, 1921. For an exception, see SJC, *BM*, Apr. 14, 1921.

104. Atteberry, p. 11; SJC, *BM*, Jul. 29, 1919, Jul. 21, 1920.

105. SJC, *FMM*, Nov. 5, Dec. 3, 1922, Oct. 14, 1923, Oct. 21, 1925; SJC, *BM*, Nov. 20, 1926, Feb. 25, 1925.

106. SJC, *BM*, Nov. 5, 1922, Oct. 14, 1923, Feb. 21, Oct. 21, 1925, Nov. 20, 1926, Apr. 12, 1920; STS, *BM*, Feb. 12, 1917; "Ooltewah School Board Minutes," May 26, 1918 (SC); SJC, *ECM*, May 19, 1919, Apr. 11, 1922, May 12, 1920, Apr. 14, 1921; *Southland*, IV (Jul., 1926), p. 18.

107. STS, *BM*, Jan. 12, 1917; SJC, *BM*, Jan. 28, 1923; SJC, *FMM*, Apr. 21, 1926, Sep. 4, 5, 18, Oct. 7, Dec. 4, 1921; *FT*, XVIII (Mar. 10, 1926), p. 7.

108. *Southland*, 1924, [pp. 9-19], 1925, [p. 61]; SDA, *YB 1925*, pp. 77, 194, 227, *YB 1948*, p. 111, *YB 1968*, pp. 13, 16, 18, 46; Martha Montgomery Odom, interview by author.

109. *Southland*, 1925, [pp. 19, 61]; SDA, *YB 1925*, pp. 193, 194, *YB 1926*, pp. 211, 212, *YB 1927*, pp. 225, 226, 227, *YB 1929*, pp. 89, 392, *YB 1930*, p. 88, *YB 1931*, p. 84, *YB 1932*, p. 425, *YB 1934*, p. 359, *YB 1938*, p. 139, *YB 1939*, p. 421, *YB 1940*, p. 325, *YB 1943*, pp. 262, 307, *YB 1944*, p. 268, *YB 1945*, p. 268;, *YB 1948*, pp. 111, 411, *YB 1958*, p. 19, *YB 1982*, pp. 510, 807; *R&H*, CXCIII (Oct. 7, 1965), p. 17; Martha Montgomery Odom, interview by author; SJC, *SS*, I (Jul. 5, 1929), p. 4; SJC, *AA 1934-35*, p. 93.

110. *CFP*, 26 Jun. 1989, pp. A1, A5; *East Hamilton County Journal*, 5 Jul. 1989, pp. 1, 4, 5, 6; O. D. McKee, interview by author.

111. *East Hamilton County Journal*, loc. cit., pp. 4, 5, 6; *Southland*, 1928, [p. 34]; SDA, *YB 1929*, p. 90; *CFP*, loc. cit., p. A4, A5; Ellsworth McKee, interview by author.

CHAPTER FOUR

1. VandeVere, *Wisdom Seekers*, pp. 133-134, 184; SJC, *AA 1932-33*, p. 5 (SC); SJC, *SS*, VII (cat. no. 1935-36), p. 5 (SC); Gardner, p. 189; *FT*, XIX (Apr. 6, 1927), p. 8, XXII (Feb. 12, 1930), p. 7; Klooster, Deposition, p. 1; Walter, p. 177; Ray L. Jacobs, Ralph M. Henderahot, interviews by author.

2. SJC, *SS*, V (cat. no. 1933-34), pp. 7, 45, VI (cat. no. 1934-35), pp. 7, 9, 48-49 (SC); SJC, *AA 1928-29*, p. 41, *AA 1929-30*, pp. 9, 11, 49, *AA 1930-31*, p. 11, *AA 1931-32*, p. 11, *AA 1932-33*, pp. 9, 45, *AA 1933-34*, p. 9 (SC); *Southland*, V (Jul., 1927), pp. 41-42; Ray L. Jacobs, telephone interview by author; *FT*, XXII (May 14, 1930), p. 7, (Oct. 22, 1930), p. 7, XXVII (Feb. 20, 1935), p. 8, (Mar. 13, 1935), p. 8, (Sep. 18, 1935), p. 18, XXVIII (Jan. 22, 1936), p. 8, (Apr. 15, 1936), p. 15, (Jul. 22, 1936), p. 8, (Jul. 29, 1936), p. 8, (Aug. 19, 1936), p. 8, XXIX (Jan. 27, 1937), p. 8, (Apr. 21, 1937), p. 8. He was one of the three local elders of the Collegedale SDA Church. Ibid., XXVIII (Jan. 1, 1936), p. 8.

3. John William Henson III, *Lucy Eula Henson* (Chattanooga: by the author, 1990), [pp. 88-89].

4. H. J. Klooster, to Elder J. K. Jones and members of the SJC board, 13 Jun. 1937, TLS (SC); SJC, *BM*, Oct. 24-25, 1938, Jun. 14, 1937, Mar. 24-25, 1941; *SS*, XII (Nov., 1940), p. 1, XIII (Mar., 1942), p. 1; SJC, *SS*, XIII (cat. no. 1941-42), p. 5 (SC); SJC, *Local Board Minutes*, Aug. 2, 1937 (SC); *ST*, XXIX (Jul. 28, 1937), p. 8, (Aug. 25, 1937), p. 16; SJC, *PR*, Mar. 4, 1942 (SC); Thyra Bowen Sloan, Lorabel Peavey Midkiff Hersch, June Thorpe Blue, William M. Schomburg, interviews by author; Olivia Dean, Milton T. Reiber, telephone interviews by author.

5. SJC, *SS*, XIV (cat. no. 1942-43), p. 5; *ST*, XXXVI (Oct. 7, 1942), p. 5; VandeVere, *Wisdom Seekers*, p. 157; SDA, *YB 1944*, p. 246; SMC, *PR*, 1947 (SC).

6. Folmsbee, p. 466; SJC, *PR*, Mar. 4, 1934, p. 3, Mar. 4, 1942, p. 5 (SC); SMC, *PR*, 1947, p. 3; SJC, *SS*, VII (cat. no. 1935-36), pp. 5-7, XIV (cat. no. 1942-43), p. 5; SDA, *YB 1935*, p. 58, *YB 1936*, p. 60, *YB 1937*, p. 13; SJC, *Triangle*, 1942, p. 14; SJC, *BM*, Oct. 7, 1940, Oct. 1, 1941.

7. SJC, *SS*, XIV (cat. no. 1942-43), p. 5; June Snide Hooper, Margarita Dietel Merriman, telephone interviews by author; William M. Schomburg, interview by author.

8. SJC, *SS*, XIV, loc. cit.; William M. Schomburg, June Thorpe Blue, interviews by author; June Snide Hooper, Margarita Dietel Merriman, telephone interviews by author; SMC, *SS*, XVI (cat. no. 1944-45), p. 6.

9. SJC, *BM*, Oct. 1, 1941; William M. Schomburg, Thyra Bowen Sloan, interviews by author; SMC, *SS*, XVII (cat. no. 1945-46), p. 7.

10. SMC, *CAT 1952-53*, p. 11; SJC, *SS*, XI (cat. no. 1939-40), p. 6; SDA, *YB 1955*, p. 234, *YB 1956*, p. 324; Lorabel Peavey Midkiff Hersch, Thyra Bowen Sloan, interviews by author; June Snide Hooper, Peggy E. Bennett, telephone interviews by author.

11. Information about Luddington is distilled from interviews with Edythe Stephenson Cothren, Lorabel Peavey Midkiff Hersch, Wayne Rimmer, Thyra Bowen Sloan, Ellsworth McKee, Cecil R. Coffey, Lora Winkler, Peggy E. Bennett, Milton T. Reiber, Olivia Dean, Margarita Dietel Merriman, as well as the following published sources: SDA, *YB 1931*, p. 311, *YB 1934*, p. 246, *YB 1936*, p. 269, *YB 1952*, p. 267, *YB 1953*, p. 274; SJC, *AA 1932-33*, p. 7; SJC, *SS*, VI (cat. no. 1932-33), p. 7, VI (cat. no. 1933-34), pp. 7, 47, VII (cat. no. 1934-35), pp. 7, 9, XIV (cat. no. 1941-42), p. 10, XV (cat. no. 1942-43), pp. 6, 10; SMC, *SS*, XVII (cat. no. 1945-46), p. 6, XVIII (cat. no. 1946-47), p. 9 (SC); *FT*, XXIII (Apr. 1, 1931), p. 7, (May 6, 1931), p. 7; *ST*, XXIV, (Oct. 26, 1932), p. 8, (Nov. 9, 1932), p. 16, XXV, (Jun. 21, 1933), p. 8, XXVI, (Jan. 10, 1934), p. 8, (Mar. 28, 1934), p. 8, (Jun. 20, 1934), p. 8, (Sep. 26, 1934), p. 8, XXVIII, (Jan. 1, 1936), p. 8.

12. SJC, *ECM*, Jun. 15, 1928 (SC); Carol Pettibone, interview by author; Doris Holt Haussler, *From Immigrant to Emissary* (Nashville: Southern Publishing Association, 1969), pp. 55-56.

13. SJC, *ECM*, Oct. 16, 1928, cf. Apr. 13, 1931; *FT*, XX (Nov. 7, 1928), p. 7, XXI (May 29, 1929), p. 7, (Sep. 11, 1929), p. 7, (Sep. 25, 1929), p. 7, (Oct. 2, 1929), p. 7, XXII (Jan. 15, 1930), p. 7, XXIII (Aug. 26, 1931), p. 7, (Nov. 11, 1931), p. 7; SJC, *FMM*, Mar. 15, 23, 1930; SJC, *BM*, Oct. 1, 1931.

14. *FT*, XX (Oct. 24, 1928), p. 7, (Dec. 26, 1928), p. 7, XXI (Mar. 3, 1929), p. 7, (May 1, 1929), p. 7, (Jun. 5, 1929), p. 7, (Sep. 25, 1929), p. 7; Edythe Stephenson Cothren, interview by author; *ST*, XXV (Oct. 12, 1933), p. 16, XXVI (Jul. 25, 1934), p. 8, XXVII (Mar. 27, 1935), p. 8, (Apr. 10, 1935), p. 8, (Apr. 24, 1935), p. 8, (May 29, 1935), p. 8, (May 1, 1935), p. 8, (May 15, 1935), p. 16, (May 29, 1935), p. 8.

15. SJC, *BM*, Mar. 5, 1931, May 26, 1933.

16. SJC, *SS*, VI (cat. no. 1934-35), pp. 7, 11, 41; *ST*, XXV (Feb. 15, 1933), p. 8, cf. XXI (Nov. 20, 1929), p. 7; SJC, *AA 1929-30*, p. 11, *AA 1931-32*, p. 11; *FT*, XXI (Jan. 2, 1929), p. 8, XXII (Jan. 8, 1930), p. 7, (Nov. 24, 1930), p. 7, XXIII (Jan. 7, 1931), p. 7, XXV (Sep. 20, 1933), p. 8, XXVI (Jan. 10, 1934), p. 8, (Jun. 20, 1934), p. 8, (Sep. 26, 1934), p. 8.

17. Haussler, p. 97; *The Seventh-day Adventist Hymnal* (Washington: R&HPA, 1985), no. 492; *The Church Hymnal* (Washington: R&H, 1941), nos. 23, 28, 59, 79, 80, 147, 170, 215, 236, 240; *SA*, I (Jul., 1946), p. 4, IV (Nov. 5, 1948), p. 1, VIII (Nov. 7, 1952), p. 3; Donald W. Crook, telephone interview by author; Harold Amadeus Miller, *Songs Along the Way* (Collegedale, TN: The College Press, 1950), 18 pp.; *ST*, XXIX (Sep. 8, 1937), p. 8, XXX (Feb. 23, 1938), p. 8, XXI (Jun. 7, 1939), p. 8, XXVIII (May 6, 1936), p. 8, (May 13, 1936), p. 8, XXIX (Sep. 22, 1937), p. 8, XXX (Jul. 6, 1938), p. 8.

18. *SS*, XII (Nov., 1940), p. 1; *ST*, XXXIII (Oct. 29, 1941), p. 4; William M. Schomburg, Wayne Rimmer, Lorabel Peavey Midkiff Hersch, Thyra Bowen Sloan, interviews by author; Milton T. Reiber, Donald W. Crook, June Snide Hooper, telephone interviews by author; SJC, *SS*, XIII (cat. no. 1941-42), p. 7; SDA, *YB 1943*, p. 246, *YB 1944*, p. 251, *YB 1945*, p. 243, *YB 1953*, p. 274, *YB 1954*, pp. 284, 462.

19. Reiber, p. 93; SJC, *SS*, V (cat. no. 1933-34), p. 7, VI (cat. no. 1934-35), p. 7, VIII (cat. no. 1936-37), p. 8; *ST*, XXII (Feb. 12, 1930), p. 7, XXIII (Mar. 11, 1931), p. 7, XXVI (Oct. 17, 1934), p. 8, XXVII (May 22, 1935), p. 8, (Dec. 11, 1935), p. 8, XXIX (Jul. 12, 1937), p. 13; SJC, *PR*, Feb. 1, 1925 (SC); *FT*, XX (Jun. 13, 1928), p. 7, XXI (Jan. 2, 1929), p. 8, (Mar. 6, 1929), p. 7, (Mar. 27, 1929), p. 7, (Apr. 17, 1929), p. 7, (Sep. 25, 1929), p. 7, (Dec. 4, 1929), p. 7, XXII (Feb. 5, 1930), p. 7, (May 14, 1930), p. 7, XXIV (Jun. 15, 1932), p. 8, XXV (Jun. 23, 1933), p. 8; SJC, *AA 1929-30*, p. 9, *AA 1932-33*, p. 7.

20. SJC, *SS*, VIII (cat. no. 1936-37), p. 6, X (cat. no. 1938-39), p. 8; *ST*, XXVII (Aug. 7, 1935), p. 8, XXIX (Jan. 20, 1937), p. 8, (Feb. 17, 1937), p. 8; Milton T. Reiber, June Snide Hooper, telephone interviews by author.

21. One of those six, George Nelson, is discussed above.

22. SJC, *SS*, VII (cat. no. 1935-36), p. 5; SMC, *"S. M. C."*, XXI (2d qtr., 1971), p. 116; SJC, *BM*, May 7, 30, 1940; Thrya Bowen Sloan, Lorabel Peavey Midkiff Hersch, interviews by author; Margarita Dietel Merriman, telephone interview by author.

23. SMC, *Annual Bulletin*, XII (May, 1962), p. 10; SJC, *BM*, Mar. 21-22, 1939, May 7, 1942; *ST*, XXX (Oct. 19, 1938), p. 6; SJC, *SS*, XIV (cat. no. 1942-43), p. 7; Olivia Dean, Betty Jo Boynton McMillan, telephone interviews by author, cf. June Thorpe Blue, Thyra Bowen Sloan, Margarita Dietel Merriman, interviews by author.

24. SJC, *SS*, XIV, loc. cit.; *ST*, XXX, loc. cit.; SMC, *Announcements 1947-48*, p. 9, *Announcements 1948-49*, p. 9; SMC, *Annual Catalog*, III (Jul., 1953), p. 13; Margarita Dietel Merriman, telephone interview by author; Thyra Bowen Sloan, Lorabel Peavey Midkiff Hersch, interviews by author; Mary Holder Dietel, *Pets Aplenty* (Nashville: SPA, 1960), pp. 92-93, 96, 129.

25. SJC, *SS*, loc. cit.; SMC, *Annual Bulletin*, loc. cit.; Helen Case Durichek, telephone interview by author.

26. *ST*, XXX (Oct. 26, 1938), p. 6; SJC, *SS*, XIV (cat. no. 1942-43), p. 5; SJC, *BM*, Apr. 7, 1943; *SA*, XV (Jul. 31, 1959), p. 3; *Triangle*, 1943, [p. 7]; SDA, *YB 1959*, p. 257; Mary Holder Dietel, *The Future Yields to the Brave* (Nashville: Southern Publishing Association, 1963), pp. 13, 15; Dietel, *Pets*, pp. 72, 101-102; Margarita Dietel Merriman, telephone interview by author.

27. Dietel, *Future*, pp. 11, 13, 19, 28-29, 76, 137; *SA*, loc. cit.; E. Dale Collins, R. Lynn Sauls, interviews by author.

28. SJC, *PR*, n.d., 1932, p. 4, Feb. 27, 1933, Mar. 4-6, 1934, pp. 6, 8; SJC, *BM*, Nov. 6, 1934; SJC, *Constituency Meeting Minutes*, Mar. 4, 1930 (SC); *FT*, XX (Dec. 12, 1928), p. 7; SJC, *Balance Sheet*, Jun. 2, 1929 to Jan. 28, 1930; SJC, *ECM*, Dec. 1, 1931.

29. SJC, *PR*, Feb. 27, 1933; SJC, *BM*, Oct. 1, 1931, Jan. 20-21, 1938; George N. Fuller, *Treasurer's Report*, Mar. 3, 1931; *ST*, XXX (Apr. 27, 1938), p. 7.

30. The contrast is not quite as obvious in the *AA*, which includes a $10/month minimum for meals in the 1931-32 total "period charge," but not in the 1930-31 equivalent. SJC, *BM*, Apr. 13, 1931; SJC, *AA 1930-31*, p. 26, *AA 1931-32*, p. 26.

31. SJC, *ECM*, Sep. 1, 1930, Dec. 22, 1931, Mar. 24, 1933; SJC, *BM*, Jun. 16, 1932 [supplement], May 26, 1933; *ST*, XXV (Mar. 23, 1933). For a temporary reversal of that policy, see SJC, *BM*, Dec. 22, 1931. SJC, *BM*, Apr. 19, Jun. 16, 1932, May 26, 1933, Jul. 6, 1934; Folmsbee, p. 465; George Brown Tindall, *The Emergence of the New South, 1913-1945* (n.p.: Louisianna State University Press, 1967), p. 493.

32. SJC, *PR*, Mar. 4-6, 1934.

33. Fuller, *Treasurer's Report*, 1933; SJC, *BM*, Dec. 22, 1932.

34. SJC, *BM*, Oct. 17, 1933, Jan. 3, 1934, Feb. 14-15, 1935; SJC, *PR*, Mar. 4, 1934; George N. Fuller, to the Constituency, 23 Feb. 1937 (SC); SJC, *Auditor's Annual Report*, Jun. 2, 1930; SJC, *Treasurer's Report*, Apr. 19, 20, 1932, Feb. 27, 1933, 1934 rpt; *State of Tennessee, ex ref, etc.* v. *Southern Junior College*, Case 25,252 (Chattanooga Chancery Court, 1933).

35. SJC, *SS*, V (cat. no. 1933-34), p. 27, VI (cat. no. 1934-35), pp. 27, 28, VII (cat. no. 1935-36), p. 14, X (cat. no. 1938-39), p. 17, XV (cat. no. 1942-43), p. 19; *Schechter Poultry Corp.* v. *United States*, 295 U.S. Reports, 495; SJC, *BM*, Mar. 6, 1934, Sep. 24, 1939; SJC, *Executive Board Minutes*, Jul. 31, 1939; SJC, *Local Board Minutes*, Apr. 8, 1941.

36. SJC, *BM*, Mar. 4, May 30, 1930, Dec. 27, 1932, Mar. 5, 1934, Jan. 14-16, 1936, Apr. 12, 1937, Apr. 7, 1943; *FT*, XXII (May 21, 1930), p. 7, XXIII (Mar. 18, 1931), p. 7; *ST*, XXIV (Apr. 27, 1932), p. 8, XXV (Mar. 15, 1933), p. 8, XXVI (Mar. 21, 1934), p. 8.

37. Three male faculty members received wages outside this 1942-43 range. Two who weren't considered full-fledged teachers received less and one administrator received $2 more. SJC, *BM*, Jul. 6, 1934, Jan. 14-18, 1936, Mar. 6, Jun. 24, 1942, May 3, 1943.

38. Fuller, to the Constituency, loc. cit.; *R&H*, CXVII (Jul. 18, 1940), p. 17, CXVIII (Aug. 21, 1941), p. 18; SJC, *BM*, Jul. 30, 1941; SJC, *PR*, Mar. 4, 1942.

39. SJC, *PR*, 1929, 1931, 1932, 1933, 1942.

40. *FT*, XX (Sep. 12, 1928), p. 7, XXI (Jan. 2, 1929), p. 7; *ST*, XXVI (Apr. 18, 1934), p. 8; Margarita Dietel Merriman, telephone interview by author; Dietel, *Pets*, pp. 70, 72; SJC, *PR*, 1932, 1933, 1942; SJC, *Treasurer's Report*, 1934; SJC, *BM*, Mar. 6, 1934, Oct. 31, 1935.

41. SJC, *Treasurer's Report*, Mar. 24, 25, Apr. 30, 1941; *ST*, XXXIII (Jul. 9, 1941), p. 8; *R&H*, CXVIII (Aug. 21, 1941), p. 18; SJC, *PR*, Mar. 4, 1942, p. 5.

42. SJC, *BM*, May 26, 1933, Oct. 31, 1935, Apr. 12, 1937, May 3, 1943; SJC, *PR*, Mar. 4-6, 1934, p. 5; SJC, *Constituency Meeting Minutes*, Apr. 19, 1932; *FT*, XXI (Nov. 20, 1929), p. 7, XXIII (Mar. 4, 1931), p. 7; *ST*, XXIV (May 11, 1932), p. 8.

43. SJC, *BM*, Jul. 21, 1938, May 7, 1940, Mar. 24-25, Apr. 30, 1941, Mar. 16-17, 1943.

44. SJC, *Treasurer's Report*, Mar. 31, 1931, Apr. 19, 20, 1932; *FT*, XXI (Jun. 26, 1929), p. 7, XXIII (Apr. 1, 1931), p. 7, (Aug. 26, 1931), p. 7; SJC, *BM*, Oct. 18, 1932, Aug. 19, 1937; SJC, *ECM*, Oct. 12, 1927, May 31, 1931.

45. SJC, *PR*, Feb. 15, 1924; *R&H*, CXVIII (Aug. 21, 1941), p. 18; State of Tennessee, Charter of Corporation, Southern Junior College, Jul. 25, 1919.

46. *ST*, XXXII (Oct. 9, 1940), p. 6; SJC, *PR*, 1931, 1942.

47. *SCOL*, XL (no. 1, 1988), p. 20, (no. 2, 1988), p. 20, XLI (no. 1, 1989), pp. 17, 18, XLII (no. 1, 1990), p. 19; *ST*, XXXIII (Jul. 23, 1941), p. 7; *SS*, XII (Sep., 1940), p. 4; SJC, *ECM*, May 8, 1930; Lorabel Peavey Midkiff Hersch, June Thorpe Blue, William M. Schomburg, Ralph M. Hendershot, Eva Teed Beugnot, interviews by author.

48. *FT*, XXI (Jan. 9, 1929), p. 7, (Apr. 24, 1929), p. 7, (May 8, 1929), p. 7; SJC, *PR*, Mar. 4-6, 1934, Apr. 4, 1942; SJC, *BM*, fall council, 1936; *The Youth's Instructor*, LXXXVII (Aug. 8, 1939), p. 12; SJC, *FMM*, Apr. 28, 1929, Mar. 12, 1930, Mar. 15, 1931.

49. SJC, *PR*, Feb. 27, 1933, Mar. 4-6, 1934, Mar. 4, 1942; *FT*, XIX (Dec. 7, 1927), p. 7, XXI (Jun. 9, 1929), p. 7, XXIII (Feb. 25, 1931), p. 7; *ST*, XXV (Jun. 18, 1933), p. 8, XXVIII (Feb. 26, 1936), p. 8, (Jun. 24, 1936), p. 8, XXXIII (Nov. 13, 1940), p. 8; *SS*, XII (Nov., 1940), p. 1.

50. *Youth's Instructor*, loc. cit., p. 9; SJC, *FMM*, Dec. 22, 1929; *ST*, XXXI (Jul. 12, 1939), p. 1, cf. SDA, *YB 1940*, p. 62.

51. *R&H*, CXVII (Jul. 18, 1940), p. 17; *Youth's Instructor*, loc. cit.; SJC, *PR*, Apr. 2, 1929, 1932, Mar. 4, 1942; SDA, *YB 1940*, pp. 10, 53, 308; *ST*, XXXIII (Apr. 23, 1941), p. 8; SJC, *FMM*, Apr. 7, 1929; *FT*, XX (May 16, 1928), p. 7, (May 30, 1928), p. 7, XXI (May 15, 1929), p. 7, (May 29, 1929), p. 7.

52. In addition to weekend services, students were expected to attend chapel and evening worship every day, although after Oct. 20, 1927, they were no longer required to attend two religious services each morning. *Southland*, V (Jul., 1927), p. 20; SJC, *SS*, VI (cat. no. 1934-35), p. 21; SJC, *Student Handbook 1943-44*, pp. 11-12; SJC, *FMM*, Oct. 20, 30, 1927, Dec. 23, 1928, Jan. 7, 1931, Sep. 3., 1933. Each chapel period included devotional exercises.

53. *ST*, XXXVI (Jul. 22, 1942), p. 3; Ralph M. Hendershot, interview by author; *FT*, XX (Mar. 28, 1928), p. 7, (Oct. 10, 1928), p. 7; SJC, *PR*, 1932.

54. SJC, *ECM*, Jun. 15, Sep. 4, 1928, Jan. 14, 1930; SJC, *PR*, Apr. 2, 1929, Mar. 3, 1931, Feb. 27, 1933, Mar. 4-6, 1934; SJC, *BM*, Dec. 10, 1930, Dec. 22, 1932, Aug. 7, 1933; SJC, *FMM*, Sep. 7, 1930.

55. SJC, *BM*, Aug. 7, Oct. 17, 1933, Nov. 7, 1934; Walter, pp. 151, 156; Brown, p. 87.

56. SJC, *BM*, Feb. 14, 15, 1935, cf. Aug. 23, 1938.

57. Ibid.; *ST*, XXVI (Jan. 31, 1934), p. 8, XXX (Apr. 27, 1938), p. 8, (Dec. 14, 1938), pp. 8, 9, XXXI (Jan. 11, 1939), p. 1; *Youth's Instructor*, loc. cit., p. 8; *SDA ENCY*, p. 1238; United States Department of the Interior, Office of Education, *Educational Directory 1938*, pt. 3 (Bulletin 1938, no. 1), p. 59.

58. SJC, *FMM*, Dec. 15, 1929; SJC, *BM*, Mar. 5, 1930; SJC, SJC Board, Memorial to the General Conference Committe, May 5, 1930.

59. SJC, *BM*, Oct. 7, 1940, Oct. 1, Dec. 9, 1941.

60. SJC, *BM*, Oct. 1, Dec. 9, 1941; SJC, *FMM*, Sep. 20, 1927, Sep. 3, 1933, May 7, 1934; *ST*, XXV (Oct. 4, 1933), p. 8.

61. SJC, *AA 1932-33*, p. 34; SJC, *SS*, V (cat. no. 1933-34), p. 34, VI (cat. no. 1934-35), pp. 35, 37, VII (cat. no. 1935-36), p. 25, VIII (cat. no. 1937-38), p. 26; SJC, *FMM*, Apr. 16, 1930; *ST*, XXIV, (Sep. 14, 1932), p. 8.

62. SJC, *SS*, VI (cat. no. 1934-35), p. 35; SJC, *FMM*, Jan. 5, 1930, Jan. 14, 28, May 13, 1934.

63. SJC, *FMM*, Nov. 6, 1927, Nov. 18, 1928, Jan. 20, Mar. 14, Sep. 15, 22, 1929, Feb. 16, 1930, Mar. 8, 15, 1931, Jan. 14, Feb. 4, 1934; *FT*, XVIII (Oct. 24, 1927), p. 7, (Nov. 30, 1927), p. 7.

64. *ST*, XXV (Jan. 11, 1933), p. 8, (Jan. 18, 1933), p. 8, (Jan. 25, 1933), p. 16, (Nov. 22, 1933), p. 8, (Nov. 29, 1933), p. 16, XXVI (Oct. 24, 1934), p. 8.

65. SJC, *FMM*, Oct. 30, 1927, Nov. 4, 1928, Oct. 20, 1929; SJC, *SS*, VI (cat. no. 1934-35), p. 34, IX (cat. no. 1937-38), p. 23.

66. *Southland*, V (Jul., 1927), p. 17; SJC, *SS*, VI (cat. no. 1934-35), p. 19, XI (cat. no. 1939-40), p. 25, XIV (cat. no. 1942-43), p. 15; SJC, *FMM*, Apr. 7, 1929, Jan. 5, 1930, Apr. 15, May 7, 1934.

67. *Southland*, loc. cit., pp. 3, 66; SJC, *AA 1928-29*, pp. 60, 61, 64, *AA 1929-30*, p. 69, *AA 1930-31*, *AA 1931-32*, p. 70, *AA 1932-33*; SJC, *SS*, V-XV (cat. nos. 1933-1943), incl. VI (cat. no. 1934-35), pp. 69, 71, 81, VII (cat. no. 1935-36), pp. 38-42, XIV (cat. no. 1942-43), pp. 42-44, 46; *SS*, XII (Oct., 1940), p. 1; SJC, *Local Board Minutes*, Aug. 2, 16, 1937; SJC, *FMM*, Nov. 6, 1927, Nov. 5, 1933; Tindall, p. 495.

68. *Youth's Instructor*, loc. cit., p. 12.

69. SJC, *FMM*, Sep. 18, Nov. 13, 1927, Sep. 16, 1928; SJC, *ECM*, Nov. 9, 1927; *SS*, I (Aug. 2, 1929), p. 1; June Thorpe Blue, interview by author.

70. SJC, *FMM*, Nov. 26, 1922, Jan. 19, May 9, 1928, Mar. 24, Apr. 11, 25, Sep. 29, 1929, Apr. 13, 1930, Apr. 8, 1931, Jan. 21, 1934; *Southland*, loc. cit., p. 16; SJC, *Student Handbook 1943-44*, p. 13; SJC, *ECM*, May 11, 1937; Ralph M. Hendershot, interview by author; SJC, *SS*, VI (cat. no. 1934-35), pp. 22, 24.

71. *FT*, XX (Feb. 29, 1928), p. 7, XXII (Jan. 22, 1930), p. 7, (Jan. 29, 1930), p. 7, (Feb. 19, 1930), p. 7, (Mar. 19, 1930), p. 7, (Dec. 24, 1930), p. 7, XXIII (Mar. 18, 1931), p. 7, XXIV (Jan. 13, 1932), p. 7, (Mar. 3, 1932), p. 7; SJC, *ECM*, Nov. 19, 1929, Dec. 1, 1931; SJC, *FMM*, Apr. 16, 1930; *FT*, XXII (Dec. 24, 1930), p. 7; *SS*, II (Dec. 24, 1930), p. 2; SJC, *PR*, 1931; SJC, *BM*, Mar. 3, 4, 1931.

72. *ST*, XXV (Apr. 5, 1933), p. 16, (April 12, 1933), p. 8, (Apr. 19, 1933), p. 8.

73. Ibid., XXVI (Feb. 28, 1934), p. 8, (May 30, 1934), p. 8, XXVII (Mar. 13, 1935), p. 8, XXXIII (Apr. 3, 1941), p. 8. No reference to the organization was found in *Triangle*, 1938-43.

74. *Triangle*, 1938, [p. 43]; *SS*, XII (Aug., 1940), p. 1, XIII (Dec., 1941), p. 2; *Triangle*, 1939, p. 39; *ST*, XXVII (Nov. 20, 1935), p. 8, XXVII (Apr. 15, 1936), p. 16; Thyra Bowen Sloan, interview by author.

75. *Southland*, 1928, [pp. 69, 88], 1929, [p. 67]; *Triangle*, 1938, [p. 44]; *SS*, XII (Nov., 1940), p. 1, XIII (Jan., 1941), p. 1, (Jul., 1941), p. 1; *ST*, XXV (Mar. 15, 1933), p. 8, XXVI (Jan. 17, 1934), p. 8, (Apr. 25, 1934), p. 8, (May 16, 1934), p. 8, (Nov. 21, 1934), p. 8, XXVIII (Oct. 28, 1936), p. 8, XXIX (Oct. 20, 1937), p. 8, (Nov. 24, 1937), p. 8, (May 10, 1939), p. 8; SJC, *FMM*, Mar. 5, 11, 1928, Mar. 14, 23, 1930; *FT*, XIX (Nov. 23, 1927), p. 7.

76. He got up, put on his raincoat, and went back to bed. June Thorpe Blue, interview by author.

77. *FT*, XXI (May 29, 1929), p. 7; SJC, *BM*, Mar. 26-27, 1940; SJC, *FMM*, Oct. 30, 1930; Gardner, p. 205.

78. June Snide Hooper, Lora Winkler, telephone interviews by author; Lorabel Peavey Midkiff Hersch, Ralph M. Hendershot, interviews by author; *ST*, XXXIII (Jul. 9, 1941), p. 8; SJC, *FMM*, Nov. 1, 23, 1927, Feb. 23, 1928, Apr. 7, 25, May 9, 11, 1929, Apr. 9, 1930; *SS*, XIII (Jul., 1941), p. 1.

79. *FT*, XXI (Mar. 13, 1929), p. 6.

80. SJC, *PR*, 1929, 1930, 1931.

81. Ibid., 1931; *SS*, XII (Oct., 1940), p. 1.

82. *FT*, XXI (Jan. 16, 1929), p. 7; *ST*, XXVI (Mar. 7, 1934), p. 16, (Mar. 21, 1934), p. 8, XXVII (Jan. 2, 1935), p. 8, (Jan. 15, 1935), p. 8.

83. *Southland*, 1928, [p. 50]; *FT*, XX (Jan. 11, 1928), p. 7; *SS*, XII (Aug., 1940), p. 1.

84. Schwarz, p. 431; Everett N. Dick, "The Adventist Medical Cadet Corps as Seen by its Founder," *Adventist Heritage*, 1 (Jul., 1974), p. 19; SJC, *ECM*, Oct. 30, 1939, Nov. 1, 19, 20, 1940; *ST*, XXXII (Sep. 11, 1940), p. 5, (Dec. 4, 1940), p. 3, XXXIII (Jul. 9, 1941), p. 8, XXXVI (Feb. 11, 1942), pp. 7, 8, (Feb. 18, 1942), p. 1, (Apr. 29, 1942), p. 1, 2, 8, (Jul. 22, 1942), p. 6, (Oct. 7, 1942), p. 5, (Oct. 28, 1942), p. 8, XXXVII (May 26, 1943), p. 6, XXXVIII (Feb. 16, 1944), p. 8; *CFP*, quoted in *ST*, XXXIII (Jan. 29, 1941), p. 2; *ST*, XXXIII (Jul. 2, 1941), p. 6, cf. SJC, *BM*, Jun. 6, 1941; Gardner, rev. ed., pp. 144-45; *SS*, XII (Oct., 1940), p. 1, (Jan., 1941), p. 1, XIII (Jan., 1942), p. 3, XIV (Jul., 1943), p. 43, (Oct., 1943), p. 1, XV (Jan., 1944), p. 4, (Feb., 1944), p. 1, (Mar., 1944), p. 1; *SM*, 1946, p. 67; *SA*, I (Mar. 22, 1946), p. 1; SMC, *PR*, Feb. 13, 1947; Lorabel Peavey Midkiff Hersch, interview by author; SJC, *BM*, May 2, 1935, Jul. 30, Dec. 9, 1941, Mar. 6, May 7, 1942, Mar. 16, 17, Jul. 20, 21, 1943, Feb. 23, 24, May 4, 1944; *Triangle*, 1944; SJC, *SS*, XV (cat. no. 1943-44), pp. 2, 3; SMC, *SS*, XVI (cat. no. 1944-45), p. 17. Hershey's letter granting this recognition mentioned that the question first arose in connection with SJC. SMC, *BM*, Jun. 28, 1944.

85. *ST*, XXIV (Jul. 20, 1932), p. 12, XXV (Mar. 22, 1933), p. 16, (Apr. 12, 1933), p. 8, (Apr. 26, 1933), p. 16, (Jun. 21, 1933), p. 8, (Aug. 2, 1933), p. 8, XXVI (Jul. 11, 1934), p. 8, (Dec. 5, 1934), p. 8, XXVII (Mar. 13, 1935), p. 8, (Mar. 27, 1935), p. 8, (Jun. 26, 1935), p. 8, (Jul. 31, 1935), p. 8, XXVIII (May 20, 1936), p. 8, XXIX (Jun. 9, 1937), p. 8; *SCOL*, XLI (no. 1, 1989), p. 23; SDA, *YB 1942*, p. 347, *YB 1943*, pp. 23, 362, *YB 1944*, p. 368, *YB 1945*, p. 119, *YB 1948*, p. 120, *YB 1949*, p. 132, *YB 1950*, p. 133, *YB 1951*, p. 200, *YB 1954*, p. 200, *YB 1955*, p. 60, *YB 1957*, p. 62, *YB 1958*, p. 67, *YB 1959*, p. 166, *YB 1965-66*, p. 249; SMC, *BM*, May 16, 1961; *R&H*, CXLIII (Jun. 19, 1966), p. 1; *AR*, CLVI (Jan. 4, 1979), pp. 2, 3, CLXVI (Mar. 23, 1989), p. 2.

86. Information provided by Dave Magoon.

87. Information provided by Elwin Artress, Ralph Hendershot, Corinne King and Thura Sloan.

CHAPTER FIVE

1. SMC, *PR*, Feb. 13, 1947; *SA*, X (Apr. 4, 1955), p. 3; R. Lynn Sauls, interview by author; SDA, *YB 1943*, p. 243, *YB 1955*, pp. 234-235; SJC, *SS*, XIV (cat. no. 1942-43), pp. 5-8, 42-48; SMC, "*S. M. C.*", IV (3d qtr., 1954), pp. 9-15, 48-74.

2. Sources describing Wright's background, characteristics, and chapel talks include SJC, *Southland*, XV (Jun., 1943), p. 1; SMC, "*S. M. C.*", loc. cit., p. 9; *ST*, XXXII (Jul. 11, 1940), p. 5, XXXVI (Jul. 22, 1944), p. 4, (Sep. 20, 1944), p. 8, XXXIX (Jun. 6, 1945), p. 2, XL (Jan. 23, 1946), p. 8; H. Douglas Bennett, Floyd L. Greenleaf, Wayne Rimmer, R. Lynn Sauls, Charles Fleming Jr., Dean Kinsey, interviews by author; Jane R. Brown, Richard Hammill, Peggy E. Bennett, Margarita Dietel Merriman, Cecil R. Coffey, Helen Case Durichek, E. Dale Collins, Olivia Dean, Betty Jo Boynton McMillan, telephone interviews by author.

3. *ST*, XLIII (Jun. 15, 1949), p. 9; SJC, *BM*, Apr. 8, 30, 1941, May 9, Dec. 19, 1946; SJC, *SS*, XIII (cat. no. 1941-42), p. 6; SJC, *Southland*, XIII (Jul., 1941), p. 1; *SA*, I (Jul., 1946), p. 4; Henry Kuhlman, Marian Kuhlman, H. Douglas Bennett, R. Lynn Sauls, interviews by author; Cecil R. Coffey, telephone interview by author; Floyd O. Rittenhouse, to author, 31 Jul. 1989, TLS (SC); SMC, *CAT 1974-75*, pp. 129, 133.

4. Richard Hammill, telephone interview by author; Walter, p. 157; SJC, *FMM*, Nov. 23, 1930; SMC, *FMM*, Nov. 21, 1977, cf. *R&H*, CXXI (Nov. 2, 1944), p. 18.

5. SJC, *Local Board Minutes*, Mar. 23, 1944; SJC, *Southland*, XV (Apr., 1944), p. 1; SJC, *BM*, Feb. 23, 1944; *R&H*, CXXI (Nov. 2, 1944), p. 18.

6. SJC, *Local Board Minutes*, loc. cit.; *ST*, XXXVIII (Apr. 26, 1944), p. 1, (Jun. 28, 1944), p. 8; SMC, *PR*, Feb. 13, 1947; SJC, *BM*, Jun. 28, 1944; State of Tennessee, Charter Amendment, Aug. 29, 1944.

7. *ST*, XXXIX (Jun. 6, 1945), p. 2, XLI (Apr. 5, 1947), p. 8, XLV (Aug. 29, 1951), p. 5; SMC, *PR*, Feb. 5, 1946.

8. SMC, *PR*, Feb. 13, 1947; *ST*, XL (Mar. 20, 1946), p. 1, (Jul. 10, 1946), p. 6; *SM*, 1946, pp. 14-16; SDA, *YB 1964*, pp. 441, 520, *YB 1986*, p. 734; *AR*, CLXII (Apr. 18, 1985), p. 30.

9. SJC, *BM*, Feb. 23, 1944; SMC, *Joint Faculty-Board Meeting Minutes*, Apr. 11, 1948; Rittenhouse, loc. cit.; Richard Hammill, Cecil R. Coffey, Jane R. Brown, telephone interviews by author; Charles Fleming Jr., H. H. Kuhlman, Marian Kuhlman, interviews by author.

10. Ambrose L. Suhrie, *Teacher of Teachers* (Rindge, NH: Richard R. Smith, Publishers, Inc., 1955), pp. 92, 333, 337; *ST*, XLIII (Jun. 15, 1949), p. 13; *SA*, V (Mar. 10, 1950), p. 1, XI (Mar. 12, 1956), p. 3; quoted in *ST*, XLIV (Jul. 12, 1950), p. 1.

11. Suhrie, pp. 346-347.

12. Ibid., pp. 349-352; *SA*, XI (Mar. 12, 1956), p. 3; SMC, *BM*, May 22, Sep. 19, 1945.

13. SMC, *BM*, Oct. 17, 1945, Feb. 5, 1946; Ambrose L. Suhrie, to K. A. Wright, 16 Oct. 1945, filed with *BM*; SMC, *Local Board Minutes*, Feb. 28,

1946. Dr. Suhrie's house was demolished in 1990.

14. *SA*, IX (Mar. 19, 1954), p. 1; Cecil R. Coffey, telephone interview by author; Marian Kuhlman, Floyd L. Greenleaf, interviews by author; SMC, *FMM*, Oct. 12, 1947, Jan. 14, 1951, Dec. 5, 1953; Suhrie, p. 342.

15. Floyd L. Greenleaf, William H. Taylor Jr., R. Lynn Sauls, interviews by author; Suhrie, p. 353; *ST*, XLI (Oct. 15, 1947), p. 12, XLIII (Mar. 2, 1949), p. 8; SMC, *FMM*, Dec. 14, 1952, Mar. 12, 1953; *SA*, XII (May 1, 1957), p. 1.

16. *SA*, IV (Mar. 25, 1949), p. 4, V (Mar. 24, 1950), p. 1, VI (Apr. 13, 1951), p. 1, IX (Mar. 19, 1954), p. 2; Joyce Spears Cotham, Marian Kuhlman, interviews by author; Suhrie, p. 354.

17. Rittenhouse, loc. cit.; Jane R. Brown, telephone interview by author; *SA*, XI (Sep. 23, 1955), p. 2, (Mar. 12, 1956), pp. 1, 2, 3, XII (May 1, 1957), p. 1. Other interviewees speaking highly of Suhrie included R. Lynn Sauls, Marian Kuhlman, Joyce Spears Cotham, and Betty Jo Boynton McMillan.

18. SJC, *BM*, May 18, 1938, Jun. 13, 1939; Rittenhouse, loc. cit.; SMC, *BM*, Feb. 2, Mar. 22, 1948; *SA*, III (Apr. 19, 1948), p. 1; Ellsworth McKee, Floyd L. Greenleaf, Wayne Rimmer, Dean Kinsey, interviews by author; Betty Jo Boynton McMillan, Cecil R. Coffey, E. Dale Collins, telephone interviews by author. Jane R. Brown describes him as a wonderful person with a wonderful memory. Jane R. Brown, telephone interview by author.

19. *SA*, IV (Apr. 11, 1949), p. 1; SMC, *SS*, XVI (cat. no. 1944-45), pp. 6-7; SMC, *BUL 1948-49*, pp. 8-11, *BUL 1950-51*, pp. 10-14, *BUL 1955-56*, pp. 9-15; SMC, *Joint Faculty-Board Meeting Minutes*, Apr. 11, 1948; Rittenhouse, loc. cit.; Richard Hammill, telephone interview by author.

20. SMC, *Joint Faculty-Board Meeting Minutes*, loc. cit.; *Southland*, XV (Apr., 1944), p. 1; *ST*, XXXVIII (Sep. 20, 1944), p. 1.

21. SMC, *PR*, 1947; SMC, *BM*, Oct. 17, 1945; SMC, *Joint Faculty-Board Meeting Minutes*, loc. cit.; *ST*, XXXIX (Aug. 22, 1945), p. 1, XXXX (Mar. 20, 1946), p. 1, (Nov. 6, 1946), p. 8, XLI (Aug. 6, 1947), p. 2, XLIV (Jul. 12, 1950), p. 2; Margarita Dietel Merriman, telephone interview by author.

22. Rittenhouse, loc. cit.; information supplied by Charles Fleming, Jr.

23. Information supplied by Charles Fleming, Jr.

24. Rittenhouse, loc. cit.; *SA*, IV (Apr. 11, 1949), p. 1, (Jun. 5, 1949), p. 3, (Jul. 3, 1949), p. 1, V (May 12, 1950), p. 8, (Aug. 14, 1950), p. 3, VI (Feb. 23, 1951), p. 1, (Summer, 1951), p. 3, IX (Sep. 18, 1953), p. 1, (Feb. 12, 1954), p. 1, X (Oct. 15, 1954), p. 1, (Jan. 21, 1955), p. 4, (Apr. 22, 1955), p. 3; *ST*, XLIV (Jul. 12, 1950), p. 2, XLV (Feb. 14, 1951), p. 10, (Jul. 18, 1951), p. 2, XLVII (Jan. 7, 1953), p. 4, (Dec. 2, 1953), p. 2, XLVIII (Feb. 10, 1954), p. 3, (Feb. 24, 1954), p. 3.

25. SMC, *FMM*, Feb. 1, 1948; SMC, *Joint Faculty-Board Meeting Minutes*, loc. cit.

26. With the instructor's permission, exceptions to the automatic failure policy could be made for students on the Dean's List who were doing satisfactory work for the class in question. Otherwise, forfeited grades could be restored only by the Curriculum and Academic Standards Committee. SMC, *SMC Policy Regarding Class Attendance* (1948-49), filed with *FMM*, Oct. 24, 1948; *SA*, IV (Oct. 5, 1948), pp. 1, 4; *"S. M. C."*, I (Jun., 1951), pp. 38-39. This was omitted from the bulletin when Hammill became dean. Now teachers were asked to prevent the stretching of vacations by giving examinations the day before the vacation and quizzes the day after. Since Thanksgiving vacation was only one day long, the faculty voted to do everything possible "to persuade students to stay here during Thanksgiving Vacation." For Thanksgiving they modified the policy to read that a test that could not be made up should be given on Friday over Wednesday lectures. SMC, *FMM*, Oct. 4, Nov. 1, 1953.

27. *ST*, XLIII (Dec. 21, 1949), p. 5; *SA*, V (Dec. 15, 1950), p. 1.

28. SMC, *FMM*, Dec. 17, 1950.

29. Rittenhouse, loc. cit.; *SA*, loc. cit.; Frank Knittel in SMC, *FMM*, Nov. 21, 1977, cf. H. H. Kuhlman, interview by author; information supplied by Charles Fleming, Jr.

30. Richard Hammill, telephone interview by author.

31. *SA*, VII (May 9, 1952), p. 1; Richard Hammill, lecture for Adventist Forum, at Seattle, WA, Oct., 1989; *ST*, LXIII (Jun. 15, 1949), p. 10; SMC, *BM*, Jul. 31-Aug. 1, 1946.

32. Dean Kinsey, R. Lynn Sauls, Floyd L. Greenleaf, interviews by author; Jane R. Brown, E. Dale Collins, Drew M. Turlington, telephone interviews by author; *ST*, LXIII (Jan. 5, 1949), p. 9.

33. Richard Hammill, telephone interview by author; SMC, *FMM*, Dec. 17, 1950, Apr. 29, 1951, Feb. 10 (supplement), Nov. 10, 1952, Mar. 1, Oct. 4, 1953. This paragraph assumes that the dean prepared the faculty meeting handout February 10, 1952.

34. SMC, *FMM*, Sep. 12, 1947, May 27, Nov. 11, 1951, Oct. 12, 1952, Oct. 18, 1953.

35. SMC, *PR*, Feb. 5, 1946; *ST*, XLIII (Feb. 2, 1949), p. 5; SMC, *BUL 1949-50*, revised, p. 103; SJC, *BM*, Nov. 18, 1943; SMC, *Joint Faculty-Board Meeting Minutes*, Apr. 11, 1948; SMC, *FMM*, Jan. 29, 1950. The major was called religion, but the degree awarded future ministers was called a Bachelor of Arts in Theology. *"S. M. C."*, I (Jun., 1951), p. 121.

36. SMC, *PR*, Feb. 5, 1946; Richard Hammill, Marianne Wooley, telephone interviews by author; *SA*, X (Jan. 21, 1955), p. 1.

37. *ST*, XLVII (Nov. 18, 1953), p. 3, XLVIII (Nov. 17, 1954), p. 2; SDA, *YB 1956*, p. 238.

38. *ST*, XXXIX (Aug. 1, 1945), p. 1, XLIII (Mar. 30, 1949), p. 2; *SA*, V (May 12, 1950), p. 8, VI (Mar. 27, 1951), p. 4, (Summer, 1951), p. 3; SMC, *AA 1947-48*, p. 9; SMC, *CAT 1951-52*, p. 11; Margarita Dietel Merriman, telephone interview by author.

39. *SA*, VI (Summer, 1951), p. 3; *ST*, XLVI (Feb. 6, 1952), p. 2; Peggy E. Bennett, Norman R. Gulley, telephone interviews by author; Dean Kinsey, R. Lynn Sauls, interviews by author; SMC, *CAT 1955-56*, pp. 12, 14.

40. *SA*, IV (Jul., 1949), p. 3, V (Jun. 4, 1950), p. 2; SMC, *CAT 1953-54*, p. 10.

41. *SA*, VII (Mar. 28, 1952), p. 1; *ST*, XLVIII (Jul. 7, 1954), p. 2, XLIX (Mar. 23, 1955), p. 3; SMC, *CAT 1956-57*, p. 10; SMC, *BUL 1961-62*, p. 9; SDA, *YB 1956*, p. 238.

42. *ST*, XLVII (Oct. 21, 1953), p. 1; SMC, *CAT 1955-56*, p. 11, *CAT 1965-66*, p. 121; *SA*, X (May 31, 1955), p. 3.

43. *SA*, II (Oct. 11, 1946), p. 3; *ST*, XLII (Apr. 7, 1948), p. 12, XLIII (Jun. 15, 1949), p. 13, XLIV (Feb. 1, 1950), p. 4, XLV (Dec. 12, 1951), p. 3, XLIX (Jun. 15, 1955), p. 3; SDA, *YB 1941*, p. 261, *YB 1942*, p. 224; Peggy E. Bennett, Joanne Ausherman Rozell, Cecil R. Coffey, Betty Jo Boynton McMillan, telephone interviews by author; Joyce Spears Cotham, Floyd L. Greenleaf, R. Lynn Sauls, Dean Kinsey, interviews by author.

44. *ST*, XLI (Nov. 5, 1947), p. 8, XLIII (Feb. 2, 1949), p. 6, (Jun. 15, 1949), p. 6; *SA*, V (May 12, 1950), p 6; R. Lynn Sauls, Thelma Cushman, Wayne Rimmer, interviews by author; Helen Case Durichek, Joann Ausherman Rozell, Cecil R. Coffey, telephone interviews by author.

45. *ST*, XLI (Feb. 5, 1947), p. 8, XLIII (Feb. 2, 1949), p. 5, (Jun. 15, 1949), p. 13. His thesis topic was "Problems of Seventh-day Adventist Young People of Academy and College Age." SMC, *FMM*, Nov. 15, 1953; Cecil R. Coffey, Drew M. Turlington, telephone interviews by author; Wayne Rimmer, Dean Kinsey, R. Lynn Sauls, interviews by author.

46. *SA*, I (Mar. 22, 1946), p. 1, IV (Dec. 17, 1948), p. 3; *ST*, XL (Apr. 3, 1946), p. 8, XLIII (Jun. 15, 1949), p. 10; SMC, *BM*, Feb. 5, 1946; H. H. Kuhlman, Marian Kuhlman, Terry Taylor Martin, Dean Kinsey, Loranne Grace, Duane Houck, interviews by author; John W. Fowler, telephone interview by author; SMC, *BUL 1962-63*, p. 9, *BUL 1979-80*, p. 203; SMC, *CAT 1975-76*, p. 132.

47. *SA*, III (Apr. 19, 1948), p. 1, IV (Nov. 19, 1948), p. 3, VI (Feb. 24, 1950), p. 2, V (Oct. 10, 1949), p. 2, (Jun. 4, 1950), p. 4, VI (May 25, 1951), p. 2, X (Dec. 10, 1954), pp. 1, 4, XXV (Feb. 20, 1970), p. 3; *ST*, XXXIX (Aug. 1, 1945), p. 1, XLIII (Jun. 15, 1949), pp. 7, 13, XLIV (Mar. 22, 1950), p. 3, (Apr. 3, 1950), p. 4; SMC, *CAT 1951-52*, p. 10, *CAT 1956-57*, p. 11, *CAT 1957-58*, pp. 9, 13, *CAT 1969-70*, pp. 113, 121, *CAT 1978-79*, p. 178, *CAT 1979-80*, p. 198; Melvin Campbell, R. Lynn Sauls, Verle B. Thompson, Wayne Rimmer, Thelma Cushman, Edward Lamb, Katie Lamb, K. R. Davis, Ellsworth McKee, Peggy E. Bennett, interviews by author; Judy Edwards Osborne, Olivia Dean, telephone interviews by author; SMC, *AA 1949-50*, p. 12, *AA 1950-51*, p. 12; SMC, *BM*, Jan. 30, 1945, Mar. 16, 1967; Gardner, rev. ed., p. 239.

48. Floyd L. Greenleaf, interview by author; *ST*, XLIII (Jun. 15, 1949), p. 5; SJC, *BM*, Feb. 24, 1944; SMC, *PR*, 1947; SMC, *BM*, Feb. 5, 1946.

49. SMC, *PR*, 1947; SMC, *Operating Statement*, Jun. 1, 1946; SMC, *BM*, May 13, 1947; *SA*, IX (Sep. 18, 1953), p. 1.

50. *ST*, XLIV (Mar. 8, 1950), p. 5; *SA*, IX (Sep. 18, 1953), p. 1; SMC, *BM*, Feb. 23, Jun. 28, 1944, May 26, 1946, Mar. 3, Aug. 12, 1947, Feb. 2, Jun. 3, Aug. 2, 1948.

51. SJC, *BM*, Mar. 16-17, 1943; SMC, *CAT 1950-51*, p. 136, *CAT 1951-52*, p. 136, *CAT 1954-55*, p. 146, 147, 148; SMC, *BUL 1949-50*, rev. ed., p. 117; *SA*, VI (Jan. 12, 1951), p. 1. Students in rooms with adjoining bathrooms in the women's residence hall paid an extra $2 a month. SMC, *AA 1946-47*, p. 22; SJC, *SS*, XV (cat. no. 1943-44), p. 27.

52. *ST*, XLIII (Jun. 15, 1949), p. 15, XLVI (Dec. 3, 1952), p. 3; *SA*, IV (Apr. 11, 1949), p. 8, VI (Summer, 1951), p. 1, VII (Sep. 28, 1951), p. 1, X (Oct. 1, 1954), p. 3.

53. *ST*, XLI (Oct. 15, 1947), p. 12, XLIV (Mar. 8, 1950), p. 5, XLIX (Feb. 16, 1955), p. 2; *SA*, VI (Summer, 1951), p. 1, X (May 13, 1955), p. 2; SMC, *PR*, Feb. 5, 1946.

54. SMC, *BM*, Nov. 14, 1946; *SA*, III (Sep. 29, 1947), p. 1, V (Oct. 2, 1949), p. 4, VI (Summer, 1951), p. 1, VIII (Sep. 26, 1952), p. 1; *ST*, XXXVIII (Aug. 23, 1944), p. 8, XLIV (Mar. 8, 1950), p. 5, (Jul. 5, 1950), p. 5, XLVI (Oct. 22, 1952), p. 1, XLIX (Feb. 16, 1955), p. 2; information provided by Charles Fleming, Jr.

55. *SA*, I (Feb. 22, 1946), p. 1, III (Nov. 21, 1947), p. 1, IV (Nov. 19, 1948), p. 1.

56. Richard Hammill, telephone interview by author.

57. SMC, *BM*, Feb. 28, Jul. 31-Aug. 1, 1946; *SA*, I (Feb. 22, 1946), p. 1, (Jun. 21, 1946), p. 1, II (Sep. 27, 1946), p. 1; Floyd L. Greenleaf, interview by author; *ST*, XL (Sep. 5, 1946), p. 8, (Nov. 6, 1946), p. 8.

58. SMC, *BM*, Oct. 21, 1947, Jan. 1, 1948; *SA*, IV (Jan. 28, 1949), p. 1; Earl M. Clough, telephone interview by author.

59. Richard Hammill, telephone interview by author; SMC, *BM*, Mar. 3, 1947.

60. *R&H*, CXXI (Nov. 2, 1944), p. 18; *SA*, IV (July, 1949), p. 1, V (Mar. 24, 1950), p. 1, IX (May 10, 1954), p. 3, X (Apr. 4, 1955), (Apr. 13, 1955), p. 2; *ST*, XLV (Feb. 21, 1951), pp. 1, 2, (Jul. 4, 1951), pp. 3-4, (Jul. 19, 1951), p. 28, XLVI (Dec. 3, 1952), p. 3, XLIX (Jul. 27, 1955), p. 3, (Oct. 5, 1955), p. 3. It was not necessary to complete college before entering dental school. Only two years of college were required as late as 1955. SMC, *BUL 1954-55*, p. 75.

61. R. Lynn Sauls, Joyce Spears Cotham, Wayne Rimmer, interviews by author; *Southland*, XV (Jun., 1943), p. 1; SMC, *PR*, 1947; *ST*, XLI (Feb. 5, 1947), p. 8; SJC, *Student Handbook 1943-44*, pp. 10-11, 13, 14, 19-20; SMC, *Student Handbook 1945-46*, p. 10-11, 14, 29; *S. M. C. and You* [1951-52], p. 9, 12, 16, 19; SMC, *FMM*, May 7, 1950; SMC, *BM*, Mar. 3, 1947; Olivia Dean, Norman R. Gulley, telephone interviews by author.

62. SMC, *PR*, 1947; *SA*, II (Oct. 25, 1946), p. 3, III (Oct. 10, 1947), p. 1, (Oct. 24, 1947), p. 2, (Nov. 21, 1947), p. 1, (Dec. 5, 1947), p. 3, (Jan. 23, 1948), p. 1, (Feb. 20, 1948), p. 4, (Apr. 19, 1948), p. 2, IV (Nov. 5, 1948), p. 3, V (Oct. 21, 1949), p. 5, (Dec. 2, 1949), p. 3, (Feb. 10, 1950), p. 3, (Feb. 24, 1950), p. 3, VI (Nov. 3, 1950), p. 3, (Jan. 12, 1951), p. 3, (Feb. 23, 1951), p. 3, (Mar. 14, 1951), p. 1, VII (May 30, 1952), p. 3, X (Feb. 25, 1955), p. 3; *SM*, 1946, p. 54, 56, 1950, p. 91, 1952, p. 22, 25, 29, 1953, p. 85; *ST*, XLI (Nov. 12, 1947), p. 8, XLII (Jan. 14, 1948), p. 8, (Feb. 14, 1948), p. 10; SJC, *Triangle*, 1944, [pp. 40-41].

63. The affirmative won on both of these questions. *SA*, III (Dec. 5, 1947), p. 3, (Jan. 9, 1948), p. 1, (Jan. 23, 1948), pp. 1, 3, VII (May 30, 1952), p. 3, X (Feb. 25, 1955), p. 3; *ST*, XLI (Nov. 12, 1947), p. 8, XLII (Apr. 14, 1948), p. 10. Dwight Eisenhower came in second. XLIX (Mar. 2, 1955), p. 2.

64. *ST*, XLIII (Mar. 9, 1949), pp. 6-7, XLIX (Feb. 2, 1955), p. 3; *SA*, IV (Mar. 11, 1949), pp. 1, 4, V (Oct. 21, 1949), pp. 1, 4, VII (Mar. 14, 1952), p. 1, X (Mar. 24, 1955), p. 1.

65. *SA*, VII (Apr. 25, 1952), p. 4, (May 30, 1952), p. 2, VIII (Feb. 20, 1953), p. 1, X (Oct. 1, 1954), p. 1, (Feb. 4, 1955), p. 3.

66. *SA*, X (Feb. 4, 1955), p. 1, (Mar. 14, 1955), p. 3; *ST*, XLIX (Mar. 3, 1955), p. 3.

67. *Southland*, XV (Mar., 1944), p. 1; *SA*, VII (Apr. 25, 1952), p. 2, VIII (Nov. 7, 1952), p. 1, X (Feb. 25, 1955), p. 2, (Mar. 24, 1955), p. 1; *ST*, XXXVII (Feb. 2, 1944), p. 8, XLVIII (May 12, 1954), p. 3, (Dec. 15, 1954), p. 2, (Dec. 22, 1954), p. 3; SMC, *BM*, Nov. 14, 1946, Jul. 7, 1947.

68. *ST*, XLIV (Dec. 20, 1950), pp. 9, 12; Joann Ausherman Rozell, Norman R. Gulley, interviews by author.

69. Donald W. Crook, telephone interview; *SA*, VI (Jan. 12, 1951), p. 4, VIII (May 30, 1952), p. 4. The four members of this quartet were singing together

at least as early as January 1950 under the name "Southern Missionary College Male Quartet." V (Jan. 27, 1950), p. 1.

70. *SA*, I, (Feb. 8, 1946), p. 3, II (Oct. 25, 1946), p. 3, (Nov. 8, 1946), p. 4, (Jan. 10, 1947), p. 1, (Mar. 7, 1947), p. 4, (May 2, 1947), p. 1, IV (Apr. 11, 1949), p. 7, VI (Dec. 5, 1950), p. 4, (Feb. 23, 1951), p. 3, VIII (Jan. 16, 1953), p. 1, X (Oct. 1, 1954), p. 4; *SM*, 1948, p. 54, 1949, [p. 37], 1953, [p. 48]; *ST*, XLVIII (Jan. 27, 1954), p. 3, XLIX (Feb. 23, 1955), p. 3; Donald W. Crook, telephone interview by author.

71. *SA*, I (Feb. 8, 1946), p. 3, II (May 16, 1947), p. 4, VIII (Aug. 8, 1952), p. 1; *SM*, 1949, [p. 37], 1951, p. 15; *ST*, XLVI (Oct. 22, 1952), p. 3.

72. SJC, *Triangle*, 1944, [p. 46]; *SM*, 1946, pp. 64, 66, 67, 1948, p. 54, 1949, [p. 37], 1951, p. 25, 1952, p. 32, 1953, p. 107; *SA*, III (Nov. 8, 1946), p. 3.

73. *ST*, XLI (Feb. 19, 1947), p. 8, XLII (Nov. 10, 1948), p. 8, XLVIII (Apr. 21, 1954), p. 2, (Oct. 6, 1954), p. 4, XLIX (Jul. 27, 1955), p. 3; *SA*, VIII (Jan. 16, 1953), p. 1; *R&H*, CXXXI (Mar. 18, 1954), p. 19.

74. *ST*, XLIII (Mar. 16, 1949), p. 3; *SA*, III (Jan. 9, 1948), p. 1, IV (Jun. 5, 1949), p. 2, (Nov. 19, 1948), p. 1, X (Jan. 21, 1955), p. 1.

75. H. H. Kuhlman, Thelma Cushman, interviews by author; *SA*, I (May 3, 1946), p. 1, II (May 2, 1947), p. 4, (July, 1947), p. 1, III (Feb. 4, 1948), p. 1, (May 28, 1948), p. 1; SDA, *YB 1960*, p. 381, *YB 1961*, p. 396; Gordon Hyde, telephone interview by author; SMC, *PR*, 1947; SMC, *BM*, Jun. 28, 1944; *ST*, XXXIX (Jun. 6, 1945), p. 1, XLVII (Dec. 16, 1953), p. 4, XLIX (Jan. 26, 1955), p. 12.

76. *ST*, XLII (Oct. 6, 1948), p. 12, XLIII (Feb. 2, 1949), p. 5, XLVI (Dec. 3, 1952), p. 3, (Jul. 16, 1952), p. 12, XLVII (Dec. 16, 1953), p. 4, XLVIII (Jan. 27, 1954), p. 3, (Apr. 28, 1954), p. 2, (May 19, 1954), p. 2, XLIX (Feb. 23, 1955), p. 3; *SA*, II (July, 1947), p. 3, IV (Feb. 11, 1949), p. 4, (Apr. 11, 1949), p. 7, V (Oct. 10, 1949), p. 1, VIII (Mar. 20, 1953), p. 1.

77. Peggy E. Bennett, telephone interview by author; *R&H*, CXXI (Apr. 13, 1944), p. 18.

78. *SA*, X (Mar. 14, 1955), p. 2, XI (Sep. 23, 1955), p. 2; *ST*, XLIX (Sep. 7, 1955), p. 1, (Oct. 5, 1955), p. 3.

79. SMC, *Treasurer's Report*, Feb. 13, 1947.

80. *SCOL*, XL (no. 1, 1988), p. 23.

81. Information provided by Charles Fleming, Jr.

82. Information provided by June Snide Hooper.

83. Information provided by Charles Fleming, Jr.

CHAPTER SIX

1. Cecil R. Coffey, "College With a Built-In Pocketbook," *Reader's Digest*, LXVIII (Mar., 1956), pp. 123-126; Cecil R. Coffey, "The College With a Built-In Pocketbook," *Christian Herald*, (Mar., 1956), reprint; Cecil R. Coffey, telephone interview by author.

2. United States Department of the Interior, Office of Education, Bulletin 1938, no. 9; Fred J. Kelly and Ella B. Ratcliffe, *College Projects for Aiding Students* (Washington: United States Government Printing Office, 1938), pp. 56-61; Ella B. Ratcliffe, "Self-Help Colleges," *School Life*, XXIII (Apr., 1938), pp. 273-274.

3. *School Life*, loc. cit., p. 274; Cecil R. Coffey, telephone interview by author.

4. Bessie Nell Follis, "A Struggle for Success"; Roy Campbell, "Early Traditions"; Mamie Jones, "The Power of Prayer." Each of these is a one-page publication located in the SC Treasurer's vault.

5. *R&H*, CII (Jun. 18, 1925), p. 17; *Youth's Instructor*, LXXXVII (Aug. 8, 1939), pp. 9, 12; *Reader's Digest*, loc. cit., p. 124; H. B. Lundquist, "Opportunities Unlimited," *Signs of the Times*, LXXXV (Mar., 1958), p. 12; SMC, *SMC Project '80* (Chattanooga: Starkey Printing Company, [n.d]), [pp. 5, 25]; SJC, *ECM*, May 23, 1921.

6. SJC, *BM*, Feb. 13, 1921, afternoon mtg.; *SMC Project '80*, loc. cit., [p. 25]; SMC, *PR*, Feb. 10, 1921, Mar. 7, 1922; SJC, *FMM*, Jul. 29, 1923; *School Life*, loc. cit.

7. *Reader's Digest*, loc. cit., p. 125.

8. *FT*, IX (Jul. 4, 1917), p. 8, (Sep. 26, 1917), p. 8, X (Aug. 28, 1918), p. 8, XIV (May 24, 1922), p. 7, (Jun. 14, 1922), p. 7, XV (Mar. 14, 1923), p. 2, XVIII (Apr. 7, 1926), p. 7, XX (Oct. 24, 1928), p. 7; Thompson, *Youth's Instructor*, loc. cit., p. 9; SJC, *BM*, loc. cit.; SJC, *FMM*, Jan. 26, 1919; STS, *BM*, Jul. 29, 1917; Klooster, Deposition, p. 25; *Southern Union Worker*, loc. cit., p. 6; Hansen, p. 159; Coffey, "The First Year," [p. 9].

9. *FT*, IX (Oct. 10, 1917), p. 8; E. E. Shonae, county agricultural agent, to D. H. I. A. members, 26 Mar. 1937, 19 Apr. 1937 (filed with SJC *BM*).

10. Coffey, "The First Year," [p. 12]; SJC, *BM*, Feb. 2, Nov. 12, 1919, Nov. 17, 1920, Feb. 11, 1921, Feb. 27, Oct. 17, 1933; SJC, *ECM*, Jul. 31, 1921; SDA, *YB 1917*, p. 193, *YB 1927*, p. 263; *FT*, X (Jul. 24, 1918), p. 1, XIV (Nov. 1, 1922), p. 7; Cadwallader, p. 218; Martha Montgomery Odom, interview by author, cf. *Southland*, 1927, p. 13; SJC, *Minority Board Minutes*, Nov. 19, 1917, cf. *FT*, X (Jul. 24, 1918), pp. 1, 6.

11. The farm, poultry, and dairy departments employed 19 students during the 1927-28 school year. SJC, *PR*, 1928, Mar. 4-6, 1934; SJC, *Treasurer's Report*, Feb. 10, 1921, Mar. 7, 1922, Jan. 21, 1923, Feb. 1, 1925, Mar. 4, 1930, Mar. 3, 1931, Apr. 19, 20, 1932; SJC, *Balance Sheet*, Jun. 7, 1921; SJC, *Trading Profit and Loss Statement*, year ending Jun. 22, 1920; SJC, *Financial Statement*, 1925-26, 1926-27; SJC, *BM*, Nov. 15, 1919; SJC, *Condensed Report of Loss and Gain*, Apr. 26, 1921, Jan. 21, 1923; SJC, *ECM*, Aug. 1, 1922; Harrison and Castle, loc. cit.

12. SJC, *ECM*, Feb. 15, 1931; SJC, *BM*, Mar. 8, 1936, Sep. 11, 1941; John William Henson III, interview by author; information provided by Charles Fleming, Jr.

13. Coffey, "The First Year," [p. 15]; Klooster, Deposition, p. 19; *R&H*, CII (Jun. 18, 1925), p. 17.

14. SJC, *ECM*, Jan. 17, 1918; Coffey, "The First Year," [pp. 9, 10]; Klooster, Deposition, p. 27.

15. Coffey, "The First Year," [p. 10]; SJC, *FMM*, May 6, 1919; Kelly and Ratcliffe, p. 60; SJC, *Trading Profit and Loss Statement*, year ending Jun. 22, 1920; SJC, *Treasurer's Report*, Feb. 10, 1921, Feb. 1, 1925; SJC, *Balance Sheet*, Jun. 7, 1921; SJC, *PR*, Feb. 1, 1925, Feb. 27, 1933, Mar. 4-6, 1934, Mar. 4, 1942, cf. SJC, *BM*, Feb. 14-15, May 23, 1935, Jan. 14-16, 1936; SJC, *Financial Statement*, 1925-26, 1926-27; SDA, *YB 1926*, p. 249, *YB 1933*, p. 242; *State of Tennessee*, ex rel. v. *Southern Junior College*, Hamilton County Chancery Court no. 25,252, Apr. 20, 1933; Noble Vining, interview by author; SJC, *BM*, Mar. 21-22, 1939; Klooster, Deposition, p. 21. The competing printers won their case when the court ruled that SJC's charter did not permit it to engage in commercial business. *State* v. *SJC*, p. 6. In response, SJC incorporated Collegedale Industries, Inc. State of Tennessee, Charter of Incorporation, Collegedale Industries, Inc., Nov. 29, 1933; *ST*, XXV (Dec. 6, 1933), p. 8.

16. *Southland*, 1924, [p. 43], SJC, *Trading Profit and Loss Statement*, year ending Jun. 22, 1920; Gardner, rev. ed., p. 98; SJC, *ECM*, May 3, Jun. 23, 1917, Jun. 8, 1919; SJC, *PR*, Mar. 7, 1922; Hansen, p. 159; Coffey, "The First Year," [p. 10]; Klooster, Deposition, p. 18; SJC, *Balance Sheet*, Jun. 7, 1921; SJC, *Treasurer's Report*, Feb. 10, 1921; SJC, *FMM*, Sep. 29, 1925.

17. SJC, *BM*, Dec. 24, 1917, Feb. 13, Jul. 29, 1919, Oct. 31, 1935, Mar. 8, 1936, May 7, Sep. 7, 1942; SJC, *Trading Profit and Loss Statement*, year ending Jun. 22, 1920; SJC, *Balance Sheet*, Jun. 7, 1921; *FT*, XVII (Nov. 25, 1925), p. 7, XXII (Jun. 18, 1930), p. 7; Klooster, Deposition, p. 18.

18. *FT*, VIII (Dec. 27, 1916), p. 8, XVIII (May 5, 1926), p. 7, (May 12, 1926), p. 7, (Jul. 14, 1926), p. 7, XX (Sep. 19, 1928), p. 7, (Oct. 24, 1928), p. 7, XXI (Jun. 26, 1929), p. 7, (Jul. 3, 1929), p. 7, (Jul. 31, 1929), p. 7, XXIII (Jun. 3, 1931), p. 7, (Jul. 15, 1931), p. 7, (Jul. 29, 1931), p. 7; SJC, *PR*, Feb. 10, 1921, Apr. 2, 1929; SJC, *ECM*, May 31, 1931.

19. SJC, *ECM*, Dec. 1, 22, 1931; Klooster, Deposition, p. 16.

20. SJC, *PR*, Feb. 10, 1921, cf. Klooster, Deposition, pp. 19-20; *Southland*, 1925, [pp. 44, 70]; SJC, *BM*, Aug. 6, 1925; *ST*, XXV (Jul. 5, 1933), p. 16, (Jul. 12, 1933), p. 8, (Aug. 2, 1933), p. 16, (Aug. 9, 1933), p. 16, (Nov. 1, 1933), p. 8; SJC, *Treasurer's Report*, Mar. 4-6, 1934.

21. SJC, *BM*, Mar. 5, Jul. 12, 1934, Feb. 14-15, 1935; Victor Esquilla, To whom it may concern, 11 May 1934, filed with SJC, *BM*, cf. SJC, *PR*, Mar. 4-6, 1934; SJC, *SS*, VI (cat. no. 1934-35), p. 10.

22. SJC, *BM*, Feb. 14-15, 1935, Sep. 23, 1936, Apr. 12, 1937; *ST*, XXVII (Jun. 26, 1935), p. 8.

23. Kelly and Ratcliffe, p. 60.

24. SJC, *BM*, Nov. 18, 1938; SJC, *ECM*, Dec. 21, 1938.

25. *Southland*, XII (Aug., 1940), p. 1; *ST*, XXXIII (Feb. 19, 1941), p. 8, (Apr. 23, 1941), p. 8, XXXVI (Oct. 7, 1942), p. 6; William Schomburg, interview by author; SJC, *BM*, Jan. 22, 1940.

26. SJC, *ECM*, Sep. 22, Dec. 22, 1920; SJC, *PR*, Feb. 10, 1921; SJC, *BM*, Jul. 21, 1920; SJC, *FMM*, Sep. 17, 1922; SJC, *Treasurer's Report*, Mar. 7, 1922.

27. SJC, *Treasurer's Report*, Mar. 7, 1922; SJC, *ECM*, Dec. 30, 1920; SJC, *BM*, Jun. 10, 1921; SJC, *PR*, Mar. 7, 1922.

28. Harrison and Castle, loc. cit.

29. SJC, *Financial Statement*, 1925-26; SJC, *BM*, May 6, Aug. 3, 1925.

30. SJC, *BM*, Mar. 3, 1926.

31. SJC President, letter to the members of the Board, 8 Jul. 1926 (SC); SDA, *YB 1927*, p. 263, *YB 1929*, p. 291; SJC, *BM*, Mar. 28, 1928; SJC, *Operating Statement*, Jun. 2, [1929] to Jan. 28, 1930, Dec. 30, 1929 to Jan. 28, 1930, statement for the year ended Jun. 2, 1930.

32. SJC, *BM*, Mar. 3, 4, 1931; SJC, *ECM*, May 31, 1931.

33. SJC, *ECM*, Dec. 1, 1931.

34. Ibid., May 3, Jun. 23, 1917; SJC, *Minority Board Minutes*, Nov. 18, 1917; SJC, *BM*, Sep. 4, 1917, Jun. 9, 1921; SJC, *Financial Statement*, 1925-26, 1926-27; Klooster, Deposition, p. 17; *FT*, XX (Oct. 31, 1928), p. 7; SJC, *PR*, Apr. 2, 1929. Lack of additional reference to them would suggest that the knitting glove and radio factories never materialized.

35. SJC, *Treasurer's Report*, Feb. 10, 1921, Feb. 1, 1925, Apr. 19 20, 1932. To put these figures in perspective, the broomshop manager was earning no more than $15 a week. SJC, *Financial Statement*, 1925-26, 1926-27; SJC, *PR*, Mar. 4-6, 1934; SJC, *ECM*, Jul. 6, Dec. 1, 1931; R. C. Hampton, letter to Pres. H. J. Klooster, 29 Sep. 1932, filed with SJC, *BM* (SC).

36. SJC, *Treasurer's Report*, Feb. 27, 1933; SJC, *PR*, Feb. 27, 1933.

37. *ST*, XXV (Jul. 12, 1933), p. 8, (Nov. 1, 1933), p. 8, XXVII (Jun. 26, 1935), p. 8, XXIX (Jan. 20, 1937), p. 8; SJC, *PR*, Mar. 4-6, 1934; SJC, *Treasurer's Report*, Mar. 4-6, 1934.

38. Kelly and Ratcliffe, pp. 60-61.

39. SJC, *BM*, Mar. 8, 1936; *ST*, XXIX (Mar. 24, 1937), p. 8; Klooster, Deposition, p. 17; SJC, *ECM*, Dec. 3, 1928, May 31, 1931; SJC, *PR*, Apr. 2, 1929; SJC, *Treasurer's Report*, Mar. 3, 1931; SJC, *Auditor's Annual Report*, Jun. 2, 1930; *FT*, XXI (Jan. 30, 1929), p. 7, (Mar. 6, 1929), p. 7, (Jul. 3, 1929), p. 7, (Oct. 21, 1929), p. 7, (Nov. 20, 1929), p. 7; John William Henson III, interview by author.

40. SJC, *ECM*, Jun. 5, 1938; Fuller, to the constituency, loc. cit.; *ST*, XXX (Jun. 15, 1938), p. 4, (Jul. 6, 1938), p. 8; Hanson, [p. 112].

41. SJC, *ECM*, Sep. 1, 1931; H. J. Klooster, to Bryan Hosiery Mill, 9 Sep. 1931 (SC); Contract between Bryan Hosiery Mill and SJC, supplement to SJC *BM*, Oct. 1, 1931.

42. SJC, *PR*, Feb. 27, 1933, Mar. 4-6, 1934; SJC, *Treasurer's Report*, Mar. 4-6, 1934, Feb. 23, 1937; Kelly and Ratcliffe, p. 60; Thompson, *Youth's Instructor*, loc. cit., pp. 9, 12; *ST*, XXXVI (Oct. 7, 1942), p. 6.

43. SJC, *BM*, Nov. 15, 1919, May 29, 1934, Feb. 14-15, 1935, Jan. 27, Sep. 18, 1939, Mar. 26-27, 1940; SJC, *PR*, Feb. 10, 1921, Mar. 4-6, 1934, Mar. 4, 1942; SJC, *Treasurer's Report*, Feb. 10, 1921, Mar. 7, 1922, Feb. 1, 1925, Apr. 19, 20, 1932; SJC, *Trading Profit and Loss Statement*, Jun. 22, 1920; SJC, *Balance Sheet*, Jun. 7, 1921; *State* v. *SJC*, p. 3; Klooster, Deposition, pp. 9, 22; H. J. Klooster to Bryan Hosiery, loc. cit.; Contract, Bryan Hosiery Mill, loc. cit.; STS, *BM*, Jul. 29, 1917; SJC, *ECM*, Apr. 14, 1921, Aug. 1, 1922, cf. Jun. 8, 1919; Kelly and Ratcliffe, p. 59.

44. Klooster, Deposition, pp. 14, 25; SJC, *Treasurer's Report*, Mar. 14, 1942; Thompson, *Youth's Instructor*, loc. cit., p. 9.

45. SJC, *PR*, Mar. 7, 1922; SJC, *FMM*, Jul. 29, 1933; Ellen G. White, *Counsels to Parents, Teachers and Students*, p. 316.

46. SMC, *Operating Statement*, Jun. 1, 1946; SMC, *PR*, 1947; *Christian Herald*, loc. cit.; SJC, *PR*, Mar. 4, 1942.

47. *SA*, IV (Dec. 3, 1948), p. 3, V (May 12, 1950), p. 8, X (Oct. 1, 1954), p. 4; SMC, *Business Manager's Report*, Feb. 10, 1954; SMC, *BM*, May 13, 1947, Aug. 10, 1949, Feb. 14, 1955; SMC, *Subcommittee Minutes*, May 13, 1947; SMC, *Minority College Board*, Aug. 12, 1947.

48. A major exception to the broomshop's general profitability came in 1954. SMC, *Operating Statement*, Jun. 1, 1946, Jun. 30, 1953; SMC, *BM*, Aug. 10,

1949, Feb. 22, 1950, Mar. 10, 1952, Feb. 14, 1955; *R&H*, CXVIII (Aug. 21, 1941), p. 18; SMC, *PAR* (abridged), 1950, p. 10; *Reader's Digest*, loc. cit., p. 123; *ST*, XLIX (Jan. 5, 1955), p. 3; *SA*, X (Jan. 4, 1955), p. 3.

49. SMC, *BM*, Aug. 10, 1949, Feb. 22, 1950, Mar. 10, 1952, Feb. 14, 1955; SMC, *Business Manager's Report*, loc. cit.; Henson, [p. 115].

50. SMC, *Local Board Minutes*, Mar. 1, 1945, Feb. 28, 1946; SMC, *BM*, Apr. 9, Nov. 14, 1946, Aug. 10, 1949, Feb. 22, 1950, Feb. 14, 1955; *ST*, XLV (May 2, 1951), p. 2; SMC, *Business Manager's Report*, loc. cit.

51. *Reader's Digest*, loc. cit., p. 124; *SA*, X (Oct. 15, 1954), p. 1; Gardner, rev. ed., pp. 103-104.

52. SMC, *BM*, May 13, 1947, Aug. 10, 1949, May 10, 1951, Mar. 10, 1952, Feb. 4, 14, 1955; H. H. Kuhlman, Marian Kuhlman, interviews by author; *ST*, XLV (May 2, 1951), p. 2, XLVI (Jul. 16, 1952), p. 11; *Reader's Digest*, loc. cit., p. 124; SMC, *Business Manager's Report*, loc. cit.

53. SMC, *BM*, Feb. 14, 1955; *ST*, XLV (May 2, 1951), p. 2; SMC, *Business Manager's Report*, loc. cit.; Charles Fleming, Jr., to author, 19 Mar. 1991, TLS.

54. SMC, *Business Manager's Report*, loc. cit.; Gardner, rev. ed., pp. 108, 109; SMC, *BM*, loc. cit.

55. SMC, *BM*, loc. cit.; SMC, *Business Manager's Report*, loc. cit.; *ST*, XLV (Jul. 18, 1951), p. 2; Henson, [p. 114].

56. SMC, *Operating Summary*, Jun. 1, 1946; SMC, *BM*, Apr. 9, Jul. 31-Aug. 1, 1946, Sep. 24, 1947, Aug. 10, 1949, Nov. 17, 1953, Feb. 14, Nov. 14, 1955; *ST*, loc. cit.; SJC, *BM*, Jul. 20, Sep. 20, 1943; SMC, *Local Board Minutes*, Feb. 28, 1946.

57. *SCOL*, XL (no. 2, 1988), p. 23; *ST*, XLVII (Oct. 28, 1953), p. 2, XLVIII (Feb. 24, 1954), p. 3; SMC, *PR*, Feb. 10, 1954, pp. 5-8; SMC, *PAR* (abridged), 1950, p. 8.

58. SMC, *Operating Statement*, Jun. 1, 1946; SMC, *BM*, Aug. 10, 1949, Aug. 8, 1954, Feb. 4, 14, 1955.

59. *ST*, XLII (Oct. 6, 1948), p. 9, XLIII (Jun. 15, 1949), p. 8, XLVII (Jun. 3, 1953), p. 2, (Dec. 23, 1953), p. 2, XLVIII (Mar. 31, 1954), p. 3; *SA*, V (May 12, 1950), p. 1, VI (Apr. 27, 1951), p. 3; *Christian Herald*, loc. cit. The average male college student was earning 68 cents an hour, the average female college student was earning 58 cents, academy boys were earning 61 cents and academy girls were averaging 51 cents an hour. SMC, *BM*, Mar. 10, 1952. The hourly wage was from 40 to 80 cents an hour in 1951. *ST*, XLV (Aug. 29, 1951), p. 4. Wages largely depended on how long one had worked in a given industry. After 750 hours in one industry, a student would receive 75 cents an hour. *SA*, V (Mar. 24, 1950), p. 1.

60. Dean Kinsey, interview by author; SMC, *BM*, Feb. 24, 1953, Feb. 14, Apr. 8-9, 1956; *ST*, XLVIII (Mar. 31, 1954), p. 3; *SA*, IX (Mar. 19, 1954), p. 1, (May 10, 1954), p. 1.

61. SMC, *BM*, Nov. 14, 1955, Feb. 14, Apr. 8-9, May 9, 1956, Feb. 4, 1964; Gardner, rev. ed., pp. 103-104; SMC, *ECM*, Aug. 11, 1960.

62. *SA*, XI (Aug. 10, 1956), p. 1.

63. SMC, *BM*, Jul. 9, 23, Nov. 8, 1956, May 16, 1961; *ST*, L (Jul. 23, 1956), p. 2, (Aug. 1, 1956), p. 2, LI (Mar. 13, 1957), p. 3; SMC, Special Committe, *Minutes*, Sep. 18, 1956; Ellsworth McKee, interview by author; SMC, *ECM*, Aug. 11, 1960; SC, *ECM*, Mar. 18, 1987.

64. *ST*, L (Feb. 15, 1956), p. 4; *SA*, XI (Aug. 10, 1956), p. 1; SMC, *BM*, Apr. 8-9, 1956.

65. SMC, *BM*, Feb. 14, Nov. 8, 1956, Aug. 28, 1957, Jan. 26, 1961; SMC, *Budget Summary of Operations*, fiscal year ending Jun. 30, 1964, Jun. 30, 1965; SMC, *Operating Budget*, year ending Jun. 30, 1968, Jun. 30, 1971, Jun. 30, 1972; SMC, *Business Manager's Report*, Feb. 13, 1957.

66. SMC, *ECM*, Mar. 22, 1959, Apr. 15, 1966; SMC, *BM*, Feb. 10, 1966; Charles Fleming, Jr., *Report to the Board of Trustees of SMC*, Apr. 29, 1971.

67. For a time the college operated a beauty parlor and washateria. SMC, *ECM*, Nov. 11, 1962, Apr. 2, 1963, Nov. 11, 1964; *ST*, LVI (Mar. 14, 1962), LXI (Apr. 14, 1967), p. 37; SMC, *BM*, Jan. 28, May 2, 1960, May 15, 1969, Sep. 30, 1974, Sep. 20, 1977; Charles Fleming, Jr., *Report to Board*, Jul. 8, 1974.

68. SMC, *BM*, Sep. 13, 1956, Aug. 28, 1957, Jan. 26, Mar. 10, May 16, Jun. 11, 1961, Jan. 25, Nov. 13, 1962; Gordon Hyde, interview by author; SMC, *ECM*, Mar. 9, Jun. 20, 1961; SMC, *Finance Committe Minutes*, Nov. 6, 1962.

69. SMC, *Abbreviated Operating Summary*, for 10 months ending Apr. 30, 1964; Charles Fleming, Jr., *Report to Board*, loc. cit.; SMC, *BM*, Jul. 1, Aug. 28, 1957, Nov. 14, 1960, May 16, 1961, Sep. 30, 1971; SMC, *Summary of Financial Operations*, May 21, 1964; SMC, *ECM*, May 14, 1957, Feb. 12, 1958; SMC, *Budget*, fiscal year ending Jun. 30, 1964, Jun. 30, 1965.

70. For other examples of money-losing businesses that were quickly terminated, see Charles Fleming, Jr., loc. cit.

71. Information provided by Charles Fleming, Jr.

72. Charles Fleming, Jr., "A Study in Financial Direction Especially Pertaining to the Commercial Auxilaries," Jul. 8, 1974; Charles Fleming, Jr., to author, 19 Mar. 1991, TLS; SMC, *FMM*, Oct. 7, 1974; SMC, *BM*, Sep. 30, 1974.

73. SMC, *Industrial Board Minutes*, Dec. 7-8, 1972, Jan. 29, Jun. 25, Aug. 6, Dec. 5, 1973, Nov. 11, 1974, Jan. 22, Sep. 22, Oct. 23, 1975, Apr. 7, 1976; SMC, *BM*, Jan. 30, Apr. 6, 1973, Nov. 25, 1974, Jan. 28, Sep. 22, 1975, Jan. 28, 1976; Charles Fleming, Jr., *Report to Board*, loc. cit.; John A. Beckett, interview by author; SMC, *Operating Budget*, year ending Jun. 30, 1972.

74. SMC, *Operating Budget*, loc. cit.; Charles Fleming, Jr., *Report to Board*, loc. cit.; SMC, *Industrial Board Minutes*, Dec. 15, 1975; SMC, *PR*, Sep. 30, 1974.

75. SMC, *BM*, Apr. 8, Sep. 27, 1976; SC, *BM*, Nov. 3, 1983, Mar. 12, 1984, Apr. 27, 1989; SMC, *Industrial Board Minutes*, Jan. 29, Apr. 3, 1973, Nov. 11, 1974, Jan. 28, Apr. 7, 1976; Gardner, rev. ed., p. 100; Charles Fleming, Jr., *Report to Board*, loc. cit., cf. SMC, *Operating Budget*, loc. cit.; SMC, *ECM*, Nov. 23, 1976.

76. SMC, *BM*, Jul. 14, 1980; Robert G. Adams, telephone interview by author; SMC, *Operating Budget*, loc. cit.; Charles Fleming, Jr., *Report to Board*, loc. cit.

77. SMC, *BM*, Sep. 24, 1981.

78. SC, *BM*, Sep. 17, 1985; *Transcript*, Sep. 28, 1989; SC, *Budget*, 1987-88, revision of Mar. 18, 1987.

79. *Signs of the Times*, loc. cit., p. 12; SMC, *BM*, Nov. 14, 1960, Apr. 17, 1974; *SA*, XXI (May 27, 1965), p. 4; SMC, *Financial Survey Minutes*, Mar. 9, 1966; *ST*, L (Feb. 15, 1956), p. 4; SMC, *FMM*, Mar. 26, 1979.

80. Charles Fleming, Jr., *Report to Board*, loc. cit.; SMC, *FMM*, Mar. 26, 1979; Ray Hefferlin, interview by author; interviews with various students.

81. *ST*, XXV (Jul. 5, 1933), p. 16, XXVI (Dec. 19, 1934), XXVII (May 22, 1935), p. 8, (May 29, 1935), p. 8, (Nov. 13, 1935), p. 8, (Dec. 25, 1935), p. 8, XXVIII (Jan. 1, 1936), p. 8, (Apr. 28, 1937), p. 8.

82. *SA*, V (Jun. 4, 1950), p. 4; SDA, *YB 1955*, p. 58.

83. Information provided by Charles Fleming, Jr.

84. Ibid.

CHAPTER SEVEN

1. This section is based upon interviews with Thomas W. Walters, R. Lynn Sauls, Wayne VandeVere, Gordon Hyde, Richard Hammill, Jane R. Brown, Dan W. Rozell, John T. Durichek, Ray Hefferlin, and Dean Kinsey. *"S. M. C."*, V (Dec., 1955), p. 1, VI (3d qtr., 1956), p. 10; *SA*, X (Aug., 1955), pp. 1, 4, XI (Oct. 10, 1955), p. 3, (Jan. 13, 1956), p. 4, XII (Mar. 29, 1957), p. 4; *ST*, XLIX (Jul. 13, 1955), p. 1, (Aug. 3, 1955), p. 2, (Sep. 7, 1955), p. 1, L (Sep. 26, 1956), p. 1, (Oct. 3, 1956), p. 2, LI (Sep. 28, 1957), p. 12; SMC, *FMM*, May 4, 1952; SMC, *PR*, Feb. 14, Nov. 14, 1955; SMC, *BM*, Feb. 14, Nov. 14, 1955, Jun. 28, Nov. 8, 1956, Aug. 28, 1957, Jun. 2, 26, 1958.

2. *ST*, LII (Nov. 9, 1958), p. 9; *SA*, XV (Oct. 9, 1959), p. 1, XVII (Sep. 22, 1961), p. 1, XX (Sep. 24, 1964), p. 1, (Feb. 11, 1965), p. 1, XXI (Sep. 16, 1965), p. 1, XXII (Oct. 7, 1966), p. 1; SMC, *PR*, May 21, 1964; J. W. Cassell, Jr., *Report to the Board of Trustees*, Feb., 1967.

3. SMC, enrollment statistics, Nov. 11, 1955, filed with SMC, *BM*, Nov. 14, 1955, cf. *SA*, XXI (Aug. 15, 1966), p. 1; SMC, *Self-Study Report*, Mar., 1962.

4. Thelma Cushman, John Felts, interviews by author.

5. SMC, *Survey Committee Minutes*, Apr. 11-12, 1966; SMC, *Faculty Colloquium Minutes*, Sep. 7, 1962; SMC, *BM*, Sep. 17, 1962, Nov. 11, 1963, Feb. 11, 1965; Jerome Clark, Cecil Rolfe, interviews by author.

6. See, for example, SMC, *BM*, Apr. 7, 1965; Inelda Phillips Hefferlin, Cecil Rolfe, interviews by author; Laura Hayes Gladson, Mitchell Thiel, telephone interviews by author; *SA*, XX (Apr. 18, 1965), p. 9, XXI (Feb. 17, 1966), p. 2.

7. Richard Stanley, Mary E. Elam, Mitchell Thiel, Cecil Rolfe, Thelma Cushman, interviews by author; *SA*, XX (May 13, 1965), p. 2, XXI (Mar. 10, 1966), p. 2; SMC, *FMM*, Feb. 19, 1967.

8. *SA*, XXI (Jun. 3, 1966), p. 4.

9. Ibid., (Jan. 20, 1966), pp. 1, 4; *SM*, 1966, p. 91.

10. *SA*, XIX (Sep. 29, 1964), p. 2, XXI (Sep. 15, 1966), p. 1, (Mar. 2, 1967), pp. 3, 5; M. Dianne Tennett, telephone interview by author. A registrar's office bulletin board featured a large map of Vietnam and the words, "UNLESS YOU STUDY." *SM*, loc. cit.

11. *SA*, XIX (Sep. 29, 1964), p. 2, (Oct. 8, 1964), p. 2, (Oct. 29, 1964), p. 2.

12. SMC, *BM*, Sep. 19, 1960, May 10, 1962; *ST*, LIV (May 11, 1960), p. 3.

13. Gordon Hyde, interview by author.

14. SMC, *BM*, Nov. 8, 1956, Feb. 13, May 14, Jul. 1, 1957, Apr. 15, 1958; *SA*, XII (Dec. 19, 1956), p. 4, XIII (Oct. 4, 1957), p. 1; *ST*, LII (Mar. 5, 1958), p. 5.

15. *ST*, LV (Aug. 2, 1961), p. 7, (Sep. 13, 1961), p. 13; Kenneth E. Spears, interview by author; SMC, *BM*, Sep. 29, 1966; *SA*, XVIII (Aug. 31, 1962), p. 2, (Apr. 15, 1963), p. 5; SMC, *PR*, May 21, 1964.

16. SMC, *ECM*, Jun. 22, 1962, Mar. 23, Jun. 25, 1965, May 2, 1967; SMC, *BM*, Feb. 11, Sep. 29-30, 1965; *SA*, XX (Aug. 20, 1964), p. 3; Louesa Peters, interview by author.

17. *ST*, LVII (Apr. 24, 1963), pp. 40, 41, LX (Apr. 7, 1966), p. 6, (Oct. 4, 1966), p. 2, (Oct. 14, 1966), p. 3; SMC, *BM*, Jul. 31, 1962, Feb. 13, 1967; SMC, *ECM*, Mar. 1, Apr. 2, 1963; *SA*, XVIII (Aug. 31, 1962), p. 2, XIX (Feb. 13, 1964), p. 3, (Aug. 20, 1964), p. 3, XX (May 27, 1965), p. 4, XXII (Sep. 15, 1966), p. 4; Ellsworth McKee, Verle B. Thompson, interviews by author.

18. Drew M. Turlington, telephone interview by author; SMC, *BM*, Nov. 11, 1963; *ST*, LIX (Jun. 25, 1965), p. 18; *SA*, XX (Aug. 20, 1964), p. 3.

19. Ellsworth McKee, O. D. McKee, Cyril Futcher, William H. Taylor, interviews by author; *ST*, LVII (Nov. 20, 1963), p. 3, LVIII (Jun. 26, 1964), p. 3, LXI (Dec. 8, 1967), pp. 3, 4; Certificate of Incorporation of the Committee of 100 for S. M. C., Inc., May 7, 1964; SMC, *ECM*, Jul. 22, 1963; SMC, *BM*, Sep. 29-30, 1965; SMC, *FMM*, Feb. 20, Apr. 10, 1966.

20. *ST*, LX (Oct. 14, 1966), p. 5; William H. Taylor, promotional release, Dec. 29, 1967.

21. Information provided by Charles Fleming, Jr.

22. SMC, *BM*, Nov. 16, 1958, Sep. 23, 1963; SMC, *ECM*, Apr. 2, 1963.

23. Desmond Cummings, Jr., telephone interview by author; J. W. Cassell, Jr., *Report to the Board*, Feb., 1967.

24. SMC, *Survey Committee Minutes*, Apr. 11-12, 1961; Charles Fleming, Jr., *Report to the Board*, Feb. 13, 1967; SMC, *BM*, Aug. 28, 1957, Apr. 15, 1958, Feb. 18, 1960, Jan. 26, 1961, Sep. 17, 1962, Jan. 21, 1963; SMC, *Budget of Operations*, Jun. 30, 1964, Jun. 30, 1965; SMC, *PR*, May 21, 1964; SMC, *Business Manager's Report*, Feb. 13, 1957; SMC, *FMM*, Dec. 18, 1966.

25. SMC, *Budget Committee Minutes*, Dec. 13, 1966; *"S. M. C."*, XVII (2d qtr., 1967), pp. 116, 118, V (3d qtr., 1955), p. 148, XVI (2d qtr., 1966), pp. 111, 116; SMC, *PR*, Feb. 13, 1957; *SA*, XXI (May 27, 1965), p. 4; *ST*, LIII (Mar. 18, 1959), p. 17; "Comparative Costs of Tuition, Fees and Rentals," filed with SMC, *BM*, Dec. 12, 1963.

26. *SA*, XXI, (May 27, 1965), p. 6; SMC, *ECM*, Apr. 11, 1962, Jul. 26, 1965; SMC, *BM*, Feb. 4, Sep. 28, 1964, Sep 29-30, 1965; *"S. M. C."*, XVI (2d qtr., 1966), pp. 120-121; *ST*, LIII (Feb. 25, 1959), p. 5, LX (Mar. 4, 1966), p. 15, LXI (Mar. 31, 1967), p. 17; Charles Fleming, Jr., *Report to Board*, loc. cit.

27. SMC, *BM*, Nov. 9, 1958, Feb. 18, 1960; *"S. M. C."*, loc. cit., pp. 121-122; *SMC Alumi Bulletin*, X (Nov., 1960), p. 5; *ST*, LII (Nov. 12, 1958), p. 12; R. Lynn Sauls, interview by author.

28. This biographical sketch of Conard Rees is based on interviews with Dan W. Rozell, Robert W. Merchant, Kenneth E. Spears, Inelda Phillips Hefferlin, H. Douglas Bennett, R. Lynn Sauls, Cecil Rolfe, David D. Osborne, Thelma Cushman, William H. Taylor, Evlyn Lindberg, Richard Stanley, K. R. Davis, Lawrence Hanson, Jerome Clark, Jane R. Brown, and Louesa Peters; *ST*, LX (Dec. 9, 1966), p. 10; *SA*, XXII (Jan. 17, 1967), p. 1, (Mar. 2, 1967), pp. 1, 3, (Apr. 13, 1967), pp. 1, 2; SMC, *FMM*, Jan. 6, 1963; *SM*, 1967, p. 20.

29. *SA*, XXII (Jan. 17, 1967), p. 1; William H. Taylor, interview by author; SMC, *FMM*, Dec. 4, 1966; SMC, *BM*, Feb. 13, 1967; *ST*, XLI (Mar. 3, 1967), p. 5.

30. SMC, *FMM*, May 19, 1963; *ST*, XLIX (Sep. 28, 1955), p. 3, LII (Aug. 20, 1958), p. 3, LIV (Mar. 16, 1960), p. 23, LVII (Jun. 19, 1963), p. 4; SMC, *BM*, Apr. 15, Jun. 2, 1958; *SA*, XXII (Mar. 2, 1967), p. 3; *SM*, 1964, p. 144.

31. *ST*, LII (Aug. 20, 1958), p. 3, LV (Aug. 30, 1961), p. 4, LIX (Aug. 6, 1965), p. 14; SMC, *BM*, Jul. 11, 1958; Louesa Peters, interview by author.

32. SMC, *BM*, Sep. 23, 1963; Kenneth E. Spears, Louesa Peters, interviews by author; *SA*, XXIX (Oct. 10, 1973), p. 4, XLVI (Aug. 25, 1991), p. 22; "*S. M. C.*", XVIII (2d qtr., 1968), p. 114, XXVII (2d qtr., 1977), p. 170; SMC, *CAT 1981-82*, p. 206; SC, *CAT 1985-86*, p. 246.

33. *ST*, LII (Sep. 10, 1958), p. 4, LVI (Oct. 24, 1962), p. 2; Gordon Hyde, William H. Taylor, Robert W. Merchant, interviews by author; SMC, *BM*, Jul. 11, 1958; SMC, *Self-Study Report*, loc. cit.; William H. Taylor, "Director of College Relations," SMC, *BM*, May 21, 1964; "*S. M. C.*", XXVI (2d qtr., 1976), p. 138, XXVII (2d qtr., 1977), p. 170.

34. Biographical sketch of K. R. Davis is based on interviews with K. R. Davis, Desmond Cummings, Jr., David Osborne, Kenneth E. Spears, Robert Francis, Ken E. Rogers, and Judy Osborne; *SA*, XVII (May 28, 1962), p. 1, XXIII (Jan. 27, 1977), p. 5; SDA, *YB 1945*, p. 337, *YB 1946*, p. 350, *YB 1947*, p. 227, *YB 1948*, p. 228, *YB 1949*, p. 257, *YB 1970*, p. 300; *ST*, loc. cit., LII (Jun. 18, 1958), p. 3; SMC, *ECM*, Apr. 11, 1962; SMC, *BM*, Dec. 12, 1970, Nov. 1, 1973; "*S. M. C.*", XV (2d qtr., 1965), p. 119, XVI (2d qtr., 1966), pp. 125, 129, XX (2d qtr., 1970), p. 112; SC, *CAT 1986-87*, p. 227, *CAT 1987-88*, p. 227, *CAT 1989-90*, pp. 267, 270; William H. Taylor in *BM*, May 21, 1964.

35. *SA*, IX (Sep. 17, 1954), p. 1, XXVII (Apr. 6, 1972), p. 3; SDA, *YB 1954*, p. 259, *YB 1961*, p. 240, *YB 1965*, p. 291, *YB 1966*, p. 291; SMC, *BM*, Sep. 28, 1964; SMC, *ECM*, Nov. 23, 1976; SMC, *CAT 1980-81*, p. 208; SC, *CAT 1990-91*, p. 265; *ST*, LXXXIII (Jul., 1989), p. 12.

36. SMC, *BM*, Sep. 19, 1960; SMC, *Self-Study Report*, loc. cit., p. 9; *ST*, L (Sep. 26, 1956), p. 1, LVII (Apr. 24, 1963), p. 40, LX (Dec. 9, 1966), p. 10; SMC, *PR*, May 21, 1964; *SM*, 1966, p. 15.

37. SMC, *Self-Study Report*, loc. cit., pp. 70, 77; Jerome Clark, interview by author; SMC, *BM*, May 26, 1964, Jun. 27, 1967.

38. SMC, *BM*, May 14, 1957, Jan. 16, 18, 1958, Sep. 17, 1961, Nov. 11, 1963, Sep. 28, 1964; SMC, *Salaries and Prerequisites*, schedules 12 and 13, Jun. 30, 1955, schedule 14, Jun. 30, 1959; SMC, *Coordinating Committee Minutes*, Jul. 24, 1960; Charlea Fleming, Jr., "Several S. D. A. Schools of Nursing: Comparative Compensation of Nursing Instructors (Monthly Basis)," Oct. 27, 1963; SMC, Division of Nursing, Budget of Direct Salary, Housing and Travel Allowance, Jul. 1, 1963 through Jun. 30, 1964; SMC, *Operating Budget*, 1966-67.

39. "*S. M. C.*", XVI (2d qtr., 1966), p. 31; SMC, *Self-Study Report*, loc. cit., p. 37; *SA*, X (May 31, 1955), p. 6, XXI (Dec. 17, 1964), p. 4; J. W. Cassell, Jr., *Report to the Board*, Feb., 1967; SMC, *BM*, Feb. 10, 1966.

40. SMC, *Coordinating Committee Minutes*, Nov. 9, 1958; *ST*, L (Jul. 25, 1956), p. 1, (Nov. 7, 1956), p. 1, LI (Jul. 10, 1957), p. 12, LII (Dec. 17, 1958), p. 9, LVII (Apr. 24, 1963), p. 40, LVIII (Feb. 21, 1964), p. 6; SMC, Division of Nursing, Report to the Board, Feb. 13, 1957; SMC, *Minutes* of Special Committe appointed by Board of S. M. C. and F. S. H., Jul. 9, 1956; SMC, *BM*, Jan. 16, 1958, Sep. 29, 1966.

41. *ST*, LV (Nov. 8, 1961), p. 4; Dorothy J. Hooper, interview by author.

42. Originally she was called "Dean of the Collegiate School of Nursing."TSMC, *BM*, Apr. 8, 9, 1956; *ST*, LI (Sep. 28, 1957), p. 12, LII (Feb. 26, 1958), p. 3; *SA*, XXXII (Oct. 28, 1976), p. 1; SDA, *YB 1956*, p. 242; "*S. M. C.*", IX (2d qtr., 1959), p. 12; *Coordinating Committee Minutes*, 1956.

43. This includes two teachers on study leave. SMC, Division of Nursing, *Coordinating Committee Minutes*, May 2, 1967; "*S. M. C.*", XVI (2d qtr., 1966), pp. 83, 128, XXII (2d qtr., 1972), p. 122; SMC, *CAT 1974-75*, p. 136, *CAT 1975-76*, p. 134.

44. Jerry Moon, "The Rise of the Self-Supporting Movement in Seventh-day Adventist Education," *Self-Supporting Worker*, VIII (Jun., 1990), p. 14; *ST*, LVII (May 22, 1963), p. 20.

45. *ST*, loc. cit.

46. Walter, p. 176; SMC, *ECM*, Jul. 22, 1964; SMC, *BM*, Sep. 28, 1964; Hansen, p. 167.

47. SMC, *FMM*, Jan. 24, Oct. 17, 1965. The only relationship between the two was that they shared the same division chairman. SMC, *BM*, Nov. 20, 1964;

48. *SA*, XVII (Apr. 23, 1962), p. 1, XXI (Dec. 17, 1965), p. 4, XVIII (Feb. 7, 1963), p. 4; J. W. Cassell, *Report to the Board*, Feb., 1967; *SM*, 1963, p. 71; *ST*, XLIX (May 25, 1955), p. 3, LII (Aug. 20, 1958), p. 3; SMC, *ECM*, Apr. 2, 1963; *SM*, loc. cit.

49. Robert Francis, interview by author; "*S. M. C.*", XXVII (2d qtr., 1977), p. 174; *SA*, XV (Sep. 22, 1960), p. 3, XXXIII (Apr. 13, 1978), pp. 1, 6; SMC, *ECM*, Apr. 27, 1978.

50. SMC, *BM*, Feb. 19, 1981; "*S. M. C.*", XXVIII (2d qtr., 1978), p. 177; SMC, *CAT 1980-81*, p. 216; *These Times*, LXXV (Nov., 1976), p. 32.

51. Laura Hayes Gladson, telephone interview by author; *SA*, IV (Nov. 19, 1948), p. 1, VI (Nov. 3, 1950), p. 3, XLV (Dec. 13, 1990), p. 20; *ST*, XLIX (Jan. 26, 1955), p. 6, LVI (Oct. 24, 1962), p. 2; SC, *CAT 1982-83*, p. 179; SC, *BM*, May 1, 1987.

52. H. Douglas Bennett, interview by author.

53. *ST*, LV (Mar. 29, 1961), p. 9, LVII (Feb. 13, 1963), p. 11, (Oct. 9, 1963), p. 7, (Dec. 4, 1963), pp. 14-15, LVIII (Jul. 4, 1964), p. 2, (Jul. 24, 1964), p. 2, LIX (Apr. 2, 1965), p. 20, LX (Jun. 10, 1966), p. 14.

54. *SA*, XXI (Dec. 17, 1965), p. 4; J. W. Cassell, loc. cit.

55. SMC, *BM*, Sep. 17, 1962; SMC, *FMM*, Mar. 19, 1967, Oct. 20, 1968.

56. *ST*, LI (May 1, 1957), p. 3, LVII (Jan. 30, 1963), p. 4; SMC, *FMM*, Feb. 26, 1948; SMC, *BM*, May 14, 1957; SMC, *A Study of the Program of Teacher Education at Southern Missionary College for the National Council for Accreditation of Teacher Education*, Jan., 1962, p. 16; "*S. M. C.*", VII (Jul., 1957), p. 9, XVIII (2d qtr., 1968), p. 114, XIX (2d qtr., 1969), p. 113; *SA*, XIII (Dec. 18, 1957), p. 4, XXVI (Oct. 23, 1970), p. 5.

57. *SA*, loc. cit.; *ST*, LVII (Jan. 30, 1963), p. 4; "*S. M. C.*", XXVI (2d qtr., 1976), p. 146; Pamela Maize Harris, Peggy Davis Smith, interviews by author.

58. "*S. M. C.*", XII (2d qtr., 1962), p. 158, XIX (2d qtr., 1969), pp. 54, 116; *ST*, LV (Sep. 13, 1961), p. 15; Philip G. Garver, interview by author; SMC, *BM*, Feb. 4, 1964; SMC, *ECM*, Nov. 18, 1971.

59. "*S. M. C.*", XVI (2d qtr., 1966), p. 31; *SA*, XXI (Dec. 17, 1965), p. 4.

60. *SA*, XI (Mar. 12, 1956), p. 1, XLVI (Nov. 1, 1990), pp. 13, 14; "*S. M. C.*", XV (2d qtr., 1965), p. 31; *ST*, L (May 2, 1956), p. 3, (Jun. 27, 1956), p. 4; SMC, *ECM*, Aug. 14, 1958; SMC, *BM*, May 10, 1962; "*S. M. C.*", IX (2d qtr., 1959), p. 59; SC, *CAT 1991-92*, p. 110; John T. Durichek, Ann Rorabaw Clark, interviews by author; *SM*, 1967, p. 39.

61. Floyd L. Greenleaf, remarks, SC Commencement, May 5, 1991; Wayne VandeVere, interview by author.

62. *SA*, XLVI (Nov. 1, 1990), p. 14; Dan W. Rozell, interview by author; Greenleaf, loc. cit.

63. *SA*, XXII (Oct. 7, 1966), p. 3; "*S. M. C.*", XVI (2d qtr., 1966), p. 130.

64. *ST*, L (Aug. 1, 1956), p. 3; "*S. M. C.*", XIV (2d qtr., 1964), p. 86; Richard Stanley, interview by author.

65. Richard Stanley, interview by author.

66. "*S. M. C.*", XVI (2d qtr., 1966), p. 132, XXV (2d qtr., 1975), p. 96, XXVIII (2d qtr., 1978), p. 128.

67. *ST*, LIII (Sep. 2, 1959), p. 5; SMC, *BM*, Aug. 25, 1955; SMC, *ECM*, Apr. 2, 1963; "*S. M. C.*", VIII (3d qtr., 1957), p. 51.

68. SMC, *BM*, Jul. 1, 1957; Thelma Cushman, interview by author; *ST*, LI (Jul. 24, 1957), pp. 12, 13; "*S. M. C.*", XII (2d qtr., 1962), p. 72.TThe name changes with the 1965-66 Bulletin.T"*S. M. C.*", XIX (2d qtr., 1969), p. 60.

69. *ST*, L (Oct. 17, 1956), p. 3, LI (Mar. 13, 1957), p. 3; SMC, *BM*, Feb. 18, 1960, Jan. 26, 1961, Feb. 11, 1965; SMC, *ECM*, Apr. 2, 1963.

70. *ST*, LIV (Aug. 17, 1960), p. 19; Drew W. Turlington, telephone interview by author.

71. *SMC Alumni Bulletin*, XIV (Dec., 1964), p. 3, XVI (Oct., 1966), p. 2; John T. Durichek, Don Dick, interviews by author; SC, *CAT 1985-86*, p. 122, *CAT 1987-88*, p. 177, *CAT 1990-91*, p. 220; *SA*, X (Dec. 10, 1954), p. 3, XIII (Feb. 10, 1958), p. 4.

72. Inelda Phillips Hefferlin, interview by author; *SA*, XXVII (Jul. 30, 1971), p. 4, XLVI (Oct. 18, 1990), pp. 15, 18.

73. *SA*, X (May 31, 1955), p. 4, XIV (Jan. 30, 1959), p. 4, (Mar. 3, 1959), p. 3, XV (Oct. 9, 1959), p. 5, (Aug. 22, 1960), p. 2, XVII (Apr. 23, 1962), p. 5, XVIII (Oct. 23, 1962), p. 3, (Jan. 17, 1963), p. 1, (Apr. 15, 1963), p. 12, XIX (Aug. 15, 1963), pp. 3, 4, (Oct. 24, 1963), p. 3, (Feb. 27, 1964), p. 1, XX (Sep. 24, 1964), p. 3, (Jan. 21, 1965), p. 1, (Feb. 11, 1965), p. 6, XXI (Nov. 18, 1965), p. 6, (Dec. 17, 1965), p. 1, XXIII (Aug. 17, 1967), p. 2, (Aug. 31, 1967), p. 3, (Oct. 25, 1967), p. 2, XXXI (Oct. 2, 1975), p. 3, XXXII (Oct. 28, 1976), p. 5, XXIV (Feb. 1, 1979), p. 1; Richard Hammill, Ronald L. Numbers, Ray Hefferlin, Lawrence Hanson, interviews by author; *ST*, LIII (Apr. 15, 1959), p. 34, (Dec. 9, 1959), p. 14, LV (May 24, 1961), p. 20, (Aug. 30, 1961), p. 21, LVII (Mar. 13, 1963), p. 4, (Apr. 24, 1963), p. 40, LX (Feb. 4, 1966), p. 16; *SM*, 1967, p. 136; Greenleaf, loc. cit.; SMC, *Self-Study Report*, loc. cit., p. 110.

74. Ray Hefferlin, interview by author.

75. *SA*, XXVII (Dec. 9, 1971), p. 3, XXXI (Oct. 2, 1975), p. 3, XXXII (Jan. 27, 1977), p. 2, XXXIV (Feb. 1, 1979), p. 1.

76. SMC, *FMM*, Sep. 25, 1978, Oct. 30, 1979; *East Hamilton County Journal*, I (Sep. 6, 1989), p. 1, II (Jun. 6, 1990), p. 1, (Oct. 18, 1990), p. 18; *SA*, XXXII (Oct. 7, 1976), p. 1, XXXV (Sep. 20, 1979), p. 5, XLVI (Jan. 31, 1991), pp. 13, 14; SMC, *BM*, Feb. 16, 1978; Floyd L. Greenleaf, loc. cit.; *Transcript*, Nov. 29, 1990, p. 2, Apr. 25, 1991, p. 2; *SCOL*, XLIII (Winter, 1991), pp. 10-11; Ray Hefferlin, interview with Russell E. Miller.

77. Ray Hefferlin, interview with Russell E. Miller.

78. *ST*, LX (Jun. 24, 1966), p. 11; SMC, *BM*, Apr. 19, 1988; Greenleaf, loc. cit.; *SM*, 1971, [pp. 9-10]; *SCOL*, loc. cit., p. 9; Council for Advancement and Support of Education, letter, Jul. 24, 1985.

79. *SA*, X (May 31, 1955), p. 4, XIII (Feb. 26, 1958), p. 4, XV (Aug. 22, 1960), p. 2, XVIII (Aug. 31, 1962), p. 3, XIX (Nov. 7, 1963), p. 3, (Nov. 26, 1963), p. 1, (Dec. 19, 1963), pp. 1, 4, XXI (Oct. 22, 1965), p. 4, XXIII (Nov. 21, 1967), p. 4, XXIX (Apr. 25, 1974), p. 11, XXXI (Jan. 29, 1976), p. 1, XXXIV (Apr. 19, 1979), p. 2; SMC, *BM*, May 16, 1961, Apr. 20, 1965; *ST*, LVII (Mar. 13, 1963), p. 4; "*S. M. C.*", XVIII (2d qtr., 1968), p. 29, XXIII (2d qtr., 1973), p. 122, XXIV (2d qtr., 1974), p. 131; SMC, *Self-Study Report*, loc. cit., p. 112.

80. SMC, *BM*, Mar. 20, 1957; *SA*, XIII (Feb. 26, 1958), p. 1, XVIII (Aug. 31, 1962), p. 3, XIX (Nov. 7, 1963), p. 3, (Nov. 26, 1963), p. 1, XXVIII (Apr. 6, 1973), p. 1, XXIX (Mar. 20, 1974), p. 4, XXXII (Feb. 24, 1977), p. 1, XXXIII (Nov. 17, 1977), p. 5, XXXIV (Feb. 22, 1979), p. 6; Pamela Maize Harris, Loranne Grace, Edgar Grundset, interviews by author; SC, *CAT 1991-92*, p. 304.

81. *SA*, XIII (Nov. 8, 1957), p. 3, (Feb. 26, 1958), p. 1, XXI (Jun. 3, 1966), p. 4, XXVII (Mar. 23, 1972), p. 3, XXVIII (Apr. 6, 1973), p. 1; SMC, *ECM*, Mar. 1, 1963; "*S. M. C.*", XXV (2d qtr., 1975), p. 134; Arthur Richert, Jr., interview by author;

82. SC, *CAT 1990-91*, p. 275; "*S. M. C.*", XXVI (2d qtr., 1976), p. 46; SC, *ECM*, Jun. 16, 1986; Mitchell Thiel, interview by author.

83. "*S . M. C.*", XVI (2d qtr., 1966), p. 138.

84. Ibid., pp. 31, 48; *ST*, LIII (Jun. 10, 1959), pp. 6, 7, LVIII (Sep. 4, 1964), p. 15, LX (Mar. 18, 1966), p. 16, (Apr. 29, 1966), pp. 4-5; SMC, *BM*, Jan. 26, 1961.

85. *ST*, LIV (Jan. 6, 1960), p. 12, LX (Apr. 29, 1966), pp. 2-3; *SA*, XI (Aug. 10, 1956), p. 2, XIII (Nov. 24, 1958), p. 1, XXI (Dec. 17, 1965), p. 2, XXII (Aug. 17, 1967), p. 4, XXIV (Feb. 6, 1970), p. 3; SMC, *BM*, Nov. 9, 1958; SMC, *Finance Committee Minutes*, Apr. 15, 1960.

86. *SA*, XV (Oct. 23, 1959), p. 6, (Feb. 26, 1960), p. 5, (Apr. 11, 1960), p. 4, XVI (Sep. 22, 1960), p. 1, XXV (Feb. 6, 1970).

87. Ibid., XVII (May 28, 1962), p. 3, XVIII (Dec. 13, 1962), p. 4, (Apr. 15, 1963), pp. 1, 3, XX (Nov. 12, 1964), p. 4; *ST*, LIV (Jan. 6, 1960), p. 12, LVI (Jun. 20, 1962), p. 24; Bradley G. Hyde, Des D. Cummings, Jr., interviews by author.

88. *SA*, XIX (Aug. 15, 1963), p. 4, (Sep. 26, 1963), p. 1, XX (Aug. 20, 1964), p. 4, XXI (Aug. 31, 1965), p. 1, (Dec. 17, 1965), p. 2, (Feb. 25, 1965), p. 1, XXI (Jan. 20, 1966), p. 2, XXII (Oct. 7, 1966), p. 4, (Mar. 2, 1967), pp. 1, 2, 6, cf. XXI (Jan. 20, 1966), p. 5; James C. Hannum, telephone interview by author.

89. Ibid., XX (Sep. 24, 1964), p. 4, (Nov. 12, 1964), p. 1, XXI (Oct. 5, 1965), p. 1, (Feb. 17, 1966), p. 6, XXV (Feb. 6, 1970), p. 3; SMC, *BM*, Sep. 28, 1964, p. 1.

90. *SA*, XXII (Sep. 15, 1966), pp. 1, 3, (Oct. 10, 1966), p. 4, XXIII (Mar. 21, 1967), p. 1, XXV (Feb. 6, 1970), p. 3; *ST*, LX (Sep. 17, 1966), p. 11, LXI (Jun.

9, 1967), pp. 2, 4, 5.

91. *ST*, LXI (Jun. 9, 1967), p. 6; *SA*, XXII (Mar. 21, 1967), pp. 1, 4, (Dec. 8, 1967), p. 10.

92. *SA*, X (Apr. 30, 1956), p. 3, XI (Aug. 10, 1956), p. 3, XV (Aug. 22, 1960), p. 4, XX (Mar. 11, 1965), p. 4, XXII (Mar. 21, 1967), pp. 1, 4; *ST*, LX (Apr. 29, 1966), p. 5, LXI (Jun. 9, 1967), p. 4; Cyril Futcher, Gordon Hyde, interviews by author; *"S. M. C."*, XVI (2d qtr., 1966), pp. 31, 47, 56, 74.

93. *"S. M. C."*, loc. cit.; *SA*, XVIII (Feb. 7, 1963), p. 1, (May 27, 1963), p. 8; SMC, *BM*, May 8, 1963, Feb. 8, 1968; Gordon Hyde, interview by author; SC, *CAT 1983-84*, pp. 183, 225, *CAT 1987-88*, p. 169, *CAT 1988-89*, p. 209; *Adventist Perspectives*, V (no. 2, 1991), p. 5.

94. *SM*, 1956, p. 82; *SA*, XX (May 27, 1965), p. 1, XXII (Mar. 21, 1967), p. 1; *ST*, LIV (May 25, 1960), p. 5, LVI (Jun. 6, 1962), p. 6.

95. *ST*, LIV (May 25, 1960), p. 5, LVI (Mar. 14, 1962), p. 17; SMC, *BM*, Feb. 15, 1959, Feb. 16, 1978; *SA*, XVIII (May 27, 1963), p. 7, XXXII (Mar. 24, 1977), p. 6; R. Lynn Sauls, John W. Fowler, Bradley G. Hyde, interviews by author.

96. *SA*, XIV (Feb. 13, 1959), p. 1, XVII (Feb. 9, 1962), p. 3, XVIII (May 27, 1963), p. 7, XXXII (Mar. 24, 1977), p. 6; Evlyn Lindberg, telephone interview.

97. *SM*, 1962, p. 52, 1963, p. 19; *SA*, XVII (Feb. 9, 1962), p. 3, XXXII (Mar. 24, 1977), p. 6.

98. *SA*, XXXI (Oct. 2, 1975), p. 3; *ST*, LIII (Mar. 4, 1959), p. 16; *"S. M. C."*, VIII (1958), p. 14; SC, *CAT 1986-87*, p. 229; Georgia Butterfield O'Brien, interview by author.

99. *"S. M. C."*, XX (2d qtr., 1970), p. 118; SC, *CAT 1987-88*, p. 233, *CAT 1991-92*; Pamela Maize Harris, interview by author.

100. *ST*, XLIV (Sep. 13, 1950), p. 8; *SM*, 1956, p. 41; *"S. M. C."*, XVI (2d qtr., 1966), p. 133; SMC, *ECM*, Dec. 2, 1968; *Minuteman*, 1970, p. 190; *Cardinal*, 1987, p. 103; SC, *CAT 1989-90*, pp. 155, 175; *East Hamilton County Journal*, Jun. 28, 1989, p. 4.

101. *"S. M. C."*, loc. cit., pp. 19, 44, 74, 75, 94; SMC, *BM*, Feb. 11, 1965; SMC, *ECM*, Mar. 22, 1959.

102. SMC, *BM*, Sep. 17, 1962; SMC, *ECM*, Dec. 14, 1966; *SA*, XVII (Aug. 21, 1961), p. 3, (Mar. 26, 1962), pp. 1, 4; *ST*, LV (Nov. 8, 1961), p. 5, LVIII (Feb. 21, 1964), p. 4, LXI (Apr. 14, 1967), p. 37; SMC, *Self-Study Report*, loc. cit., p. 114.

103. *"S. M. C."*, loc. cit., pp. 31, 33, 76, 82; *ST*, L (Jan. 4, 1956), p. 3, LI (Apr. 10, 1957), p. 3, LIII (Dec. 9, 1959), p. 16, LVI (May 9, 1962), p. 8, LXI (Dec. 22, 1967), p. 12; *SA*, XVI (Sep. 22, 1960), p. 4, (May 18, 1961), pp. 5, 6, XVII (Mar. 26, 1962), p. 3, (Apr. 13, 1962), p. 1, (Apr. 23, 1962), p. 1, (May 14, 1962), p. 4, XIX (May 7, 1964), pp. 3, 4, XX (Mar. 30, 1965), p. 3, XXII (Sep. 15, 1966), p. 3, (Dec. 20, 1966), p. 3; Wayne VandeVere, interview by author.

104. *ST*, LVI (Sep. 17, 1958).

105. *SM*, 1963, p. 55; Donald W. Crook, Marvin Robertson, interviews by author; *SA*, I (Dec. 21, 1945), p. 4, XIII (Dec. 18, 1957), p. 4.

106. *SA*, I (Mar. 8, 1946), p. 1, (Apr. 5, 1946), p. 1, IV (Nov. 19, 1948), p. 1, XIII (Dec. 18, 1957), p. 4, XVI (Nov. 3, 1960), p. 6, XIX (Aug. 15, 1963), p. 4, (Jan. 30, 1964), p. 4; Marvin Robertson, interview by author; SMC, *BUL 1949-50*, pp. 10-14, *BUL 1979-80*, p. 198; *ST*, XL (Mar. 13, 1946), p. 6, XLVII (May 27, 1953), p. 5, L (Jan. 4, 1956), p. 3; Donald W. Crook, telephone interview by author; *"S. M. C."*, XVI (2d qtr., 1966), p. 130, XXVIII (2d qtr., 1978), p. 174; SMC, *ECM*, Apr. 12, 1961; Marvin Robertson, interview by author; *East Hamilton County Journal*, Jun. 14, 1989.

107. SMC, *BM*, Feb. 10, 1966; *SA*, XXVI (Oct. 8, 1970), p. 3, XXVII (Nov. 11, 1971), p. 3; *"S. M. C."*, V (3d qtr., 1955), pp. 141-145, VI (3d qtr., 1956), pp. 67-68, 148, VIII (3d qtr., 1958), p. 127, XIV (2d qtr., 1964), p. 31, XV (2d qtr., 1965), p. 55, XVI (2d qtr., 1966), p. 34; SMC, *ECM*, Mar. 18, 1964.

108. *"S. M. C."*, VII (3d qtr., 1957), p. 148; *SA*, XIII (Oct. 25, 1957), p. 4; *ST*, LI (Sep. 4, 1957), p. 12, LVI (May 23, 1962), p. 15.

109. *"S. M. C."*, X (2d qtr., 1960), p. 114; Cost: $226 per student. *ST*, LVII (Jun. 5, 1963). Estimated cost: $50 per student. *SA*, XIV (Mar. 31, 1959), p. 4, XXI (Apr. 7, 1966), p. 3, XXII (Sep. 15, 1966), p. 4, XXV (Oct. 10, 1969), p. 1; SMC, *ECM*, Apr. 15, 1966; SMC, *FMM*, Sep. 14, 1969; SMC, *BM*, May 15, 1969.

110. *SA*, XXI (Apr. 7, 1966), p. 1, XXIX (Nov. 14, 1973), p. 7; Bryan Strayer in SC, *History Department Newsletter*, 1991, pp. 2, 3.

111. Rollin E. Malleinee II, to author, 6 Mar. 1991, TLS; *ST*, LIX (Mar. 5, 1965), p. 12; Jerome Clark, interview by author.

112. Strayer, loc. cit., p. 3; John William Henson III, Jerome Clark, interview by author; *SA*, XVII (May 28, 1962), p. 3, XX (Nov. 12, 1964), p. 1, XXVIII (Mar. 23, 1973), p. 3; Collegedale Seventh-day Adventist Church, *Officers and Committees 1991-93*, May 10, 1991; *ST*, LIII (Dec. 23, 1959), p. 20, LVII (Oct. 9, 1963), p. 4; SMC, *ECM*, May 2, Dec. 5, 1967; SMC, *BM*, Oct. 1, 1973; *"S. M. C."*, XXVIII (2d qtr., 1978), pp. 85, 175; SC, *CAT 1983-84*, p. 223; SC, *BM*, Apr. 11, 1984.

113. *SA*, XVIII (Dec. 13, 1962), p. 4; SMC, *Self-Study Report*, loc. cit., p. 29; SMC, *FMM*, Feb. 19, 1961; *"S. M. C."*, V (3d qtr., 1955), p. 30.

114. SMC, *Self-Study Report*, loc. cit., pp. 44, 45; SMC, *FMM*, Oct. 19, 1958, Apr. 17, 1960.

115. SMC, *Self-Study Report*, loc. cit., pp. 49-50.

116. *ST*, L (Nov. 7, 1956), p. 3; *"S. M. C."*, XVI (2d qtr., 1966), p. 126, XIX (2d qtr., 1969), pp. 114, 117, XX (2d qtr., 1970), pp. 113, 121; SC, *CAT 1991-92*, p. 311.

117. SMC, *PR*, Feb. 13, 1957; Gordon Hyde, interview by author; SMC, *BM*, May 14, 1957, Jan. 26, 1961, Feb. 10, 1966.

118. *"S. M. C."*, IV (3d qtr., 1956), p. 36, VIII (3d qtr., 1958), p. 38, IX (2d qtr., 1959), pp. 35, 37; SMC, *FMM*, Dec. 9, 1962, May 15, 1966; Wayne VandeVere, interview by author.

119. *SA*, loc. cit.; SMC, *FMM*, Dec. 9, 1962, Dec. 6, 1964, May 16, Oct. 17, 1965; J. W. Cassell, *Report to the SMC Board*, May 21, 1964; *ST*, LIX (Oct. 1, 1965), p. 15, LX (Jan. 7, 1966), p. 13; *"S. M. C."*, XIV (2d qtr., 1964), pp. 13, 14, XVI (2d qtr., 1966), pp. 14, 15; SMC, *Budget Committee Minutes*, Dec. 13, 1966.

120. SMC, *FMM*, Feb. 15, May 31, 1965; *SA*, XXI (May 27, 1965), p. 4.

121. Dean Kinsey, Ronald L. Numbers, interviews by author; Joann Ausherman Rozell, Judy Osborne, telephone interviews by author.

122. *SA*, XI (Jan. 13, 1956), p. 4, XIX (Sep. 26, 1963), p. 2, (Oct. 10, 1963), p. 1, XXII (Oct. 7, 1966), p. 1; Ronald L. Numbers, Joann Ausherman Rozell, telephone interviews by author; *SM*, 1964, [p. 5]; *Joker '63*, p. 1; *ST*, XLIX (Oct. 5, 1955), p. 3.

123. *SA*, XI (Jan. 13, 1956), p. 4, XII (Nov. 2, 1956), p. 1, (Dec. 19, 1956), p. 4, XVII (Mar. 26, 1962), p. 3, XIX (Jan. 30, 1964), p. 4, (Apr. 9, 1964), p. 1; *ST*, L (May 9, 1956), p. 2, LI (Sep. 28, 1957), p. 12.

124. Dan W. Rozell, interview by author. -Another campaign raised $5000 in 1957-58 to decorate and furnish the student lounge. *ST*, L (Oct. 3, 1956), p. 3, (Oct. 10, 1956), p. 3, (Oct. 24, 1956), p. 10, LIII (May 27, 1959), p. 14; SMC, *PR*, Feb. 13, 1957; SMC, *BM*, Sep. 13, 1956.

125. *ST*, L (Oct. 31, 1956), p. 3, (Dec. 12, 1956), p. 3; *SA*, XII (Nov. 2, 1956), p. 1; Wayne VandeVere, interview by author.

126. *SA*, loc. cit., XII (Jan. 18, 1957), p. 1; *ST*, L (Oct. 3, 1956), p. 3, (Oct. 10, 1956), p. 3, (Oct. 24, 1956), p. 10, (Dec. 12, 1956), p. 3.

127. *ST*, L (Dec. 12, 1956), p. 3; SMC, *PR*, loc. cit.; *SA*, XII (Dec. 19, 1956), p. 4, (Jan. 18, 1957), p. 1.

128. SMC, *BM*, Sep. 28, 1964, May 20, 1965; *SA*, XX (Nov. 12, 1964), p. 1, (Dec. 17, 1964), p. 1; SMC, *FMM*, Nov. 15, Dec. 2, 6, 1964; *ST*, LVIII (Dec. 11, 1964), p. 16; Herbert E. Coolidge, Cecil Rolfe, K. R. Davis, interviews by author; SMC, *ECM*, Mar. 23, 1965.

129. *SA*, XI (Oct. 10, 1955), pp. 1, 3, (Feb. 3, 1956), p. 4, (Apr. 7, 1956), p. 4, (May 10, 1956), p. 1, XIII (Nov. 5, 1958), p. 3, XIV (Mar. 31, 1959), p. 3, XVII (Mar. 9, 1962), p. 1, XVIII (Oct. 25, 1962), p. 3, (Nov. 29, 1962), p. 4, (Apr. 15, 1963), p. 4, XIX (Mar. 12, 1964), p. 3, (May 7, 1964), p. 1, XX (May 13, 1965), p. 4, XXI (Nov. 18, 1965), p. 1; *SM*, 1956, pp. 97-99; *ST*, XLIX (Oct. 19, 1955), p. 3, L (Mar. 21, 1956), p. 3, LII (Feb. 26, 1958), p. 3, (Mar. 5, 1958), p. 5; Ronald L. Numbers, telephone interview by author; Lawrence Hanson, interview by author.

130. SA, XIX (Feb. 27, 1964), p. 4, XX (Dec. 17, 1964), p. 6; ST, LX (Sep. 16, 1966), p. 11.

131. *SA*, XVII (Mar. 9, 1962), p. 1, (Mar. 26, 1962), p. 4, (May 13, 1962), p. 4; Wayne VandeVere, interview by author.

132. Jerome Clark, Louesa Peters, Wayne VandeVere, Robert W. Merchant, interviews by author; David Osborne, telephone interview by author; *SA*, XII (Nov. 2, 1956), p. 1, (Dec. 19, 1956), p. 4, (Jan. 18, 1957), p. 1, XVIII (Oct. 25, 1962), p. 1, XX (Sep. 24, 1964), p. 3, XXI (Sep. 16, 1965), p. 1; *ST*, XLIX (Oct. 12, 1955), p. 3, L (Feb. 15, 1956), p. 4, LII (Nov. 12, 1958), p. 12, LIII (Sep. 16, 1959), p. 2, LVII (Oct. 9, 1963), p. 4, LVIII (Sep. 4, 1964), pp. 12, 13, LIX (Jan. 18, 1965), pp. 13, 16, (Sep. 3, 1965), pp. 12, 13.

133. John T. Durichek, Richard Stanley, interviews by author.

134. Ronald L. Numbers, telephone interview by author.

135. Des D. Cummings, Jr., David Osborne, telephone interviews by author; Cyril Futcher, Kenneth E. Spears, K. R. Davis, interviews by author.

136. M. Dianne Tennant, Judy Osborne, telephone interviews by author.

137. SMC, *FMM*, May 17, 1970; Robert W. Merchant, Melvin Campbell, Volker S. Henning, interviews by author; Wilbert Schneider, telephone interview by author; *SA*, XXIX (Sep. 12, 1973), p. 2.

138. Dan W. Rozell, Arthur Richert, Jr., interviews by author; David Osborne, Ronald L. Numbers, telephone interviews by author; *SA*, XVI (Oct. 20, 1960), p. 1, (Nov. 3, 1960), p. 2, XIX (Apr. 9, 1964), p. 2, (Apr. 20, 1964), p. 2; SMC, *Self-Study Report*, loc. cit., p. 106.

139. Ann Rorabaw Clark, interview by author; *"S. M. C."*, IX (1st qtr., 1959), pp. 21, 23-24, 25-26, 27, XIII (2d qtr., 1963), p. 11, 22, 23, XVI (2d qtr., 1966), p. 26. The term used in 1966 was "loiter." XVI (2d qtr., 1966), p. 21.

140. *"S. M. C."*, XIII (2d qtr., 1963), p. 14, XVI (2d qtr., 1966), pp. 12, 13; David D. Osborne, telephone interview by author.

141. *"S. M. C."*, IX (1st qtr., 1959), p. 32, XVI (2d qtr., 1966), p. 25; SMC, *FMM*, Sep. 19, 1965; Ronald L. Numbers, telephone interview by author.

142. *"S. M. C."*, IX (1st qtr., 1959), pp. 17, 18, XIII (2d qtr., 1963), pp. 16, 17; SMC, *FMM*, Feb. 19, 1961, Sep. 19, 1965; David D. and Judy Edwards Osborne, telephone interviews by author; *SA*, XIX (Apr. 20, 1964), p. 2.

143. *SA*, XVII (Feb. 9, 1962), p. 1, XXII (Sep. 15, 1966), p. 1.

144. *ST*, LVII (Apr. 24, 1963), p. 40; John W. Fowler, David D. Osborne, telephone interviews by author.

145. *ST*, LIII (Apr. 15, 1959), p. 33; SMC, *Survey Committee Minutes*, Apr. 11-12, 1961. During the 1955-56 school year, SMC had 14 non-Adventist students and 21 baptisms. *ST*, L (Aug. 1, 1956), p. 12; SMC, *BM*, Nov. 14, 1955.

146. *ST*, L (Jan. 25, 1956), p. 3, (Oct. 3, 1956), p. 3, LII (Mar. 19, 1958), p. 4, (Nov. 5, 1958), p. 13, LV (Oct. 25, 1961), p. 15, LVI (Dec. 5, 1962), p. 4, LVII (Apr. 24, 1963), p. 40; *SA*, XIX (Oct. 24, 1963), p. 1, XX (Oct. 29, 1964), p. 6; SMC, *FMM*, Oct. 25, 1964; *SM*, 1966, p. 99.

147. *ST*, LII (Mar. 19, 1958), p. 4; *SA*, XI (Jan. 13, 1956), p. 4.

148. *ST*, XLIX (Oct. 19, 1955), p. 3, L (Mar. 21, 1956), p. 3, (Dec. 19, 1956), p. 3, LII (Feb. 12, 1958), p. 12, (Mar. 19, 1958), p. 4, (Oct. 15, 1958), p. 12, LXI (Mar. 31, 1967), p. 17, (Dec. 8, 1967), p. 10; *SA*, XIX (Sep. 26, 1963), p. 4.

149. *ST*, L (Oct. 3, 1956), p. 3, LIV (Mar. 30, 1960), pp. 6, 7, LV (Oct. 25, 1961), p. 15, LVI (May 9, 1962), p. 5, (Oct. 10, 1962), p. 20, (Dec. 5, 1962), p. 5, LIX (Jan. 8, 1965), p. 17; *SA*, XVI (Oct. 6, 1960), p. 1, XVIII (Sep. 27, 1962), p. 3, (Dec. 13, 1962), p. 4, XIX (Oct. 10, 1963), p. 1, (Mar. 12, 1964), p. 3, (Apr. 20, 1964), p. 1, XX (Sep. 24, 1964), p. 3, (Oct. 8, 1964), p. 4, (Oct. 29, 1964), p. 6; SMC, *Faculty Colloquium Minutes*, Sep. 5, 1962.

150. SMC, *FMM*, Nov. 2, 1958, Nov. 1, 1959, Sep. 29, 1963, Nov. 8, 1964; *ST*, LVIII (Jan. 10, 1964), p. 4; *SA*, XXII (Nov. 1, 1966), p. 5.

151. *SA*, XII (Oct. 14, 1956), p. 1, XIX (Oct. 24, 1963), p. 1, p. 1, XX (Oct. 29, 1964), p. 1, (Feb. 25, 1965), p. 2, (Mar. 30, 1965), p. 2, (May 13, 1965), pp. 2, 3, (May 27, 1965), p. 2, XXII (Oct. 7, 1966), p. 5; *ST*, L (Oct. 31, 1956), p. 3, LVI (Nov. 7, 1962), p. 6, LVII (Nov. 20, 1963), p. 5, LVIII (Oct. 30, 1964), p. 2, LIX (Nov. 12, 1965), p. 11. Of those going out, 438 were students.TSA, XIII (Oct. 7, 1966), p. 5.

152. Des. D. Cummings, Jr., telephone interview by author.

153. *ST*, LX (Apr. 29, 1966), p. 5; *SA*, XIX (Aug. 15, 1963), p. 4, XX (Aug. 20, 1964), p. 4, (Sep. 24, 1964), p. 4, (Mar. 30, 1965), p. 3, XXI (Apr. 18, 1966), p. 4, XXII (Sep. 15, 1966), p. 3, (Nov. 17, 1966), p. 1, (Jan. 19, 1967), p. 1.

154. *SA*, XXII (Jan. 19, 1967), p. 1; SC, *Alumni Directory*, p. 129; SDA, *YB 1976*, p. 747, *YB 1982*, p. 343, *YB 1990*, p. 973.

155. *SA*, XVIII (Sep. 27, 1962), p. 3, XIX (Apr. 9, 1964), p. 1, XX (Nov. 12, 1964), p. 1, (Dec. 17, 1964), p. 1; Wayne VandeVere, interview by author; *SM*, 1964, p. 22, 1965, p. 180; SMC, *FMM*, Oct. 25, 1964; SC, *Alumni Directory*, p.

27; *ST*, LXX (Feb., 1976), p. 29.

CHAPTER EIGHT

1. *ST*, LX (Oct. 14, 1966), p. 3, LXVI (Oct., 1972), p. 26; SMC, *BM*, Apr. 8, 1976, Sep. 27, 1976, Sep. 20, 1977; *SA*, XXXIV (Sep. 14, 1978), p. 3, XXXV (Sep. 6, 1979), p. 1.

2. 1967 figure includes 209 bachelor's and 147 associate degree graduates in the spring and 25 bachelor's and 9 associate degree graduates in the summer. 1981 figure: 217 bachelor's, 112 associate, 11 diploma. *ST*, LXXIV (Oct., 1980), p. 20; SMC, *FMM*, Mar. 22, 1976; information provided by Mary E. Elam; Frank Knittel, telephone interview by author.

3. Melvin Campbell, Frank Knittel, Volker S. Henning, interviews by author.

4. Dan W. Rozell, Mitchell Thiel, Jerome Clark, John T. Durichek, John W. Fowler, Louesa Petera, interviews by author.

5. Henry Kuhlman, Wayne VandeVere, interviews by author; Frank Knittel, to author, 6 Jul. 1989; SMC, *BM*, Sep. 29, 1966, Apr. 12, 1967, Sep. 26, 1968; William H. Taylor, loc. cit.

6. *ST*, LIX (Apr. 16, 1965), pp. 24-25, LXI (Sep. 15, 1967), p. 15; SMC, *BM*, Sep. 28, 1967; *SA*, XXIII (Aug. 19, 1968), p. 1, XXVI (Aug. 5, 1970), p. 1 (Sep. 25, 1970), p. 1, (Nov. 19, 1970), p. 1, XXVII (Sep. 25, 1970), p. 1, (Jul. 30, 1971), p. 3; Wilbert Schneider, telephone interview by author; SMC, *FMM*, Jan. 21, 1968; SMC, *Cost Analysis of Buildings Erected During Past 15 Years*, Mar. 5, 1975; SMC, *EBM*, Dec. 4, 1969; Henry Kuhlman, interview by author.

7. However, plans to build a new structure in that location had been previously announced. SMC, *Cost Analysis*, loc. cit.; Gordon Hyde, Cyril Futcher, Wilma McClarty, interviews by author; *SA*, XXV (Feb. 20, 1970), p. 1, XXVI (Apr. 22, 1971), p. 3, XXVII (Jul. 30, 1971), p. 1; Wilbert Schneider, telephone interview by author.

8. SMC, *BM*, Apr. 19, 1967, May 9, 1968, Sep. 28, 1972; *SA*, XXVII (Oct. 7, 1971), p. 1, XXVIII (Oct. 27, 1972), pp. 1, 2; SMC, *Cost Analysis*, loc. cit.

9. *SA*, XXVII (Jul. 30, 1971), p. 1, XXIX (Sep. 5, 1973), pp. 4, 5; Pamela Maize Harris, Cecil Rolfe, Bradley G. Hyde, Evelin Harper Gilkeson, interviews by author.

10. Wilbert Schneider, telephone interview by author; SMC, *BM*, Jun. 27, 1967; *ST*, LXI (Jun. 21, 1967), p. 20.

11. SMC, *ECM*, Dec. 4, 1969; *SA*, XXVI (Sep. 10, 1970), p. 1; Charles Fleming, Jr., *Report to the Board of Trustees of SMC*, Apr. 29, 1971; Ray Hefferlin, interview by author.

12. SMC, *BM*, Apr. 12, 1973, Feb. 13, 1974; *SA*, XVIII (Apr. 27, 1973), p. 1, XXXII (Oct. 28, 1976), p. 1; SMC, "History, Operations, and Objectives of the Committee of 100 for SMC," Mar. 31, 1978, p. 2; *ST*, LXIX (Nov., 1975), p. 30, LXXIV (Jul., 1980), p. 10.

13. *ST*, LXVI (Oct., 1972), p. 26; SMC, *BM*, Sep. 22, 1975; *SA*, XXXI (Feb. 6, 1976), p. 1, (Apr. 22, 1976), p. 3, XXXII (Oct. 28, 1976), p. 1, XXXIII (Sep. 8, 1977), p. 1; SMC, *FMM*, Mar. 22, 1976.

14. SMC, *BM*, May 15, 1969, Apr. 14, 1977; *SA*, XXV (Aug. 7, 1969), p. 4, XXXI (Dec. 4, 1975), p. 1, XXXIV (Sep. 14, 1978), p. 1.

15. David R. Roberts, to SMC, 14 Nov. 1975 (SC); *SA*, XXXI (Feb. 26, 1976), p. 1.

16. SMC, *BM*, Jan. 13, 1972, Jan. 28, 1975; *SA*, XXXV (Apr. 10, 1980), p. 6.

17. SMC, *BM*, Jan. 29, 1976; SMC, *FMM*, Apr. 24, Oct. 30, 1978; SMC, *Faculty Senate Meeting Minutes*, Jul. 10, 1979; *SA*, XXXIV (Feb. 1, 1979), pp. 1, 8.

18. Wilbert Schneider, telephone interview by author; *ST*, LXXII (Nov., 1972), p. 15; *SA*, XXV (Nov. 20, 1969), p. 1, (Dec. 12, 1969), p. 1, (Mar. 23, 1970), p. 1, XXVI (Sep. 10, 1970), p. 4, XXVII (Sep. 30, 1971), p. 1, XXVIII (Sep. 7, 1972), p. 1, (Sep. 21, 1972), p. 1, XXXI (Sep. 2, 1975), p. 1, (Sep. 16, 1975), p. 4, (Jan. 15, 1976), p. 1, XXXII (Sep. 9, 1976), p. 1, XXXIV (Jan. 25, 1979), p. 1; SMC, *BM*, Oct. 1, 1973; Philip G. Garver, Pamela Maize Harris, interviews by author.

19. *SA*, XXVI (Aug. 5, 1970), p. 1, XXVII (Jul. 30, 1971), p. 3. A few of those weddings listed had taken place during the 1969-70 school year (one had even been performed the February before that), and a few involved students who had graduated several years earlier. However, the bulk of these weddings involved current students or 1971 graduates.

20. Wilbert Schneider, telephone interview by author; *AR*, CLXVII (Jul. 17, 1990), p. 31.

21. Information provided by Mary E. Elam, Associate Vice-President for Academic Administration; SMC, *ECM*, Jun. 26, 1969; SMC, *Affirmative Action Statement*, *Official Employment Policy*, filed with SMC, *BM*, Oct. 1, 1973; *ST*, LXVII (Aug., 1972), p. 17; *SA*, XXXI (Sep. 2, 1975), p. 3, XXXIII (Feb. 2, 1978), p. 1; *Joker 1977-78*, pp. 59, 61; Ed Lamb, interview by author.

22. *ST*, LXI (Apr. 28, 1967), p. 11; SMC, *BM*, May 3, 1954, Feb. 18, 1960; *SA*, XXVI (Apr. 22, 1971), p. 1; Dan W. Rozell, Robert W. Merchant, William H. Taylor, Ann Rorabaw Clark, Ron Springett, H. Douglas Bennett, Cecil Rolfe, Jerome Clark, Lawrence Hanson, Louesa Peters, Don Dick, Mitchell Thiel, Jane R. Brown, Drew M. Turlington, Thelma Cushman, K. R. Davis, interviews by author; Wilbert Schneider, telephone interview by author; SMC, *FMM*, May 17, 1970, Feb. 14, 1971.

23. H. Douglas Bennett, R. C. Mills, Kenneth E. Spears, William H. Taylor, Ron Springett, Jane R. Brown, Ed Lamb, Cyril Futcher, Wayne VandeVere, Louesa Peters, Melvin Campbell, Cecil Rolfe, Robert W. Merchant, Pamela Maize Harris, Jerome Clark, Helmut Ott, Lawrence Hanson, Arthur Richert, Jr., Jerry A. Gladson, Don Dick, Ann Rorabaw Clark, Thelma Cushman, Richard Stanley, K. R. Davis, Mitchell Thiel, John A. Beckett, John R. Loor, Jr., Ken E. Rogers, Inelda Phillips Hefferlin, interviews by author; *SA*, XX (Feb. 11, 1965), p. 1, XXV (Nov. 6, 1969), p. 1, (Nov. 20, 1969), p. 2, XXVI (Nov. 5, 1970), p. 3, (Nov. 19, 1970), p. 3, (Apr. 22, 1971), p. 1, XXVII (Sep. 2, 1971), pp. 3, 7, (Oct. 8, 1971), p. 3, XXXI (Oct. 16, 1975), p. 4, (Jan. 22, 1976), p. 5, XXXII (Apr. 10, 1977), p. 5; *Mizpah*, 1942, [p. 26], 1944, [p. 36]; SDA, *YB 1945*, p. 62, *YB 1949*, p. 256, *YB 1954*, p. 245, *YB 1955*, p. 201, *YB 1960*, p. 231; SC, *FMM*, Sep. 20, 1982; *Golden Cords*, 1947, p. 37; Dick, pp. 400, 402; *"S. M. C."*, XXVI (2d qtr., 1968), p. 119; SMC, *Faculty Colloquium Minutes*, Aug. 24, 1973.

24. *ST*, LVI (Jun. 20, 1962), p. 7; LVIII (Sep. 18, 1964), p. 17; *SA*, XXVI (May 6, 1971), p. 1, XXXIII (Apr. 13, 1978), pp. 1, 6; *"S. M. C."*, XXI (2d qtr., 1971), p. 119; Cyril Futcher, interview by author.

25. *ST*, LXI (Aug. 18, 1967), p. 21; SMC, *BM*, Feb. 16, 1978; *SA*, XXI (Jun. 3, 1966), p. 4.

26. SMC, *BM*, Feb. 10, 1966; *ST*, LXV (Jun., 1971), p. 29; Ed Lamb, Ron Springett, Lawrence Hanson, Don Dick, Ann Rorabaw Clark, William Wohlers, Terry Taylor Martin, interviews by author; SMC, *FMM*, Apr. 30, 1972, Nov. 21, 1977, Mar. 26, Dec. 13, 1979; *SA*, XXVIII (Oct. 27, 1972), p. 3, XXXIII (Feb. 23, 1978), p. 1, XXXV (Mar. 20, 1980), p. 1; SC, *CAT 1991-92*, pp. 110, 244.

27. SMC, *BM*, Sep. 28, 1972, Sep. 20, 1977, Apr. 27, 1978; SMC, *FMM*, Dec. 16, 1969, Sep. 27, 1976, Aug. 27, 1978, Mar. 26, Jul. 10, 1979; SMC, *Operating Budget*, year ending Jun. 30, 1972, Jun. 30, 1975, Jun. 30, 1976; Robert W. Merchant, Mitchell Thiel, interviews by author; *SA*, XVIII (Feb. 23, 1973), p. 1, XXIX (Oct. 10, 1973), p. 1, XXXI (Feb. 26, 1976), p. 1, XXXIII (Jan. 19, 1978), p. 1, XXXIV (Mar. 15, 1979), p. 8, XXXV (Jan. 31, 1980), p. 1; *ST*, LXXIV (May, 1980), p. 18; *"S. M. C."*, XVII (2d qtr., 1967), p. 116; SMC, *CAT 1981-82*, p. 190.

28. The 1975 figure in the *Southern Tidings* was 503. *ST*, LXIX (Nov., 1975), p. 2; SMC, *FMM*, Oct. 25, 1976; *SA*, XXIII (Nov. 2, 1967), p. 5, XXIX (Sep. 12, 1973), p. 1, XXXI (Sep. 2, 1975), p. 1, (Apr. 22, 1976), p. 6, XXXII (Jan. 20, 1977), p. 1, XXXV (Sep. 6, 1979), p. 1; SMC, *BM*, Apr. 12, 1973, Apr. 10, Sep. 22, 1975, Jan. 29, 1976.

29. Lois E. Graham and Frank Knittel, letter, 31 Aug. 1972 (SC); SMC, *PR*, Jan. 13, 1972; SMC, *Board Sub-Committee Minutes*, May 26, 1971; SMC, *FMM*, Aug. 25, 1975; SMC, *BM*, Apr. 10, 1975; Cyril Futcher, Katie Lamb, interviews by author; *ST*, LXXIV (Jul., 1980), p. 10.

30. *SA*, XXVI (Aug. 5, 1970), p. 1, XXIX (Apr. 3, 1974), p. 3; Cheryl A. Thompson, telephone interview by author.

31. SMC, *BM*, Sep. 14, 1978; *SA*, XXXIV (Mar. 22, 1979), p. 4; *ST*, loc. cit., p. 11; Terry Taylor Martin, interview by author.

32. SMC, *BM*, Sep. 30, 1971; *SA*, XXVI (Nov. 19, 1970), p. 3, XXIX (Sep. 5, 1973), p. 5, (Dec. 12, 1973), p. 4.

33. *SA*, XXXIV (Sep. 14, 1978), p. 3, (Sep. 28, 1978), p. 5; SMC, *FMM*, Mar. 26, 1979.

34. *SA*, XXIII (Nov. 2, 1967), p. 5, XXIX (Sep. 12, 1973), p. 1, XXXII (Jan. 20, 1977), p. 1, XXXV (Sep. 6, 1979), p. 1; Cyril Futcher, interview by author; *ST*, LXXIV (Oct., 1980), p. 20.

35. *SA*, XXXV (Sep. 6, 1979), p. 1; SMC, *BM*, Jan. 30, 1973, Jan. 29, 1976.

36. *SA*, XXVII (Feb. 10, 1972), p. 1, (Mar. 23, 1972), p. 3, XXIX (Mar. 20, 1974), p. 1, XXXIV (Jan. 18, 1979), p. 4, XXXV (Apr. 3, 1980), p. 1; SMC, *BM*, Dec. 14, 1972, Oct. 1, 1973, Sep. 30, 1974.

37. *SA*, XXXII (Sep. 23, 1976), p. 2, (Jan. 20, 1977), p. 1, XXXV (Sep. 6, 1979), p. 1; SMC, *BM*, Jan. 29, 1976.TThe 1976 total reported in the *Southern Accent* does not agree with the report in *Southern Tidings*, LXX (Sep., 1976), p. 5, which lists 136 biology majors.

38. Henry Kuhlman, interview by author.

39. *SA*, XXII (Aug. 17, 1967), p. 2, XXIII (Apr. 11, 1968), p. 3, XXVI (Feb. 5, 1971), p. 3, XXXI (Mar. 18, 1976), p. 1, XXXII (Oct. 21, 1976), p. 3, XXXIV (Feb. 22, 1979), p. 1; SMC, *BM*, May 16, 1961.

40. SMC, *BM*, Feb. 12, 1970; SMC, *FMM*, Oct. 25, 1976; *SA*, XXIX (Apr. 25, 1974), p. 14, XXXII (Sep. 23, 1976), p. 2; *"S. M. C."*, XXVI (2d qtr., 1976), pp. 104, 111.

41. SMC, *BM*, Jan. 29, 1976, Sep. 14, 1978, Feb. 19, 1981; Wilma McClarty, Bruce Ashton, Marvin Robertson, interviews by author; *SA*, XXV (May 22, 1970), p. 4, XXVIII (Oct. 5, 1972), p. 7, (Dec. 8, 1972), p. 1, (Feb. 16, 1973), p. 3, (Apr. 6, 1973), p. 1, XXIX (Jan. 16, 1974), p. 4, (Jan. 23, 1974), p. 4, (Apr. 13, 1974), p. 3, XXXI (Oct. 16, 1975), p. 1, XXXII (Oct. 7, 1976), p. 1, (Mar. 17, 1977), p. 1, XXXIII (Sep. 22, 1977), p. 1, XXXIV (Sep. 28, 1978), p. 5, (Nov. 16, 1978), p. 6, (Mar. 29, 1979), p. 6, XXXV (Oct. 4, 1979), p. 5, (Apr. 3, 1980), p. 1; SMC, *FMM*, Oct. 30, 1979.

42. SMC, *BM*, Feb. 12, 1970, Jan. 29, 1976; *"S. M. C."*, XVI (2d qtr., 1966), p. 33, XXII (2d qtr., 1972), p. 62, XXV (2d qtr., 1975), p. 33.

43. SMC, *BM*, May 9, 1968, Apr. 12, 1973, Apr. 17, 1974; *"S. M. C"*, XX (2d qtr., 1970), p. 68; SMC, *Faculty Senate Minutes*, Apr. 16, 1979; *SA*, XXVII (Dec. 9, 1971), p. 1, (Feb. 24, 1972), p. 5, XXXIII (Nov. 3, 1977), p. 2, XXXIV (Apr. 19, 1979), p. 7.

44. SMC, *BM*, Jan. 29, 1976; *"S. M. C."*, XXV (2d qtr., 1975), p. 48; *SA*, XXVI (Sep. 10, 1970), p. 3, (Oct. 22, 1970), p. 1, XXXI (Nov. 6, 1975), p. 1, (Jan. 22, 1976), p. 1, XXXII (Feb. 17, 1977), p. 2, XXXIV (Apr. 12, 1979), p. 1; Don Dick, interview by author. Jones Hall residents could get WCCR at 540 on their AM dial.

45. James C. Hannum, telephone interview by author; *ST*, LXI (Dec. 8, 1967), p. 10; *SA*, XXV (Aug. 7, 1969), p. 4, XXVI (Aug. 5, 1970), p. 6.

46. *SA*, XXVII (Jul. 30, 1971), p. 9, (Apr. 6, 1972), p. 3, XXXII (Oct. 21, 1976), p. 2.

47. SMC, *BM*, Feb. 18, 1971, Jan. 30, 1973, Sep. 22, 1975; *SA*, XXVII (Jul. 30, 1971), p. 9, XXIX (Dec. 5, 1973), p. 7, (Jan. 16, 1974), p. 4, XXXII (Nov. 18, 1976), p. 2, XXXV (Oct. 25, 1979), p. 1; SMC, *FMM*, Nov. 19, 1972, Mar. 25, 1973, Feb. 17, 1975; James C. Hannum, telephone interview by author.

48. *SA*, XXXIV (Feb. 15, 1979), p. 1; James C. Hannum, telephone interview by author.

49. SMC, *BM*, Jan. 29, 1976.

50. Ibid.; *SA*, XXIX (Sep. 12, 1973), p. 1, (Sep. 19, 1973), p. 5, XXXI (Dec. 4, 1975), p. 1, XXXV (Sep. 20, 1979), p. 1; Cyril Futcher, interview by author; SMC, *FMM*, Oct. 21, 1973; *ST*, LXXIV (Mar., 1980), p. 9.

51. *SA*, XXVIII (Sep. 21, 1972), p. 1; SMC, *FMM*, Dec. 17, 1967.

52. SMC, *BM*, May 9, 1968; SMC, *FMM*, Oct. 1, 1972.

53. Usually described as a donation, apparently the collection was acquired as collateral on a loan. Cyril Futcher, Benjamin McArthur, Lawrence Hanson, interviews by author; *SA*, XXVIII (Sep. 5, 1973), p. 1, (Oct. 24, 1973), p. 1, XXXV (Dec. 6, 1979), p. 6; SMC, *Faculty Colloquium Minutes*, Aug. 26, 1973.

54. SMC, *BM*, Feb. 8, 1968; SMC, *FMM*, Jun. 6, 1966, Jun. 17, 1968.

55. SMC, *BM*, Sep. 25, 1969; *"S. M. C."*, XX (2d qtr., 1970), p. iii, XXII (2d qtr., 1972), pp. ii, iii; XXIV (2d qtr., 1974), p. iii; XXVII (2d qtr., 1977), pp. ii, iii.

56. *SA*, XXIX (Oct. 17, 1973), p. 1, (Dec. 5, 1973), p. 1; SMC, *FMM*, Dec. 9, 1973.

57. SMC, *Faculty Senate Minutes*, Sep. 13, 1976; *SA*, XXXII (Nov. 11, 1976), p. 1, XXXIII (Sep. 22, 1977), p. 2, XXXIV (Sep. 21, 1978), p. 5, XXXV (Jul., 1980), p. 5; SMC, *Joint Faculty-Senate Meeting Minutes*, Jul. 10, 1978.

58. *SA*, XXIX (Nov. 14, 1973), p. 6, (Feb. 27, 1974), p. 1; SMC, *FMM*, Feb. 17,

1974; "*S. M. C.*", XXIV (2d qtr., 1974), p. 19, XXV (2d qtr., 1975), pp. 18-21.

59. SMC, *PR*, Jan. 13, 1972; SMC, *BM*, Apr. 13, 1972; SMC, *FMM*, Apr. 30, 1972; "*S. M. C.*", XXI (2d qtr., 1971), pp. 19, 127, XXII (2d qtr., 1972), pp. 19, 130, XXVIII (2d qtr., 1978), pp. 22, 189; *Recommendations of the Visiting Committee to Southern Missionary College*, Mar. 26-29, 1972; SMC, *FMM*, Aug. 25, 1977. The *Recommendation* report specifically suggested more courses like "Comparative Religion" and "Theology and Modern Culture." Rees had noted after the Southern Association's 1965 annual meeting a trend toward having various faiths represented on the same campus, exposing students to various viewpoints, and letting them make their own choices. SMC, *FMM*, Dec. 6, 1965.

60. Frank Knittel, telephone interview by author; SMC, *PR*, loc. cit.

61. SMC, *FMM*, Apr. 30, 1972, Mar. 22, 1976.

62. *SA*, XXV (Feb. 20, 1970), p. 1, (Mar. 6, 1970), p. 1, (Mar. 23, 1970), p. 1, XXVII (Feb. 17, 1972), p. 1, XXIX (Jan. 16, 1974), p. 4, (Mar. 27, 1974), p. 1, XXXI (Apr. 22, 1976), p. 1, XXXII (Oct. 21, 1976), p. 3.

63. Ibid., XXV (Sep. 16, 1969), p. 1, (Oct. 10, 1969), p. 1, XXVI (Apr. 8, 1971), p. 1, XXVIII (Mar. 23, 1973), p. 1, XXIX (Sep. 19, 1973), p. 4, (Mar. 27, 1974), p. 1.

64. Ibid., XXVII (Dec. 9, 1971), p. 1, (Apr. 6, 1972), p. 1, XXVIII (Mar. 23, 1973), p. 1, (Mar. 30, 1973), pp. 1, 8; SMC, *FMM*, Mar. 26, 1972.T

65. This bill was defeated. *SA*, XXVIII (Feb. 16, 1973), p. 1, (Mar. 30, 1973), p. 1, XXXIV (Feb. 1, 1979), p. 1.

66. Ibid., XXV (Nov. 6, 1969), p. 1, XXXII (Mar. 24, 1977), p. 6.

67. Ibid., XXV (Sep. 16, 1969), p. 1, (Nov. 6, 1969), p. 1, (Feb. 20, 1970), p. 1, (Mar. 23, 1970), p. 1, (May 8, 1970), p. 1, XXVI (May 6, 1971), p. 4, XXXI (Oct. 30, 1975), p. 1, (Apr. 8, 1976), p. 1, XXXII (Mar. 31, 1977), p. 3, XXXIII (Feb. 9, 1978), p. 4, XXXIV (Nov. 16, 1978), p. 4, (Mar. 29, 1979), p. 1, XXXV (Jan. 17, 1980), p. 1, (Mar. 27, 1980), p. 1.

68. Ibid., XXV (Sep. 30, 1969), p. 1, (Nov. 6, 1969), p. 1, XXVI (Feb. 5, 1971), p. 3, XXVII (Jan. 20, 1972), p. 5, (Feb. 29, 1972), p. 4, (Apr. 6, 1972), p. 1, XXVIII (Apr. 6, 1973), p. 1, XXXII (Oct. 21, 1976), p. 3, (Nov. 10, 1976), p. 1, (Feb. 17, 1977), p. 2, XXXV (Apr. 17, 1980), p. 6; SMC, *FMM*, Sep. 5, 1971, Jan. 16, 1972.

69. *SA*, XXV (Aug. 7, 1969), p. 3, (Sep. 30, 1969), p. 1, XXVI (Oct. 22, 1970), p. 1.

70. Ibid., XXVI (Oct. 22, 1970), p. 1, (May 6, 1971), p. 4, XXXIII (Jan. 26, 1978), p. 1, (Feb. 9, 1978), p. 4; SMC, *Student Life Committee Minutes*, Sep. 27, 1967; *ST*, LXV (Oct., 1971), p. 33; *Joker '68*, cover.

71. SC, Homecoming program bulletin, Oct. 27-29, 1989, [pp. 4, 10]; Donald B. Hoffman, letter, 8 May 1991, TLS (SC); *SA*, XXVIII (Dec. 15, 1972), p. 3, XXXI (Sep. 16, 1975), p. 4, XXXII (Feb. 17, 1977), p. 2, (Apr. 29, 1977), p. 1, XXXIV (Feb. 1, 1979), p. 6; Philip G. Garver, interview by author.

72. *SA*, XXVII (Sep. 2, 1971), p. 7, XXIX (Oct. 31, 1973), p. 1, (Jul. 16, 1974), p. 4, XXXI (Jan. 29, 1976), p. 1; Pamela Maize Harris, interview by author.

73. Ibid., XXVII (Feb. 17, 1972), p. 1, XXIX (Dec. 12, 1973), p. 4, (Jan. 16, 1974), p. 6, XXXII (Sep. 9, 1976), p. 7, (Apr. 10, 1977), pp. 10, 11, XXXIII (Sep. 8, 1977), pp. 4-5, (Nov. 10, 1977), p. 3, XXXIV (Sep. 7, 1978), p. 3, (Dec. 7, 1978), p. 5, XXXV (Sep. 13, 1979), pp. 4-5, (Oct. 11, 1979), p. 1.

74. Ibid., XXIII (Jan. 18, 1968), p. 3, XXXIV (Oct. 19, 1978), p. 1.

75. Edgar O. Grundset, interview by author.

76. *SA*, XXVII (Sep. 2, 1971), p. 7, XXIX (Mar. 20, 1974), p. 1, XXXII (Mar. 24, 1977), p. 1, XXXIII (Sep. 15, 1977), p. 1, XXIV (Sep. 2, 1978), p. 6, (Sep. 14, 1978), p. 7, (Feb. 15, 1979), p. 1, XXXV (Sep. 27, 1979), p. 1, (Oct. 25, 1979), p. 1.

77. Ibid., XXV (Feb. 20, 1970), p. 4, XXVI (Nov. 19, 1970), p. 3, (Dec. 17, 1970), p. 1, XXVII (Oct. 7, 1971), p. 3, (Apr. 20, 1972), p. 3, XXXIV (Apr. 5, 1979), p. 1, XXXV (Nov. 8, 1979), p. 1; Edgar O. Grundset, interview by author.

78. Ibid., XXIII (Jan. 18, 1968), p. 1, XXV (Feb. 20, 1970), p. 9, (Mar. 6, 1970), p. 12, (Mar. 23, 1970), p. 1, XXVI (Feb. 5, 1971), p. 3, XXVII (Oct. 28, 1971), p. 1, (Apr. 20, 1972), p. 3, XXX (Apr. 30, 1975), p. 1, XXXI (Jan. 29, 1976), p. 1, XXXII (Nov. 11, 1976), p. 2, (Jan. 27, 1977), p. 2, (Feb. 24, 1977), p. 1, (Mar. 24, 1977), p. 1, XXXIII (Oct. 13, 1977), p. 6, (Oct. 27, 1977), p. 1, (Feb. 2, 1978), p. 2, (Mar. 16, 1978), p. 1, XXXIV (Feb. 1, 1979), p. 1, (Feb. 15, 1979), p. 1, (Mar. 29, 1979), p. 1; *ST*, LXXIV (Sep., 1980), p. 11; *SM*, 1969, p. 45, 1975, p. 68, 1978, p. 33, 1980, p. 33.

79. *SA*, XXVII (Nov. 11, 1971), p. 3, XXXIII (Oct. 27, 1977), p. 2, XXXV (Jan. 31, 1980), p. 1; Mary Lou Rowe, telephone interview by author; *ST*, LXXIV (Sep., 1980), p. 11.

80. *SA*, XXVII (Oct. 28, 1971), p. 1, (Apr. 20, 1972), p. 1, XXVIII (Feb. 16, 1973), p. 1, XXXI (Sep. 25, 1975), p. 1, XXXII (Sep. 8, 1976), p. 1; Edgar O. Grundset, Henry Kuhlman, interviews by author; *ST*, loc. cit.

81. Bradley G. Hyde, interview by autbor; *SA*, XXIX (Sep. 12, 1973), p. 7, XXXII (Jan. 27, 1977), p. 2, XXXIII (Feb. 9, 1978), p. 1.

82. SMC, *BM*, Sep. 25, 1969.

83. *SA*, XXVI (Nov. 19, 1970), p. 3, (Dec. 17, 1970), p. 2, XXIX (Sep. 19, 1973), p. 2, (Feb. 13, 1974), p. 3, (Feb. 27, 1974), p. 3, XXXI (Nov. 6, 1975), p. 2, XXXIII (Nov. 17, 1977), p. 5; "*S. M. C.*", IX (1st qtr., 1959), p. 32, XVI (2d qtr., 1966), p. 25; SMC, *FMM*, May 8, 11, 1969; *SMC and You*, Jul., 1969.

84. SMC, *FMM*, Dec. 13, 1970, Jan. 17, 1971; *SA*, XXIX (Sep. 26, 1973), p. 8, (Jan. 30, 1974), p. 7.

85. *SA*, XXIX (Mar. 30, 1974), p. 1.

86. SMC, *Faculty Senate Minutes*, Sep. 13, 1976, Sep. 11, 1978; SMC, *FMM*, Jul. 7, 1977.

87. Wilbert Schneider, Ed Lamb, Pamela Maize Harris, interviews by author; *SA*, XXIX (Feb. 13, 1974), pp. 1, 3, XXXII (Jan. 20, 1977), p. 1, XXXIII (Sep. 1, 1977), p. 1; *SMC and You*, Jul., 1969, p. 8; SMC, *PR*, loc. cit.; SMC, *Faculty Colloquium Minutes*, Aug. 26, 1973; "*S. M. C.*", XXVII (2d qtr., 1977), p. 15.

88. Volker S. Henning, interview by author.

89. SMC, *BM*, Sep. 30, 1974; SMC, *FMM*, Apr. 30, 1972, Jan. 13, 1974; "*S. M. C.*", XXVI (2d qtr., 1976), p. 139; Des D. Cummings, Jr., telephone interview by author.

90. Des D. Cummings, Jr., Bradley G. Hyde, interviews by author; *SA*, XXIII (Nov. 21, 1967), p. 4, XXIV (Oct. 9, 1968), p. 1, (Mar. 4, 1969), p. 4, XXV (Sep. 30, 1969), p. 1, (Nov. 20, 1969), pp. 1, 2, (Dec. 12, 1969), p. 1, XXVII (Oct. 7, 1971), p. 3, XXVIII (Jan. 19, 1973), p. 7, (Jan. 26, 1973), p. 1, (Mar. 30, 1973), p. 3, XXIX (Jan. 23, 1974), p. 4, (Apr. 25, 1974), p. 14, XXXI (Oct. 2, 1975), p. 5, (Feb. 19, 1976), p. 3, (Feb. 26, 1976), p. 1, XXXII (Sep. 23, 1976), p. 2, XXXIII (Nov. 3, 1977), p. 3, XLVI (Nov. 1, 1990), pp. 1, 5; SMC, *Faculty Colloquium Minutes*, loc. cit.; *ST*, LXVI (Mar., 1972), p. 21, LXXII (Sep., 1978), p. 12, LXXIV (Feb., 1980), p. 18, (Dec., 1980), p. 15; SMC, *BM*, Sep. 30, 1974, p. 3; William H. Taylor, press release, Feb. 29, Apr. 30, 1968.

91. *SA*, XXV (Aug. 7, 1969), p. 3, (Jan. 16, 1970), p. 1, (Feb. 20, 1970), p. 1, (May 22, 1970), p. 4, XXXIV (Oct. 5, 1978), p. 4, XXXV (Sep. 20, 1979), p. 1, (Sep. 27, 1979), p. 3; *SM*, 1978, p. 120.

92. Ed Lamb, Pamela Maize Harris, interviews by author; SMC, *ECM*, Dec. 14, 1972; *SA*, XXVI (Apr. 22, 1971), p. 1, XXVII (Feb. 2, 1971), p. 2, (Jul. 30, 1971), p. 1.

93. *SA*, XXVII (Nov. 18, 1971), p. 1.

94. Ibid., XXVI (Feb. 2, 1971), p. 2.

95. Ibid., XXVII (Apr. 26, 1972), p. 1, XXIX (Sep. 19, 1973), p. 7, (Mar. 27, 1974), p. 3.

96. SMC, *BM*, Jan. 28, 1975, Sep. 27, 1976; SMC, *FMM*, Feb. 28, 1977; *SA*, XXXII (Feb. 10, 1977), p. 1, (Mar. 17, 1977), p. 1.

97. *SA*, XXIX (Apr. 10, 1974), p. 3, XXXII (Feb. 24, 1977), p. 5, (Apr. 10, 1977), p. 3, XXXIII (Sep. 22, 1977), p. 2, XXXV (Oct. 11, 1979), p. 6; SMC, *FMM*, Oct. 24, 1977; SMC, *BM*, Sep. 14, 1978.

98. *SA*, XXXIV (Sep. 14, 1978), p. 1, XXXV (Oct. 11, 1979), p. 6.

99. *SA*, XXXV (Oct. 11, 1979), p. 6.

CHAPTER NINE

1. The 1980-1991 enrollment statistics are summarized in SC, *Fall 1991 Statistics for Board Meeting*, Sep., 1991, p. 1 (Records Office). For second semester (1992) statistics, see *Transcript*, Jan. 10, 1992.

2. These two paragraphs are a distillation of many, many hours of interviews with various current and former faculty members sympathetic to diverse viewpoints and is intended as a simplified, nonpartisan synthesis of the various perspectives. People on both sides of these controversies, as well as those who tried to avoid choosing sides, suffered great pain. Regarding demographic projections and academy graduation statistics, see SC, *FMM*, Dec. 2, 1982, Feb. 22, 1983, Jul. 24, 1984; Donald Sahly, "My Vision for the Future," SC, *Faculty Colloquium*, Aug. 16, 1987; R. M. Barrow, *Report of Admissions and College Relations*, SC, Young Alumni meeting, winter, 1990. See also *SA*, XLVII (Sep. 12, 1991), pp. 1, 4, (Sep. 26, 1991), p. 3.

3. SDA, *YB 1962*, pp. 232, 243, *YB 1963*, p. 294; SMC, *ECM*, Dec. 2, 1965, Dec. 4, 1969; SMC, *FMM*, Apr. 30, 1972; *SA*, XXVIII (Sep. 21, 1972), p. 4; SMC, *BM*, Apr. 13, Sep. 28, Oct. 1, 1972.

4. *SA*, XXXII (Feb. 17, 1977), p. 1, (Feb. 24, 1977), p. 1, (Mar. 24, 1977), p. 4.

5. SMC, *BM*, Apr. 14, 1977.

6. *SA*, XXXVII (Nov. 5, 1981), p. 1; SMC, *Executive Board Minutes*, Apr. 16, 1981; *ST*, LXXV (Oct., 1981), pp. 6, 7.

7. Southeastern College, Southeastern Adventist College, Southeastern Memorial College, Southeastern Christian College, Sutherland College, and Wright College.

8. *SA*, XXXVII (Jan. 21, 1981), p. 1.

9. SMC, *BM*, Feb. 16, Apr. 15, 21, 1982; SMC, *FMM*, Feb. 23, Jul. 1, 1982; *SA*, XXXVII (Apr. 8, 1982), p. 1; *ST*, LXXVI (May, 1982), p. 5; *SM*, 1990, p. 14.

10. *SA*, XXXVIII (Feb. 17, 1983), p. 8, XXXIX (Sep. 29, 1983), p. 1, (Oct. 6, 1983), p. 1; SC, *BM*, Sep. 13, 1983; SC, *Executive Board Minutes*, May 3, 1984; *ST*, LXXIX (Jan., 1985), p. 16. For some student reactions to the item of changing the name again, see *SA*, XXXIX (Oct. 6, 1983), p. 12, (Oct. 13, 1983), p. 1.

11. SC, *BM*, Feb. 15, 1983; SDA, *YB 1982*, p. 437; *SCOL*, XXXV (2d qtr., 1983), p. 17; *ST*, LXXVII (Mar., 1983), p. 27, (Jul, 1983), p. 6.

12. *ST*, LXXVII (Jul., 1983), p. 7; SMC, *BM*, Sep. 30, 1974, Apr. 8, 1976, Sep. 24, 1980; SMC, *ECM*, addendum, Sep. 28, 1981; SMC, *FMM*, Aug. 26, Sep. 11, 1979; SC, *BM*, Jan. 4, Mar. 12, Apr. 11, 1984, Feb. 18, 1991; SC, *Joint Faculty-Senate Meeting Minutes*, Jun. 27, 1984; William Wohlers, Wayne VandeVere, William H. Taylor, interviews by author; *SA*, XXXI (Feb. 6, 1976), p. 1, (Apr. 15, 1976), p. 1, XXXVII (Oct. 29, 1981), p. 1, XL (Nov. 8, 1984), p. 1, (Dec. 6, 1984), p. 1, (Jan. 17, 1985), p. 1, XLV (Sep. 10, 1989), p. 1; *SCOL*, XXXII (no. 2, 1984), p. 21, XXXVII (no. 1, 1985), cover, p. 5, (no. 2, 1985), p. 7, XXXVIII (no. 2, 1986), pp. 3, 12.

13. *SCOL*, XXX (4th qtr., 1981), p. 16; SC, *ECM*, Jul. 19, 1983; *SA*, XL (Jan. 17, 1985), p. 4; Ann Rorabaw Clark, Duane Houck, interviews by author.

14. *SCOL*, XXXVIII (no. 2, 1986), p. 3; SC, *Joint Faculty-Senate Meeting Minutes*, loc. cit.; *ST*, LXXVII (Mar., 1983), p. 27; Robert W. Merchant, Wayne VandeVere, Duane Houck, Georgia Butterfield O'Brien, Cecil Rolfe, William H. Taylor, H. Douglas Bennett, interviews by author; *SA*, XLI (Oct. 24, 1985), p. 4.

15. Part of the time he was in Singapore, simultaneously holding the two posts, where he was also director of the Far Eastern Branch of Home Study International. *ST*, LXXX (Mar., 1986), p. 39, (Jun., 1986), pp. 10-11, LXXXII (Apr., 1988), p. 29; *SA*, XLI (Jan. 30, 1986), p. 3, XLII (Sep. 18, 1986), p. 3, (Oct. 9, 1986), p. 5, XLIII (Oct. 22, 1987), pp. 4, 5; SDA, *YB 1980*, p. 318, *YB 1981*, p. 322, *YB 1982*, p. 431, *YB 1983*, p. 448, *YB 1984*, p. 449, *YB 1985*, pp. 405, 463; *SCOL*, XXXVIII (no. 2, 1986), p. 5, (no. 3, 1986), p. 4; SC, *Registration Statistics: Summary of Fall Opening Enrollment*, Sep., 1991; Discussions with various students.

16. *SCOL*, XXXVI (no. 2, 1984), p. 10.

17. William H. Allen, resume of accomplishments and initiatives as Vice-President for Academic Administration; SC, *BM*, Apr. 22, 1985, Jan. 29, 1987; *ST*, LXXIX (Jul., 1985), p. 20.

18. *SA*, X (Dec. 10, 1954), p. 3, XXXVII (Apr. 2, 1982), p. 1; *SCOL*, XXXIX (no. 3, 1987), p. 5.

19. *SCOL*, XXXIII (3d qtr., 1982), p. 20, XXXV (3d qtr., 1983), p. 11, XL (no. 2, 1988), p. 7; SC, *Faculty Assembly Minutes*, Mar. 24, Sep. 29, Dec. 8, 1986, Aug. 10, Sep. 21, 1987, Feb. 25, 1991; SC, *1987-88 Budget*, Mar. 18, 1987, revision; SC, *Executive Board Minutes*, Jul. 11, 1989; SC, *BM*, Feb. 15, 1983, Jan. 25, Feb. 4, Apr. 11, 1984, Sep. 17, 1985, Jan. 23, Sep. 23, Oct. 28, 1986, Jan. 29, Sep. 22, Dec. 4, 1987, Oct. 4, 1990; *SA*, XXXVII (Oct. 8, 1981), p. 1, (Jan. 14, 1982), p. 1, XLIII (Oct. 22, 1987), p. 4; Marvin Robertson, Don Dick, Kenneth E. Spears, interviews by author; SC, *FMM*, Feb. 22, 1983, Nov. 3,

1986, Nov. 8, 1990, Feb. 25, 1991; SC, *Faculty Colloquium Minutes*, Aug. 17, 1986; *Transcript*, Sep. 28, 1989, Feb. 22, 1990; SMC, *ECM*, Nov. 4, 1981, Jan. 7, 1982; SC, *ECM*, Dec. 6, 1983, Oct. 30, 1985, Oct. 28, 1986; John Wagner, "Southern College of SDA Retrenchment," Feb. 13, 1984, filed with SC, *BM*; SC, *Financial Statement*, Sep. 30, 1991; SC, *Self-Study*, spring, 1992, p. 251.

20. *ST*, LXXXI (Oct., 1987), p. 11; John Wagner, telephone interview by author; SC, *BM*, Feb. 15, 1983, Nov. 1, 1984, Sep. 17, 1985; *SCOL*, XXXVIII (no. 3, 1986), pp. 6, 14; SC, *ECM*, Jun. 9, 1986; Ray Hefferlin, interview with Russell E. Miller; Jack McClarty, *Report of the Development Office*; SC, Young Alumni meeting, winter, 1990; SC, *Senate Minutes*, Nov. 11, 1991.

21. *ST*, LXXVI (Oct., 1982), p. 17, LXXIX (Nov., 1985), p. 13, LXXX (Sep., 1986), p. 15, LXXXI (Dec., 1987), p. 12; SC, *Joint Faculty-Senate Meeting Minutes*, Jun. 27, 1984; SC, *Faculty Assembly Minutes*, Aug. 10, 1987; SC, *1986-87 Budget*, Mar. 18, 1987 revision.

22. SC, *1987-88 Budget*, Mar. 18, 1987 revision; SC, *Self-Study*, spring, 1992, p. 134; SC, *Southern Facts*, 1992, [p. 3]; SC, *Financial Statement*, Sep. 30, 1991; SMC, *BM*, Apr. 15, 1980; William H. Taylor, interview by author.

23. SC, *ECM*, Jan. 29, 1987; SC, *BM*, Sep. 27, 1989; *SA*, XLIII (Jan. 21, 1988), p. 3; *ST*, LXXXII (Mar., 1988), p. 14.

24. SC, *Faculty Assembly Minutes*, May 13, 1987; *SCOL*, XXXIX (no. 1, 1987), pp. 6, 7; Edythe Stephenson Cothren, Susan Rozell Pettibone, interviews by author.

25. SC, *BM*, Sep. 23, 1986, Jan. 29, May 1, Sep. 22, 1987; *SCOL*, XXXIX (no. 2, 1987), p. 2; *SA*, SLV (Nov. 2, 1989), p. 8.

26. *CFP*, 5 Nov. 1989, p. D3; *SA*, loc. cit.

27. SC, *ECM*, Jun. 13, 1990; *SA*, XLVI (Feb. 28, 1991), p. 1, (Apr. 25, 1991), pp. 1, 2; SC, Science Center Centennial Campaign, "Science Center Fact Sheet"; *SCOL*, XLIII (no. 2, 1991), p. 3.

28. Even during the 1984-85 school year, when Southwestern's tuition was $64 a semester less than Southern's, the total for room, board, and tuition was—as usual—considerably lower at Southern: $212 per school year. SMC, *CAT 1981-82*, p. 191; SC, *CAT 1991-92*, p. 16; *SA*, XXXVI (Jan. 15, 1981), p. 4, XXXVII (Sep. 3, 1981), p. 1, XL (Feb. 21, 1985), p. 1, XLIII (Oct. 1, 1987), p. 1; *ST*, LXXXI (Jun., 1987), p. 12, LXXXII (May, 1988), p. 12; SC, *FMM*, Aug. 21, 1983; SC, *ECM*, Sep. 13, 1988; SC, *Academic Affairs Committee Minutes*, Sep. 4, 1989.

29. SC, *FMM*, Oct. 7, 19, 1982, Feb. 22, 1983; *ST*, LXXXII (Apr., 1988), p. 12; Author's personal experience.

30. SC, *ECM*, Dec. 12, 1984; SC, *CAT 1989-90*, p. 254, *CAT 1991-92*, pp. 18, 30-31.

31. *ST*, LXXXVI (Mar., 1987), p. 8; *SCOL*, XXXIV (4th qtr., 1982), p. 9; SC, *Southern Facts*, 1990, [p. 3]; SC, Student Finance Office, *Comparative Financial Aid Report*, Jun. 30, 1991; SC, *Faculty Assembly Minutes*, Sep. 21, 1987.

32. *SM*, 1984, pp. 20-21; *"S. M. C."*, XVIII (2d qtr., 1968), p. 114; *ST*, LXXX (Jan., 1986), p. 13, LXXXIII (Jul., 1989), p. 12; *SCOL*, XXXVIII (no. 2, 1986), p. 10; *SA*, XXXVII (Sep. 10, 1981), p. 1.

33. SC, *Academic Affairs Committee Minutes*, Oct. 15, 1990; SC, *BM*, Dec. 8, 1988, Nov. 7, 1990, Nov. 11, 1991; SC, *CAT 1985-86*, pp. 245-247, *CAT 1991-92*, pp. 297-300.

34. SC, *Faculty Assembly Minutes*, Aug. 19, 1990; *Transcript*, Oct. 5, 1989, Feb. 21, 1991.

35. SC, statistics for board meeting, Fall, 1991, p. 4 (Records Office); *ST*, LXXVI (Jan., 1982), p. 12, LXXXVI (Mar., 1986), p. 9; *SA*, XLVI (Feb. 28, 1991), pp. 13-14.

36. SMC, *BM*, Sep. 24, 1980; SMC, *FMM*, Oct. 23, 1980; *SA*, XXXVII (Oct. 29, 1981), p. 1; *ST*, LXXVI (Jan., 1982), p. 12.

37. SC, *Self-Study*, Spring, 1992, pp. 22, 45; *SA*, XL (Apr. 4, 1985), p. 1, XLVII (Sep. 26, 1991), p. 2; *ST*, LXXIXX (Aug., 1985), p. 11, (Dec., 1985), p. 13.

38. *SA*, XLIV (Feb. 16, 1989), p. 11; *ST*, LXXX (Nov., 1986), p. 29.

39. Ibid.; Georgia Butterfield O'Brien, interview by author.

40. Katie Lamb, Georgia Butterfield O'Brien, interviews by author; SC, *Southern Facts*, 1990, [p. 2]; *SA*, XL (Feb. 21, 1985), p. 1, (Mar. 21, 1985), p. 5; *Transcript*, Oct. 5, Dec. 7, 1989, Jul. 26, 1990; *Nursing Scope*, (Fall, 1991), [p. 1]; *ST*, LXXXI (Sep., 1987), p. 11.

41. *SA*, XL (Nov. 8, 1984), p. 1; SC, *BM*, Sep. 13, 1983, Jan. 29, 1987, Apr. 19, 1988; Cheryl A. Thompson, Marianne Wooley, telephone interviews by author; SMC, *FMM*, Feb. 23, 1982; SC, *FMM*, Jan. 17, Feb. 22, 1983; SC, *ECM*, Jan. 3, 1985; SC and Florida Hospital Medical Center, *Memorandum of Understanding*, Jan. 23, 1986.

42. Cheryl A. Thompson, telephone interview by author; SC, *Academic Affairs Committe Minutes*, Sep. 16, 1991.

43. *SA*, XLV (Nov. 2, 1989), p. 5; *ST*, LXXVII (May, 1983), p. 10.

44. SC, *BM*, Sep. 17, 1985; *ST*, LXXX (Apr., 1986), p. 19; SC, *Self-Study*, Spring, 1992, p. 47.

45. SC, *CAT 1985-86*, p. 41, *CAT 1991-92*, p. 112-119; SC, statistics for board meeting, Fall, 1991 (Records Office).

46. *ST*, LXXXIV (Jun., 1990), p. 30.

47. SMC, *CAT 1979-80*, p. 57; *ST*, LXXIX (Jun., 1985), pp. 16, 17; SC, *BM*, Sep. 13, 1984; SC, statistics, loc. cit.

48. SC, *ECM*, Apr. 12, 1989; *SA*, XLV (Nov. 2, 1989), p. 3; SC, statistics, loc. cit.

49. *SA*, XXXVI (Apr. 2, 1981), p. 1, XXXVII (Apr. 1, 1982), p. 1, XXXVIII (Jan. 13, 1983), p. 1, (Apr. 7, 1983), p. 3, XXXIX (Feb. 2, 1984), p. 1, (Mar. 29, 1984), p. 1, (Apr. 5, 1984), p. 1, XLI (Jan. 16, 1986), p. 3; *Transcript*, Mar. 29, 1990.

50. *ST*, LXXXIV (Jun., 1990), p. 30.

51. This paragraph is based on the SMC and SC catalogs from 1979-1992; *ST*, LXXVIII (Jun., 1984), p. 15; information provided by Barbara Ruf.

52. Don Dick, John T. Durichek, interviews by author; *ST*, LXXXII (Mar., 1988), p. 22; SC, *CAT 1989-90*, pp. 221-224, *CAT 1991-92*, pp. 139-140; *Transcript*, Jul. 26, 1990.

53. SC, statistics, loc. cit.

54. SMC, *FMM*, Oct. 2, 1980; SMC, *Faculty Colloquium Minutes*, Aug. 16, 1981; *SA*, XXXVII (Mar. 18, 1982), pp. 8-11, XXXVIII (Oct. 21, 1982), p. 5; H. Douglas Bennett, Ron Springett, Wayne VandeVere, Robert Francis, Wilma McClarty, Lawrence Hanson, Jerry A. Gladson, Laura Hayes Gladson, K. R. Davis, Ed Zackrison, interviews by author.

55. *SA*, XLIII (Oct. 1, 1987), p. 3; *SCOL*, XXXIX (no. 3, 1987), p. 11; *ST*, LXXX (May, 1986), p. 14.

56. Author's personal recollection.

57. *ST*, LXXVIII (Sep., 1984), p. 10, LXXXII (Dec., 1988), p. 12; *SA*, XLIV (Feb. 16, 1989), p. 6; SC, *CAT 1988-89*, p. 210.

58. *ST*, LXXVI (Nov., 1982), p. 19, LXXX (Mar., 1986), p. 9, (Aug., 1986), p. 16, LXXXII (Dec., 1988), p. 12; *Transcript*, May 2, 1991.

59. SC, *Self-Study*, Spring, 1992, p. 47; *Transcript*, Mar. 21, 1991.

60. SC, *CAT 1985-86*, p. 41; SC, statistics, loc. cit.; SC, *Self-Study*, Spring, 1992, p. 19.

61. SC, *BM*, Dec. 12, 1985; *SA*, XLI (Jan. 16, 1986), p. 8, XLIV (Mar. 1, 1989), p. 5; SC, *CAT 1991-92*, pp. 105, 109; *Transcript*, Jun. 15, 1989, Jun. 28, 1990; SC, statistics, loc. cit.

62. SC, *CAT 1986-87*, pp. 175-178, *CAT 1987-88*, pp. 36-40; SC, *BM*, loc. cit.

63. SC, statistics, loc. cit.; SC, *CAT 1986-87*, p. 179, *CAT 1987-88*, p. 96.

64. *Transcript*, Aug. 17, 1989, Jan. 10, 1991; SC, *FMM*, Mar. 1, 1984, Oct. 30, 1989; *SA*, XLVI (Feb. 15, 1991), p. 7; *ST*, LXXXIV (Sep., 1990), p. 11.

65. SC, *CAT 1985-86*, p. 41.

66. SC, statistics, loc. cit.; SC, *Joint Faculty-Senate Assembly Minutes*, May 29, 1991.

67. *ST*, LXXVI (Nov., 1982), p. 19; SC, *Self-Study*, Spring, 1992, pp. 19, 45.

68. SC, *CAT 1987-88*, p. 80; SC, statistics, loc. cit.

69. SC, *CAT 1991-92*, pp. 93-94; SC, statistics, loc. cit.

70. *SA*, XL (Mar. 1, 1985), p. 5, XLI (Nov. 21, 1985), p. 3, XLVI (Nov. 29, 1990), p. 3, XLVII (Nov. 7, 1991), p. 4; *SCOL*, XXXVII (no. 1, 1985), p. 23.

71. SC, *CAT 1987-88*, p. 128; SC, *BM*, Mar. 11, 1986, Dec. 8, 1988, Feb. 20, 1989.

72. SC, *Self-Study*, Spring, 1992, p. 124; *SA*, XL (Nov. 8, 1984), p. 1, (Apr. 4, 1985), p. 3, LXIII (Sep. 24, 1987), pp. 1, 3, XLVI (Sep. 20, 1990), p. 1, (Oct. 4, 1990), p. 13; *SCOL*, XXXIV (4th qtr., 1982), p. 6; *Transcript*, Oct. 11, Dec. 6, 1990.

73. SC, *Faculty Senate Minutes*, Jan. 15, 1990; SC, statistics, loc. cit.; *SA*, LXV (Feb. 1, 1990), p. 10.

74. SC, *CAT 1985-86*, p. 41, *CAT 1989-90*, pp. 45, 46; *SA*, XXXV (Jan. 15, 1980), p. 1, XXXVI (Apr. 16, 1981), p. 1, XXXVIII (Nov. 4, 1982), p. 6, (Dec. 9, 1982), p. 4, XL (Nov. 8, 1984), p. 4, XLI (Oct. 31, 1985), p. 3, XLIV (Mar. 1, 1989), p. 5, XLV (Nov. 31, 1989), p. 5, XLVI (Oct. 18, 1990), p. 16, (Feb. 28, 1991), p. 2, XLVII (Sep. 26, 1991), p. 4; Floyd L. Greenleaf, memorandum to faculty, 26 Nov. 1990; SC, *Self-Study*, Spring, 1992, p. 174; Robert Garren, interview by Benjamin McArthur.

75. SC, statistics, loc. cit.; Helmut Ott, interview by author; *SCOL*, XLI (no. 1, 1989), p. 9.

76. SC, statistics, loc. cit.

77. *SA*, XXXVII (Sep. 24, 1981), p. 6, XXXVIII (Oct. 21, 1982), p. 1, XLII (Apr. 2, 1987), p. 3, (Apr. 16, 1987), p. 4, XLVI (Sep. 6, 1990), p. 4, (Mar. 28, 1991), p. 4, XLVII (Nov. 7, 1991), p. 3; *ST*, LXXVI (Feb., 1982), p. 20, LXXVII (Aug., 1983), p. 21, LXXIX (Aug., 1985), p. 13, LXXX (Jun., 1986), p. 21, LXXXI (Apr., 1987), p. 11; *Transcript*, Jul. 20, Dec. 7, 13, 1989, Feb. 15, Mar. 15, Nov. 1, Dec. 6, 1990, Jan. 24, Feb. 7, Jun. 13, 1991; *SCOL*, XXXI (4th qtr., 1982), p. 8, XXXVI (no. 2, 1984), p. 6, XXXIX (no. 2, 1987), p. 7; Marvin Robertson, interview by author.

78. *SA*, XXXVI (Dec. 5, 1980), p. 1, (Mar. 19, 1981), p. 1, XXXVII (Apr. 8, 1982), p. 1, XXXIX (Apr. 12, 1984), p. 5, XLIII (Apr. 7, 1988), p. 1; *Transcript*, Nov. 30, 1989, Mar. 15, 1990; *SCOL*, XL (no. 2, 1988), p. 3; SC, *Self-Study*, Spring, 1992, pp. 43, 102.

79. SC, statistics, loc. cit. See, for example, SC, *Second Semester Class Schedule 1991-92*, p. 14; Ann Rorabaw Clark, to writing emphasis teachers, 21 Nov. 1991, photocopy of TLS; *SA*, XLV (Apr. 19, 1990), p. 5.

80. SC, statistics, loc. cit.; SC, *Joint Faculty-Senate Executive Committee Minutes*, Oct. 17, 1990; *SA*, XXXVI (Apr. 16, 1981), p. 1, XXXVIII (Nov. 4, 1982), p. 6, XXXIX (Jan. 26, 1984), p. 4, XL (Nov. 8, 1984), p. 4, (Jan. 17, 1985), p. 9, XLII (Dec. 11, 1986), p. 13, XLIV (Jan. 19, 1989), p. 5, XLVI (Sep. 6, 1990), p. 3, (Dec. 13, 1990), p. 5; *ST*, LXXIX (Nov., 1985), p. 12, LXXXI (Sep., 1987), p. 11, (Oct., 1987), p. 11, LXXXII (Jul., 1988), p. 11; SC, *Academic Affairs Committee Minutes*, May 9, 1989.

81. SC, statistics, loc. cit.; SMC, *CAT 1981-82*, pp. 45, 46; SC, *CAT 1984-85*, p. 44, *CAT 1985-86*, p. 74, *CAT 1987-88*, pp. 120, 127; *ST*, LXXXI (Jan., 1987), p. 27; SC, *BM*, Jan. 29, 1987; Don Dick, interview by author; *SA*, XLIII (Sep. 17, 1987), p. 5, XLVII (Jan. 18, 1991), p. 10; *SCOL*, XXXIX (no. 1, 1987), p. 16; *East Hamilton County Journal*, 8 Mar. 1989, p. 2.

82. *Southern Communicator*, V (Fall, 1991), p. 2; SC, *CAT 1991-92*, p. 213; J. Bruce Ashton, *Report to SCSDA Board*, Apr. 1, 1989, p. 3; Report filed with SC, *BM*, Nov. 11, 1991; *SA*, XLIII (Oct. 8, 1987), p. 1; *Transcript*, Aug. 15, 1991, p. 1; *The Chattanooga Times*, 26 Oct. 1990, p. C1; *ST*, LXXIII (Jan., 1979), p. 27.

83. *ST*, LXXIII (Jul., 1979), p. 20, LXXVI (Mar., 1983), p. 15, LXXX (Jan., 1986), p. 13, LXXXII (Jan., 1988), p. 11; *SCOL*, XLIII (no. 1, 1991), p. 15; *SA*, XXXVII (Feb. 18, 1982), p. 3, XL (Dec. 6, 1984), p. 5, XLIII (Nov. 12, 1987), p. 3, XLV (Nov. 17, 1989), p. 11, XLVI (Nov. 15, 1990), p. 1, XLVII (Oct. 24, 1991), p. 1.

84. *SA*, XXXVI (Feb. 12, 1981), p. 1, XXXVII (Oct. 8, 1981), p. 4, XL (Jan. 24, 1985), p. 1; *ST*, LXXIX (Jan., 1983), p. 3, LXXX (Nov., 1986), p. 12.

85. Information provided by William M. Allen; *ST*, LXXIX (Nov., 1985), p. 29.

86. SC, *Self-Study*, Spring, 1992, p. 48; *ST*, loc. cit., LXXX (Jan., 1986), p. 30, LXXXI (May, 1987), p. 11; *Transcript*, Oct. 19, 1989, Mar. 22, 1990; *SCOL*, XL (no. 1, 1988), p. 13, XLI (no. 1, 1989), p. 9; *SA*, XLVI (Nov. 1, 1990), p. 5; SC, *Faculty Assembly Minutes*, Apr. 23, 1990.

87. SC, *BM*, Jan. 29, 1987; SC, *Self-Study*, loc. cit.

88. SC, *BM*, Jan. 6, 1983; SC, *FMM*, Jan. 17, 1983, Jan. 30, 1990; *Transcript*, Feb. 28, 1991; *SA*, XLVI (Oct. 18, 1990), p. 5.

89. SC, *Self-Study*, Spring, 1992, pp. 67-68, 73, 74, 76, 303-308; SC, *Southern Facts*, 1992, [p. 2].

90. *SCOL*, XXXIX (no. 3, 1987), p. 10; *A Word to the Wise Advisor*, Oct. 9, 1989, Jul. 2, 1990; SC, *Faculty Assembly Minutes*, Aug. 19, 1990. For the

scores, see SC, *Academic Affairs Committee Minutes*, Sep. 3, 1990.

91. SMC, *CAT 1981-82*, pp. 24-26; SC, *CAT 1983-84*, pp. 23-24; Benjamin McArthur, quoted in *SA*, XLII (Jan. 28, 1988), p. 3; J. Bruce Ashton, interview by author.

92. *SCOL*, XXXVI (no. 2, 1984), p. 17; SC, *Alumni Directory*, p. 14.

93. *ST*, LXXXI (Jul., 1987), p. 11; *SA*, XLIII (Jan. 28, 1988), p. 3.

94. The following spring the ratio was almost exactly 57:43. SC, statistics for board meeting, Jan., 1991, p. 2 (Records Office); SC, *Faculty Assembly Minutes*, Jun. 15, 1987; SC, *Registration Statistics: Summary of Fall Opening Enrollment*, Sep., 1991; *ST*, LXXXII (Oct., 1988), p. 12, (Nov., 1988), p. 31; *SA*, XLIII (Feb. 11, 1988), p. 3, XLV (Sep. 21, 1989), p. 5, XLVII (Feb. 15, 1991), p. 15; *Joker*, 1991-92, p. 102; SC, *FMM*, Oct. 23, 1984.

95. *SA*, XXXVIII (Oct. 14, 1982), p. 4, XL (Jan. 24, 1985), p. 1, XLV (Oct. 5, 1989), p. 6, XLVI (Nov. 15, 1990), p. 15; *Campus Chatter*, Nov. 6-12, 1991; *Numerique*, Fall, 1991; Author's personal recollection.

96. *SA*, XXXVI (Apr. 9, 1981), pp. 4-5, XXXVII (Nov. 19, 1981), p. 1, XXXVIII (Oct. 7, 1982), p. 1, (Feb. 17, 1983), p. 1, XLIII (Sep. 17, 1987), p. 3, XLV (Nov. 2, 1989), p. 10, (Feb. 15, 1990), p. 1, (Apr. 19, 1990), p. 1, XLVI (Nov. 29, 1990), p. 8, (Jan. 18, 1991), p. 2, (Mar. 28, 1991), p. 3, XLVII (Sep. 26, 1991), p. 1, (Oct. 24, 1991), p. 1, (Dec. 5, 1991), p. 1; Author's personal recollection; *SM*, 1984, pp. 140, 143, 152; Edgar O. Grundset, to author, 18 Oct. 1991, L.

97. *SA*, XXXVII (Nov. 5, 1981), p. 4, XXXVIII (Oct. 14, 1982), p. 4, (Oct. 28, 1982), p. 1, XLVI (Nov. 15, 1990), p. 7, (Feb. 15, 1991), p. 3, XLVII (Dec. 5, 1991), p. 1; SC, *Self-Study*, Spring, 1992, p. 101.

98. *SA*, XLVI (Oct. 18, 1990), pp. 15, 16, (Nov. 15, 1990), p. 3, (Nov. 29, 1990), pp. 1, 5, 10, (Dec. 13, 1990), pp. 1, 3, 4, 7.

99. Ibid., XLIV (Mar. 30, 1989), p. 4, XLV (Oct. 5, 1989), p. 3, (Apr. 19, 1990), pp. 4, 7, XLVI (Oct. 4, 1990), p. 17, (Nov. 1, 1990), pp. 3, 4, (Mar. 28, 1991), p. 13, XLVII (Sep. 12, 1991), p. 9, (Oct. 24, 1991), p. 3; *SM*, 1982, pp. 174, 180, 1984, p. 175, 1991, pp. 161-162.

100. *SA*, XLV (Apr. 19, 1990), p. 4. Kappa Phi Chapter, Tri-Beta National Biological Society, handbills, [Fall, 1991, Spring, 1992].

101. SC, *Self-Study*, Spring, 1992, p. 104; Author's personal recollection.

102. *SA*, XLII (Feb. 11, 1988), p. 3, XLV (Feb. 15, 1990), p. 4, XLVI (Oct. 4, 1990), p. 16, (Jan. 18, 1991), p. 8, (Feb. 28, 1991), p. 9; BKT meeting, Nov. 3, 1991; SC, *Self-Study*, Spring, 1992, p. 103; Pamela Allen, schedule, Black History Week, Feb. 3-9, 1991; Author's personal recollection; *Transcript*, Feb. 16, 1989.

103. SC, *Faculty Assembly Minutes*, Aug. 14, 1988; SC, *Assembly Schedule*, 2d sem., 1990-91; *SCOL*, XXXVII (no. 3, 1985), p. 12, XXXVIII (no. 1, 1986), p. 2, XXXIX (no. 1, 1987), p. 14; *SA*, XLI (Oct. 31, 1985), p. 3, XLIII (Oct. 22, 1987), p. 3.

104. SC, *BM*, Feb. 15, 1983; SC, *Southern Facts*, 1992, [p. 2]; *SA*, XXXVI (Mar. 19, 1981), p. 1, XXXVII (Oct. 15, 1981), p. 1, (Oct. 22, 1981), p. 4, XXXIX (Oct. 13, 1983), p. 1, XL (Mar. 21, 1985), p. 5, XLV (Sep. 21, 1989), p. 3, (Oct. 23, 1989), p. 12, (Nov. 2, 1989), pp. 1, 2; *SCOL*, XXXIX (no. 1, 1987), p. 15, XLVII (Oct. 24, 1991), p. 5; SC, *Faculty Assemhly Minutes*, Feb. 22, 1988; *Transcript*, Sep. 21, Oct. 26, 1989.

105. SMC, *FMM*, Mar. 12, 1982; *SA*, XXXVII (Nov. 5, 1981), p. 1, XLVII (Nov. 7, 1991), p. 1.

106. *SA*, XL (Jan. 17, 1985), p. 9, (Mar. 2, 1985), p. 5, XLIII (Jan. 28, 1988), p. 3, XLV (Nov. 31, 1989), p. 9, (Feb. 15, 1990), p. 1, XLVI (Jan. 18, 1991), p. 2; *Transcript*, Jan. 18, 1990.

107. *SA*, XXXVII (Oct. 15, 1981), p. 1, XXXIX (Feb. 2, 1984), p. 11, XLI (Jan. 30, 1986), p. 3, XLII (Sep. 18, 1986), p. 3, XLV (Nov. 17, 1989), p. 3, XLVI (Oct. 4, 1990), p. 4, (Mar. 15, 1991), p. 3, XLVII (Oct. 24, 1991), p. 7, (Nov. 21, 1991), p. 3; SC, *Southern Facts*, 1992, [p. 2]; SC, *Special Programs, 1990-91*, handbill; *Transcript*, Nov. 15, 1991; SC, *Artist Adventure Series*, 1991-92, handbill.

108. *SA*, XLI (Jan. 30, 1986), p. 3, XLII (Sep. 25, 1986), p. 9, XLV (Oct. 15, 1989), p. 9, (Feb. 1, 1990), p. 8; *Transcript*, Nov. 9, 1989, Apr. 5, 1990; Author's personal recollection; SC, *Artist Adventure*, loc. cit.

109. *SA*, XXXVI (Feb. 12, 1981), p. 1, XXXVII (Oct. 1, 1981), p. 7, (Oct. 29, 1981), p. 4, (Apr. 1, 1982), p. 1, XXXIX (Dec. 15, 1983), p. 4, (Mar. 29, 1984), p. 1, XLI (Nov. 21, 1985), p. 3, XLIII (Sep. 10, 1987), p. 4, (Oct. 1, 1987), p. 1, XLIV (Mar. 1, 1989), p. 7, XLV (Oct. 23, 1989), p. 1, (Nov. 2, 1989), p. 12, (Feb. 1, 1990), p. 1, XLVI (Nov. 29, 1990), p. 12, (Jan. 31, 1991), p. 16; SC, *Artist Adventure*, loc. cit.; Author's personal recollection; *SCOL*, XXXIII (3d qtr., 1982), p. 19; *Transcript*, Sep. 14, 1989, Jan. 11, Oct. 4, 1990; *Campus Chatter*, Nov. 7-12, 1990. The Humanities Film Series was renamed the Classic Film Series in 1991. SC, *Self-Study*, Spring, 1992, p. 102.

110. Georgia Butterfield O'Brien, interview by author.

111. *SA*, XLIII (Jan. 14, 1988), pp. 1, 5.

112. Ibid., XXXVII (Mar. 11, 1982), p. 1.

113. Regarding complaints about the blue jeans rule, see, for example, ibid., XXXVI (Jan. 15, 1981), p. 2, XXXVIII (Oct. 14, 1982), p. 4.

114. Ibid., XXXVIII (Oct. 14, 1982), p. 4, (Nov. 11, 1982), p. 1, XLII (Sep. 25, 1986), p. 9, (Oct. 9, 1986), p. 5, XLIII (Oct. 22, 1987), p. 5, XLIV (Jan. 19, 1989), p. 12, (Mar. 1, 1989), p. 9, (Mar. 30, 1989), p. 5, XLV (Mar. 1, 1990), p. 1, XLVI (Oct. 18, 1990), p. 3; SC, *Faculty Colloquium Minutes*, Aug. 16, 1987, Aug. 20, 1989; SC, *Faculty Senate Minutes*, Dec. 11, 1989; Joi C. Richards, telephone interview by author; *ST*, LXXIX (Apr., 1985), p. 13.

115. Roy E. Dingle, telephone interview by author.

116. William T. DuBois IV, letter, 18 Sep. 1985, filed with SC, *BM*.

117. *SA*, XLIII (Oct. 22, 1987), p. 1, XLVII (Nov. 21, 1991), p. 10; *ST*, LXXXI (Jul., 1987), p. 28.

118. *SA*, XLV (Oct. 23, 1989), p. 11; *ST*, LXXIX (Jun., 1985), p. 7, LXXX (Sep., 1986), p. 18.

119. SC, *FMM*, Sep. 2, 20, 1982, Mar. 20, 1985, Sep. 26, 1988, Sep. 25, 1989, Sep. 24, Nov. 8, 1990; SMC, *FMM*, Oct. 2, 1980; *ST*, LXXX (Jan., 1986), p. 13, LXXXI (Apr., 1987), p. 11, LXXXII (Oct., 1988), p. 11; *Transcript*, Oct. 18, 1989, Oct. 24, Dec. 13, 1991.

120. SC, *FMM*, Mar. 20, 1985; *SCOL*, LXXX (no. 2, 1986), p. 11; *ST*, LXXXII (Oct., 1988), p. 11; *Transcript*, Nov. 29, 1990.

121. SC, *FMM*, loc. cit.

122. SC, *FMM*, Sep. 25, 1989, Sep. 24, 1990; *ST*, LXXVII (Nov., 1984), p. 10, LXXXI (Nov., 1987), p. 5, LXXXII (Jan., 1988), pp. 11, 12; Author's personal recollection; *SA*, XLIII (Jan. 14, 1988), p. 4, XLIV (Jan. 19, 1989), p. 8, XLV (Oct. 5, 1989), p. 8; SC, *Self-Study*, Spring, 1992, p. 106.

123. *SA*, XLII (Oct. 30, 1986), p. 7, XLIII (Oct. 1, 1987), p. 3, (Jan. 21, 1988), p. 3, XLV (Sep. 21, 1989), p. 3; SC, *Self-Study*, Spring, 1992, p. 105; *ST*, LXXVIII (Oct., 1984), p. 25.

124. *SA*, XLII (Sep. 18, 1986), p. 7, XLIII (Feb. 11, 1988), p. 11, XLV (Oct. 5, 1989), p. 8; *SM*, 1984, p. 43; *ST*, LXXX (Jan., 1986), p. 13, LXXXI (Nov., 1987), p. 5, LXXXII (Apr., 1988), p. 11; Author's personal recollection; *Campus Chatter*, Oct. 16-23, 1991; *SCOL*, XXXVIII (no. 2, 1986), p. 10.

125. *SCOL*, XXXVI (no. 2, 1984), p. 5; *SA*, XLIII (Mar. 24, 1988), p. 5, XLIV (Jan. 19, 1989), p. 4, XLV (Oct. 23, 1989), p. 10, (Mar. 22, 1990), p. 8, XLVI (Oct. 4, 1990), p. 18, (Nov. 1, 1990), p. 3; *ST*, LXXX (Dec., 1986), p. 12; *Transcript*, Feb. 1, 1990; Floyd L. Greenleaf, memo to faculty, 30 Oct. 1991; *Destiny Drama Company Chronicle*, I (Mar. 30, 1990), pp. 3, 7; Lori Pettibone, telephone interview; Author's personal recollection.

126. SC, *Alumni Directory*, pp. 201-202; SC, *Faculty Assembly Minutes*, Oct. 28, 1991; Wilma McClarty, remarks in Collegedale SDA Sanctuary Sabbath School, 1991; Ben Chon, remarks to the author, Dec., 1991.

127. *SA*, XLII (Oct. 30, 1986), p. 3, (Nov. 6, 1986), p. 9, XLIII (Sep. 24, 1987), p. 3, (Nov. 5, 1987), p. 3, XLV (Nov. 2, 1989), p. 3, XLVI (Oct. 18, 1990), p. 16, (Nov. 1, 1990), p. 1; Sherrie Norton, telephone interview by author; *ST*, LXXX (Dec., 1986), p. 12, LXXXI (Nov., 1987), p. 5.

128. *ST*, LXXXI (Nov., 1987), p. 5; *SA*, XLIII (Sep. 24, 1987), p. 3.

129. SC, *BM*, Jan. 4, Mar. 12, 1984; *ST*, LXXXI (May, 1987), p. 6; Floyd L. Greenleaf, memo to faculty, 23 Feb. 1990; *SA*, XLVI (Mar. 28, 1991), p. 4; Lori Pettibone, telephone conversation; *Campus Chatter*, Oct. 23-29, 1991; Author's personal recollection.

130. *ST*, LXIX (Sep., 1985), pp. 16, 17, LXXXII (Sep., 1988), p. 5; SC, *SC Registration Statistics: Summary of Fall Opening Enrollment*, Sep., 1990; *Joker*, 1988-89, p. 43, 1991-92, pp. 44-46; *SCOL*, XLIII (Fall, 1991), p. 22; *SA*, XXXVII (Mar. 18, 1982), p. 5, XLV (Oct. 23, 1989), p. 7, (Nov. 2, 1989), p. 7, (Nov. 17, 1989), p. 10, (Nov. 31, 1989), p. 6, XLVII (Dec. 5, 1991), p. 11; SC, student missionary dedication program, 1990; *FM 90.5 WSMC Radio Guide*, Apr., 1990, [p. 5]; *Southern Communicator*, V (Fall, 1991), [pp. 1, 3].

131. *ST*, LXXXII (Apr., 1988), p. 28, (Jul., 1988), p. 28.

132. Charles Lacey, Jeanne Stamper Dickinson, interviews by author; *SCOL*, XXXVII (no. 2, 1985), p. 15; Author's personal observation.

133. Charles Lacey, Jeanne Stamper Dickinson, interviews by author; Author's personal observation.

INDEX

A

Abel, J. S., 72
Abernathy, W. E., 96
Absences, 20, 40, 73, 139, 152, 226, 277
Academic changes during Depression, 139
Academic departments, early, 19, 20, 70, 139
Academic divisions, 214, 217, 219, 221, 225, 272, 293, 297–305
Academic policy, 20, 277
Academic standards, 137–139, 152, 227
Academy Day. *See* College Days
Accreditation, 70–73, 134, 136–137, 149, 151–156, 160, 213, 264. *See also* Reaccreditation
Ackerman Auditorium, 308
Ackerman, Dorothy Evans, 225
Ackerman, James M., 217
Administration building, 41, 85, color section i. *See also* Lynn Wood Hall; Wright Hall
Admission policy, 16, 138, 156, 226–227, 267
Advent Review and Herald, 11, 66, 136. See also *Review and Herald*
Adventist Colleges Abroad, 224, 303
Adventist Perspectives, 223, 300
Agriculture, 25, 38, 70, 106, 107, 175–182, 192. *See also* Farm
Ahkriev, Daud, 303
Albritton, Jerry, 253
Alexander, Lamar, 250
Allee, N. W., 15, 33
Allen, William, 293, 299, 301, 303, 305
Alumni Association, 211, 294, 296
American Temperance Society, 173, 232, 252, 279. *See also* CABL
Anderson, E. A., 274–275, 298
Anderson, Florence Oliver, 298
Anderson, Lee, 299
Anderson, Paul, 281
Anderson, V. G., 156
Andrews, Frances, 224
Angelica Healthcare Services Group, 200. *See also* Laundry; Medi-Clean
Annual
  Southern Memories, 213, 224, 227, 278–279, 297, 306
  The Southland, 61, 77, 118, 139, 141, 184
  Triangle, 141, 238
Annual Announcement, 42
Anton Heiller Memorial Organ, 291, 292, 304, color section xiii
Apartments for married students, 268
Arbor Day, 151
Art department, 128, 225, 275, 303
Ashbaugh, F. G., 136
Ashlock, Frank, 82, 162, 172
Ashlock, J. F., 172
Ashlock, Thomas, 146, 166
Assemblies. *See* Worship attendance
Atteberry, A. N., 48–49, 52–53, 56–66, 83, 85, 96, 175
Attendance policy, 226, 277
Aussner, Rudolf, 284, 286

B

Baber, G. H., 34, 88, 89
Baber, Mrs. G. H., 34
Badura-Skoda, Paul, 281
Bailey, Mrs. W. E., 83
Bailey, W. E., 186
Bakery, health-food, 25. *See also* Industries: bakery
Band. *See* Music Organizations
Banks, Edward C., 159, 253
Barasoain, David, 314
Barn, 60, 108, 109, 155, 261, color section vi
Baseball, 79
Basket factory, 295. *See also* Industries: basket factory
Bauer, David, 170
Beach, Bert B., 301
Beach party, 306
Beach, Walter R., 168
Beck, Haninbal, 29
Beckett, John, 272
Beckner, Horace R., 171, 214
Behrens, J. H., 68, 82
Bell, W. B., 11
Bennett, Douglas, 216, 301
Bennett, Peggy, 172
Bentzinger, Judy, 285
Berezin, Arseny, 302
Bietz, Arthur L., 219
Bietz, Gordon, color section xvi
Biology department, 160, 275, 301
Bjerre, Jens, 310
Black History Week, 307
Bland, William Thomas, 21–23
Blue jeans, 282, 310
Boettcher, J. T., 81
Boilers, 162–163, 240, 254
Bookburning, 42, 81
Bookstore, 197
Bordeau, D. T., 10
Borge, Victor, 281
Borman, Frank, 276
Bowen, Dewitt, 222
Boynton, Gerald, 160
Bozarth, Charles, 53
Bradley, Mike, 276
Brandenburg, Peggy, 306
Brandon, Lewis, 20
Branson, W. H., 52–53, 80, 96
Brickman, Theresa, 129
Brock Hall, 291, 292, 294, 295, 303, 305, color section iv
Brock III, William E., 222, 266
Brock, Richard A., 291
Brombaugh, John, color section xiii
Brook, Howell, 34
Brooke, Gradye, 34, 41, 48. *See also* Summerour, Gradye Brooke
Broom shop, 25, 209, 259, 295. *See also* Industries: broom shop
Brown, B. W., 51
Brown, Helen Talge, color section iv
Brown, Jane, 271
Brown, Stanley, 128, 226
Budget, 43, 45, 82, 136, 160, 211, 273, 292–293, 297. *See also* Financial: difficulties
Bumby, Edward, 80
Bumby, Frances, 170
Bumby, Richard, 80
Burrows, Bertha, 34
Burt, Fannie, 34
Bush, C. D., 142
Bushnell, Clyde, 159
Bushnell, Vinson, 195
Business administration department, 23, 40, 72, 139, 217, 274, 299
Butler, George I., 12, 14, 28, 32, 36, 38
Butler, Willis, 281
Butterfield, Art, 239

C

Cabinet shop, 152, 230. *See also* Industries: wood products factory
CABL, 280, 312. *See also* American Temperance Society
Cadwallider, Edwin M., 62
Cady, M. E., 66, 123
Cafeteria, 145, 176, 278
Cafeteria/home economics building, 204–206, 210, 266. *See also* Home Arts Center
Caldwell, J. H., 63
Cameron, Vertrelle, 308
Campbell, Joann, 228
Campbell, Melvin, 279, 284
Campbell, Roy, 174
Campbell, W. H., 121
Campolo, Anthony, 308
Campus Accent, 227
Campus Chatter, 306
Campus expansion, 152, 263–268
Campus Kitchen, 197, 260, 278, 307
Campus Ministries, 279, 307
  CARE, 280, 311–313
Campus promenade, 295
Campus Shop, 200, 278, color section xii
Carden, Mary Ellen, 170
Carlyle, Raymond, 53
Carr, Floren, 80
Cassell, Jr., Jack W., 211–213, 227
Century II Endowment Fund. *See* Endowment funds
Chapel. *See* Worship Attendance
Chattanooga, 9, 51, 76–78, 84, 97, 125, 126, 128, 140, 184, 195, 216, 222, 225, 230, 255, 276, 290, 299
Chattanooga News-Free Press, 69, 142, 296, 299
Chattanooga Times, The, 17–19
Chemistry department, 221
Cheng-Zong, Yin, 308
Childers, Malcolm, 303
Choir. *See* Music Organizations
Chon, Ben, 313
Christensen, Dorothy, 218
Christensen, John, 220
Christensen, Otto, 216, 223
Churchill, Winston, 204
Cineer, Will, 29
Civil War, 12, 97, 99
Clark, Ann, 224, 292
Clark, Harry, 72

Clark, Jerome L., 203, 225–226, 271
Clark, Krisi, 306
Cleveland, 184, 228
Cleveland, Major, 99
Cliburn, Van, 281
Clough, Earl, 166, 172
Club, men's
  Better Men's Society, 63, 78, 141
  Triangle Club, 141, 168
  Upsilon Delta Phi, 168, 279
Club, women's
  Dasowakita, 168
  Joshi Jotatsu Kai, 78, 141
  Sigma Theta Chi, 279
Clubs, 78, 141, 228, 279, 307
  business, 229
  Catchem Club, 77
  Collegedale Catchem, 62
Coble, Lettie, 80
Cobos, Patricio, 281
Coffey, Cecil, 174, 175
Colcord, George W., 9–11, 15–17, 19–21, 43
Colcord, I. Celian, 18
Coleman, Maud, 34
College Bowl, 278, 308
College Days, 169, 192, 222, 227, 246, 278, color section viii
College Enterprises, Incorporated, 200
College Hall. *See* Lynn Wood Hall
College High Fidelity, 195
College Industries, Inc., 189–191
College Market. *See* College Store
College Music House, 197
College Plaza, 197, 199, 205–207, 211, 260, color section vi, color section xii. *See also* Fleming Plaza
College Press, 60, 131, 182, 186, 188, 197, 200, 233
College Store, 60, 90, 100, 152, 155, 164, 183, 191, 197, 200, 208, 211, 260, 261, color section v, color section vi
Collegedale Academy, 149, 153, 226
Collegedale Auto Expeditor, 190
Collegedale Cabinets, Inc., 192
Collegedale Caseworks, 192
Collegedale Church, 68, 81, 125, 126, 134, 162, 171, 184, 205, 207, 208, 221, 222, 231, 292, color section v, color section xiii
Collegedale Distributors, 190, 197, 199
Collegedale Enterprises, Inc., 189
Collegedale Hydroponics, 199
Collegedale Industries, Inc., 131
Collegedale Interiors, 199
Collegedale Mercantile Enterprises, Inc., 190–191
Collegedale Wood Products, 259
Collins, Alan, 308
Commissary building, 52, 57, 81. *See also* Cracker box
Committee of 100, 197, 209, 268, 292, 294–296
Communications department, 221, 223, 227, 275, 304
Computer science department, 275, 300
Computer Spectrum, 199
Conference Center, 305
Connell, Murrell E., 201
Connell, Russell, 94
Constantine, F. R., 195
Coolidge, Herbert Everett, 228, 229
Cooper, Don, 281
Corliss, J. O., 12
Costerisan, Francis, 201, 211
Cothren, Edythe Stephenson, 93
Cotton, Marilyn Dillow, 170
Coulter, Perry, 211
Courses, early
  Bible, 20
  classical, 19–20
  commercial, 20
  scientific, 19–20
Courtesy Week, 239
Cousteau, Jean-Michel, 281
Covel, Virgil, 311
Cracker box, 58, 59. *See also* Commissary building
Creamery, 155, 180, 181, 191, 197, 206, 208, 211, color section vi, color section ix
Credit Union, 197
Crews, Joseph Archie, 149, 166, 231
Crist, Milford, 285
Crook, Don, 169, 170
Crouse, J. L., 29
Culp, John Harry, 228
Cummings, Jr., Des, 213, 223, 232, 283
Cureer, Fred, 29
Curtis, G. H., 51, 52, 96
Cushman, Thelma Hemme, 218

D

Dairy, 152, 177, 178, 258. *See also* Barn
Dali, Salvador, 303
Damron, Chester, 169
Daniells Hall, 152, 192, 252, 266, 295. *See also* Daniells Memorial Library
Daniells Memorial Library, 152, 224, 244, 264, 266, color section v. *See also* Library; McKee Library
Dart, Archa O., 20, 21
Dart, Charles Francis, 20, 21, 33
Dart, Ethel, 62
Dart, Merrill, 93
Dart, Mrs. C. F., 32
Davis, Ben, 284
Davis, Cecil E., 221
Davis, Charles, 264
Davis, Doris, 214
Davis, Jeanne, 213
Davis, Kenneth R., 213, 249
Dean, Cyril, 217
Dean, George, 129
Dean, Helen, 271
Dean, Olivia Brickman, 128, 129, 217
Debt, 50, 52, 82
Debt-free policy, 23, 130, 132
Delker, Del, 231
Delong, Ronald, 270
Depression, Great, 84, 123, 125, 128–131, 133, 135, 139, 141, 187–189
Destiny Drama Company, 313
Dew Drop Inn, 129
Diaz, Alirio, 230
Dick, Don, 311
Dick, Everett, 34, 142
Dickinson, Jeanne, 295
Dietel, Margarita, 129, 166, 262
Dietel, Mary Holder, 129
Dillow, Marilyn. *See* Cotton, Marilyn Dillow
Dingle, Roy, 310
Dixie Co-operative, Inc., 166, 167
Dole, Elizabeth, 308
Doll House, 58, 59, 292, color section iii
Dormitory, men's, 40, 41, 57, 58, 60, 62, 81, 152. *See also* Jones Hall; South Hall; Talge Hall
Dormitory, women's, 22, 23, 60, 81, 132, 240. *See also* North Hall; Thatcher Hall; Women's Residence Hall
Dortch, Claude, 29
Dress code, 21, 74, 139, 231. *See also* Blue jeans; Pantsuits
DuBose, Bob, 284
Duke, Karen, 230
Dulan, Garland, 270
Dunbar, D. W., 172
Durichek, John, 219, 230, 284, 285, color section xvi
Dyer, Angela, 306

E

E. A. Anderson Lecture Series, 274, 299
E. O. Grundset Lecture Series, 307
East Hamilton County Journal, 305
Eastep, H. Wayne, 303
Eberhart, Fred, 195
Eccos, 227, 279. See also *Joker*
Edson, Frank, 226
Edwards, Judy, 239
Eisenhower, Dwight, 307
Elam, Mary, 213, 306
Elderhostel, 305
Elementary education, 217, 274, 302
Ellen G. White Estate, 301
Ellen G. White Memorial Chair in Religion, 293, 300
Ellsworth, Sharon, 260
Employment, denominational, 30, 69, 134, 165–166, 204, 270, 313
Endowment funds, 248, 273, 293, 294, 299
English department, 221, 223, 304
Ennis, James, 80
Enrollment, 16, 19, 22, 39, 45, 56, 68, 78, 82, 83, 130–131, 136, 142, 144, 147, 149, 152, 161, 162, 166, 189, 203, 203–204, 204, 211, 263, 267, 268, 273, 274, 280, 287, 292, 293, 297, 299–301, 303, 305
Epidemics
  diphtheria, 39
  hepatitis, 204
  influenza, 70, 142
  measles, 70, 142
  pink eye, 70
  pneumonia, 142
  scarlet fever, 70
  smallpox, 39, 70
  typhoid fever, 39, 70, 99
  yellow fever, 39
Erksine, Everette, 168
Eugene A. Anderson Organ Concert Series, 304
Evangelism field schools, 301. *See also* Field School of Evangelism

Evangelistic meetings, 15, 30, 31, 42, 68, 82, 123, 128, 135, 172, 184, 211, 216, 232, 284, 286, 313
Evans, I. H., 96
Evans, Leonard, 170

F

F. T. Fogg Clinic, 253
Faith, 66, 182
Farm, 37, 43, 83, 109, 177, 197, color section ix. *See also* Agriculture
Farwell, Clayton, 290
Fattic, Grover R., 42, 43
Felts, Maurice, 142
Field, Frank W., 53, 57, 58, 66, 68, 80, 81
Field School of Evangelism, 157, 172, 216, 253. *See also* Evangelism field schools
Field Tidings, 39, 47, 48, 52, 141, 182
Film Sound Productions, 199
Financial
  aid, 297
  difficulties, 31, 36, 42, 48, 82–84, 132, 189, 203, 211, 212, 287
Fink, Chester C., 137
Fire
  furniture-making business, 195, 259
  men's dormitory, 41
  Tabernacle, 296, color section vii
  women's dormitory, 48, 96
Fire department, 113
Fleming, Jr., Charles, 148, 153, 162, 163, 167, 175, 189–191, 197, 199, 212, 264, 267, 271, 292
Fleming Plaza, 197, 199. *See also* College Plaza
Florence Oliver Anderson Lectureship, 298
Florida Hospital, 134, 274, 299
Florida Sanitarium and Hospital School of Nursing, 214. *See also* Orlando campus
Flying Club, 228, 230
Fogg, Frank T., 201, 253
Fogg, Mrs. Frank T., 253
Follis, Bessie Nell, 174
Ford, T. A., 33
Francis, Robert, 216
Francisco, Clay, 281
Franz, C. O., 148
Friendly, Fred, 308
Fuller, George, 134, 146, 186
Fuller Insurance Agency, 261
Fuller, LaVerne, 146
Fund-raising, 39, 52, 61, 63, 66, 77, 78, 140, 169, 174, 209, 227, 278, 290, 292, 294, 296
Futcher, Cyril F. W., 211, 227, 272, 274

G

Gajdusek, Carleton, 308
Garden of Prayer, 294, 295, color section xiv
Gardner, Elva B., 160
Garner, Lavoy, 216
Gas station and garage, 108, 111, 155, 183, 191, 197, 208, 211, 261, color section vi
Gate, The, 284
Gearhart, Bernice, 223
General Conference, 11–14, 19, 22, 31, 36, 46, 61, 63, 69, 73, 78, 82, 84, 125, 135, 137, 138, 148, 161, 168, 199, 203, 212, 274
Georgia Conference, 41
Georgia-Cumberland Conference, 133, 164, 184, 222, 225
Giddings, Elaine, 157
Gilbert, Orlo, 275
Ginzburg, Alexander, 308
Gish, Ira M., 124, 125
Golden Grains Food Factory, 188. *See also* Industries: cereal puffery
Goldwater, Barry, 204
Good English Week, 138
Goodbrad, John, 201
Goralski, Robert, 299
Gordon, Stewart, 230
Gorich, W. H., 61
Grades, 36, 40, 94, 138, 139, 153–157, 156, 226, 277
Graduates, 69, 134, 166, 204, 263, 270, 296, 313
Graduation, 153, 238
Graham, Lois E., 274
Grant, Lorenzo, 270
Grants, 297. *See also* Loans
Graves, Sanford, 166
Graves, Ted, 239
Graysville, 9, 10, 13, 15, 20, 32, 37, 48, 52, 53, 90, 96, 100, 174, 175, 200, 294, 314, color section i
Graysville Academy, 9–20, 22, 25, 26, 27, 30, 41, 87
Graysville Sanitarium, 43, 45, 48
Graysville Seventh-day Adventist Church, 15–17, 49
Greater Collegedale School System, 226
Greenleaf, Floyd, 286, 293
Griggs, Frederick, 96
Grundset, Edgar O., 220, 301
Gym-Masters, 303, 310

H

Hackman, E. F., 148, 152, 153
Hackman Hall, 115, 152, 153, 160, 191, 205, 209
Hagan, Barney, 186
Hagerman, Zerita, 214
Hale, Ruth, 80
Haley, Alex, 281
Hall, Ashley, 253
Hall, Earl, 29
Haluska, Jan, 305
Hamilton, H. H., 66, 74, 112, 186
Hamm, Minon, 224
Hamm, Robert, 173
Hammill, Richard, 156, 156–157, 163, 165, 219
Hannum, James, 223, 276
Hanson, Lawrence E., 221, 272, 273, 278, 296
Hardin, Jeanetta, 74
Harding, Kenneth, 172
Hardinge, Leslie, 300
Harris, Kim, 307
Harris, Pamela, 217, 284
Harris, Reggie, 307
Harrison, A. F., 20, 33
Harrison, Harlin, 29
Harrison, Will, 29
Haughey, R. K., 34
Haussler, Doris Holt, 124, 126
Haussler, J. Cecil, 124, 126–128
Haynes, Carlyle B., 53, 82
Hayward, Otis M., 25, 45
Health, physical education, and recreation depart, 25, 276, 303
Heckman, W. H., 82, 96
Hefferlin, Inelda, 250
Hefferlin, Melissa, 303
Hefferlin, Ray, 219–220, 250, 275
Hegstad, Roland, 231
Henderson, Lyleen, 284
Henning, Volker, 283
Henriksen, Jorgen, 303
Henry, Carl F. H., 308
Heppenstall, Edward, 231
Herin Hall, 268
Herin, Mazie, 214
Heritage Museum, 121, 296, color section i, color section ii, color section v, color section ix
Herman, James, 314
Hershey, L. B., 144
Hewitt, Carl, 34
Highsmith, V. B., 80
Hildebrand, Minnie, 33
Hill, Calvin, 308
Hillyer, Harvey, 307
History department, 225, 304
Hitler, Adolf, 219
Holbrook, Frank, 216
Holidays, 41, 79, 277
Holliday, F. W. M., 14
Home Arts Center, 261, color section x. *See also* Cafeteria/home economics building
Home economics department, 70, 139, 204, 217, 218, 275, 276, 300, 302
Honeymoon Hill, 165
Honors program, 306
Hooper, Dorothy, 214
Hooper, Ralston, 146
Hoover, Herbert, 141
Horning, Anna, 34
Horton, S. B., 33
Houck, Duane, 301
Huffaker, Rhonda, 253
Huh, Young, 275
Hulsey, Harry, 219
Hulsey, William J., 250
Humphrey, Hubert, 276
Hunter, Donald W., 33, 48, 49, 53, 66, 82
Huntley, Chet, 276
Huntley, M. C., 136
Huxtable, Mrs. Thomas R., 184
Huxtable, Thomas R., 53, 184, 187
Hyde, Bradley, 282
Hyde, Gordon, 204, 223

I

Iles, Mrs. William A., 250
Iles Physical Education Center. *See* Physical education center
Iles, William A., 209, 250
Illiteracy in the South, 14
Inauguration, 292

Industrial arts building, 205. *See also* Ledford Hall; McKee Industrial Building
Industrial Drive, 295
Industrial education department, 160, 217, 219, 268, 276, 299, 300
  renamed technology, 219
Industrial expansion, 131
Industrial labor, 73
Industrial program, 39
Industries, 47, 174, 182–192
  bakery, 60, 183–184
  barber shop, 191, 197
  basket factory, 60, 75, 83, 114, 186–187
  beauty parlor, 200
  bindery, 188, 197
  blacksmith shop, 39, 183
  broom shop, 38, 39, 187–189, 197, 199–201
  campus commissary, 183
  cannery, 183, 184, 191
  canning, 25, 38
  carpentry, 39, 175, 182
  cereal puffery, 188, 189
  College Press. *See* College Press
  creamery. *See* Creamery
  cutting firewood, 60
  fountain, 191
  gas and service station. *See* Gas Station and Garage
  hosiery mill, 188, 189
  nut crackery, 188
  print shop, 25, 39, 63, 115
  reed furniture factory, 188
  saw mill, 191
  shoe-repair shop, 191
  Southern Junior Veneer Works, 114
  Village Market Bakery, 200
  visual aids, 191
  wagon-making shop, 39
  wood products factory, 152, 184–186, 189, 190, 192, 259
  woodwork department, 114
Ingathering, 42, 82, 123, 127, 128, 134, 169, 232, 284, 311
Ingram, Sharon, 253
Insurance, 134, 195, 196, 259, 286
  compensation, 184
Insurance office, 197. *See also* Fuller Insurance Agency
Integration, 203
Intercom, 282
Intramural sports, 202, 227, 303
Irwin, Charles Walter, 21–23, 25, 26, 41, 73

J

J. Mabel Wood Hall. *See* Mabel Wood Hall
J. W. Clouse's General Store, 13, 16
Jack Tyler and Associates, 211
Jacobs, L. A., 29, 92
Jacobs, Ray, 77
Jacobs, S. M., 28, 33
Jameson, Masie White, 53, 57, 74, 77
Janzen, Wayne, 300
Jernigan, Donald L., 299
Johnson, Lyndon, 204, 270
Johnston, Bruce, 223, 228
Johnston, H. A., 83
Johnston, J. O., 33
Johnston, Ruth, 80
Joker, 227, 278, 279, 306. See also *Eccos*
Jones Hall, 133, 162, 205, 206, 230, 244, 263, 266, 267, 291, 292, color section iv, color section xvi. *See also* Dormitory, men's; South Hall; Talge Hall
Jones, J. K., 135
Jones, Mamie, 174
Jones, Maude I., 66–68, 82, 83, 128, 219, 251
Junior college status, 39
Just, Jack, 170

K

K. R.'s Place, 307
Kalar, Fred, 80
Karmalli, Abyd, 307
Kefauver, Senator Estes, 168
Kelley, Hazle Lee, 80
Kellogg, Ed, 303
Kennedy, J. R., 82, 83
Kennedy, Kenneth M., 160, 217, 226
Kennedy, Mrs. J. R., 84
Kenyon, Mrs. M. C., 34
Kerr, Elton, 278, 284
Key, Tom, 308
Kilgore, Charles L., 29, 31, 34, 36, 39, 50
Kilgore, Robert Mead, 10–28, 30, 33, 38, 39, 48
Kilgore, Rochelle Philmon, 30, 31, 41, 43, 48, 92, color section i
King, Anna Ruth. *See* McKee, Ruth King
King, Leota, 294
King, Symon, 294
King's Bakery of Chattanooga. *See* McKee Baking Company
Kinsey, Dean, 151, 169
Kipnis, Igor, 281
Kirk, Iva Dell, 76
Klooster, Henry James, 123, 130, 131, 135–137, 139, 141, 148, 182, 187, 189
Knapp, Charles, 297
Knight, Annie, 22, 25
Knittel, Frank A., 197, 199, 250, 263, 268–274, 276–279, 283, 293, 298
Korean War, 163
Kuhlman, Henry, 275
Kuhlman, Huldrich H., 159, 160, 220
Kuhlman, Marian, 160

L

Lacey, Charles R., 294, 295
Lacey, Gloria, 295
Lamb, Ed, 250, 284, 302, 303, 312
Lamb, Katie, 298
Landeen, William, 126
Landrum, Dan, 305
Lane, Elbert B., 10, 12, 14
Laundry, 60, 63, 189, 192, 200. *See also* Angelica Healthcare Services Group; Industries: laundry; Medi-Clean
Lauritzen, Adrian, 157, 159
Lawrence, L. L., 23
Lawrence, Norris W., 22, 23, 26
Ledford, Carter E., 178, 266
Ledford Hall, 209, 219, 268. *See also* Industrial arts building; McKee Industrial Building
Lee, Frederick, 136
Legacy, 279
Leker, Jim, 284
Lemon, Jeff, 305
Library, 226, 264, 276. *See also* Daniells Memorial Library; McKee Library
Lichof, Daniel, 308
Lindberg, Evlyn, 223, 260
Loans, 199, 211, 214, 273, 297. *See also* Scholarships
Locken, J. B., 96
Logo, college, 262
Longacre, C. S., 136
Lowry, George Gentry, 31
Luce, Carolyn, 224
Ludington, D. C., 124–126
Lundquist, H. B., 195
Lynn Wood Hall, 63, 113, 141, 142, 145, 146, 152, 159, 160, 162, 163, 171, 209, 217, 222, 226, 227, 233, 236, 238, 245, 256, 257, 264, 267, 270, 294, 296, color section v, color section viii

M

Mabel Wood Hall, 291, 292, 296, color section iv
Mace, college, color section xvi
MacGuire, Meade, 136
Mackenzie, Malcolm, 253
Macmillan, John, 33
Maddox, Fera, 34
Madgwick, Gordon A., 249
Madison College, 28, 39, 144, 214, 226, 274, 300
Magan, Percy, 28
Maintenance department, 189, 191
Mann, Rick, 307
Manual labor schools, 26, 27
Maroon, J. Luther, 34
Marsa, Robert, 302
Marshall, J. B., 60
Marshall, J. S., 53, 58
Marshall, Mrs. J. S., 53
Martin, Terry, 272, 274
Mashburn, Joe, 275
Master plan for campus development, 60, 152, 204
Mathews, Robert, 173
Matson, Curt, 281
Maude Jones Hall, 241. *See also* Jones Hall
Maxwell, Myrtle, 124, 128
McArthur, Benjamin, 304
McClarty, Jack, 280
McClellan, Don, 192
McClintock, Jim, 170
McClure, Alfred C., 166, 292
McClure, Larry, 228
McComb, Terry, 239
McCormick, Genevieve, 285
McCulloch, Gertrude, 34
McGee, J. P., 53
McGill, Alice, 307
McKee Baking Company, 192, 195, 196, 199, 259.
McKee, Ellsworth, 166, 264
McKee Industrial Building, 207, 209. *See also* Industrial arts building; Ledford Hall

McKee, Jack, 264
McKee Library, 264, 266, 305, color section xi. *See also* Daniells Memorial Library; Library
McKee, Mrs. Ellsworth, 264
McKee, Mrs. Jack, 264
McKee, O. D., 69, 195, 209, 260, 264, color section xi
McKee, Ruth King, 195, 264, 293, 294, color section xiv
McKees, 295
McKinney, William, 298
McMurphy, Elmore, 157, 223
McMurphy, Kathleen, 157
McNeely, W. F., 33
McNeilus, Denzil, 295
Medi-Clean, 200. *See also* Angelica Healthcare Services Group; Laundry
Medical Cadet Corps, 142, 240
Melendy, E. B., 33
Melendy, Lerue, 29
Melendy, Lester, 29
Melendy, Will, 29
Mendez, Raphael, 281
Mercantile. *See* Southern Mercantile
Merchant, Robert, 212, 213, 228, 248
Merriman, Margarita Dietel, 129, 166, 262
Midgley, Stan, 230, 281
Miller, Clint, 29
Miller, Clyde, 29
Miller, H. S., 43
Miller Hall, 67, 152, 192, 275, 292, 294, 295
Miller, Harold Amadeus, 126–128, 156, 262
Miller, Harry, 29, 34
Miller, Mrs. Harry, 156
Miller, Warren, 310
Mills, Diane, 239
Minchin, E. L., 231
Ministerial course, 39, 70. *See also* Theology major
Minner, Ray, 276
Mitchell, Henry, 34
Mitchell, John, 34
Mizelle, Roscoe, 166
Mobile home park. *See* Trailer park
Modern languages department, 221, 303
Mohr, E. Irving, 157, 159
Montgomery, Martha, 69
Moomaugh, Hugh, 80
Moonlighting, 37
Moor, Edna, 34
Morgan, Annie Mae, 20, 21
Morphew, Hubert, 29
Mostert, Sr., Tom, 197
Motschiedler, Ed, 253
Moyers, Sam, 29
Murphy, Robert, 203, 239
Music department, 70, 225, 275, 303
Music organizations, 77, 78, 94, 112, 126, 141, 169–170, 225, 275, 304
Mystery Club, 141

N

Name change of school, 22, 26, 45, 146, 147, 149, 288–290
National Council for Accreditation of Teacher Education, 160, 217
National Recovery Act, 131
National Recovery Administration, 184
Nelson, George J., 124, 125, 145
Nelson, Matilda, 100
Nelson, William S., 203
Nicaragua Nine, 284–286
Nicholson, Andrea, 312
Nielson, Stephen, 308
Nixon, Richard, 270
Noble, Henry, 29
Normal Building, 63, 67, 68, 129, 131, 132, 151, 153, 162, 164, 205, 226, 266
Normal department, 32, 40, 70
North Hall, 61, 63, 233, 236. *See also* Dormitory, women's; Thatcher Hall; Women's Residence Hall
Numbers, Ron, 227, 230, 303
Numerique, 306
Nursing division, 45, 157, 214, 267, 273–274, 277, 297–299, 311
  ladder program, 273, 298
Nyirady, Stephen A., 301

O

Oakwood College, 39, 203, 296
Oakwood Industrial School, 28
O'Brien, Georgia, 224, 298, 310
Odom, Leo, 69
Office administration department, 217, 218, 221, 299
Oliphant, Bill, 304
Olsen, Robert, 301
Ooltewah, 51–53, 56, 72, 75, 76, 79, 84, 97, 112, 130, 144, 167, 192, 234, color section ii
Orchestra, 304
O'Rell, E. T., 33
Organ. *See* Anton Heiller Memorial Organ
Orlando campus, 157, 214, 215, 226, 268, 274, 298. *See also* Florida Sanitarium and Hospital School of Nursing
Ost, Walter, 141
Ott, Helmut, 303

P

Page, Maxine, 214
Pantsuits, 278, 282, 283. *See also* Dress code
Paper, school, 77
Parrish, Horace, 166
Pate, Don, 285
Patterson, David, 278
Paul, John, 308
Payne, De Etta, 34
Payne, LaVeta, 217
Pearman, George R., 152, 159, 161, 191, 209
Peek, Norman, 220
Penz, Johannez, 275
Persecution, religious, 18
Peters, Louesa, 212, 213, 263
Phelps, Bertha, 48
Phillips, Albert, 29
Philmon, Rochelle. *See* Kilgore, Rochelle Philmon
Phipps, Wintley, 308
Physical education center, 208, 209, 211, 250
Physics department, 220, 275, 302
Pierson, Dollis, 135
Pierson, John B., 182, 201
Pierson, Robert H., 135, 250, 300
Post office, 134, 155, 197, 261, color section v, color section vi
Potok, Chaim, 308
Power Hour, The, 231
Prayer bands, 42, 78, 136, 231, 311, 313. *See also* Religious activities
Prejudice
  racial, 12–14, 203
  religious, 12, 17–19, 182, 203
  sectional, 12, 203
Prescott, W. W., 14
President's Lecture Series, 308
Privatization of college industries, 192
Producers on Parade, 229
Professional training school program, 39
Public schools, opposition to, 14
Publications. See *Adventist Perspectives; Campus Accent; Campus Chatter; Joker; Numerique; Southern Accent; Southern Columns; Southern Memories; Wallside Journal*
Pulido, Christine, 285

Q

Quartets
  Adelphian, 169
  Chordsmen, 169
  Collegiate, 169
  Criterion, 169
  Crusaders, 169
  Heralds of Prophecy, 169
  Sylvanaires, 169
  Watchmen, 169
Quimby, Paul, 124, 125, 142

R

Racism, 282
Radio station. *See* WSMC
Rafferty, L. E., 186
Ramsay, Neal, 308
Ramsey, John, 170
Rankin, Nell, 230
Ratcliffe, Ellan B., 175
Ray Hefferlin Chair for International Research, 293
Raymond, F. O., 34
Raymond, Ralph, 53, 103
Reaccreditation, 226, 274, 305. *See also* Accreditation
Reader's Digest, The, 174
Reavis, C. W., 18
Rebok, Denton E., 124, 125, 137, 212
Recycling program, 295, 307
Rees, Conard N., 197, 203, 205, 207, 209, 211–212, 217, 219, 224–227, 230–232, 248, color section x
Rees, Don R., 214
Reeves, Harriet Smith, 214
Reiber, Milton T., 15
Reiner, Richard, 200
Religion department, 157, 216, 300
Religious activities, 42, 78, 171. *See also* Prayer bands
Religious liberty. *See* Prejudice: religious
Religious Liberty Association, 18
Residence halls. *See* Dormitory

Retrenchment, 68, 287
Review and Herald, 15. See also *Advent Review and Herald*
Reynolds, Robert, 212
Richards, Evonne, 272
Richards, Joi, 310
Richards, Jr., H. M. S., 308
Richards, Sr., H. M. S., 231
Richardson, Mrs. I. D., 74
Richert, Lindley B., 299
Rideout, Everett, 29
Ridgeway, Wallace R., 18
Ringer, Bruce, 201
Rittenhouse, Floyd, 151–153
Robert H. Pierson Lectureship Series, 300
Roberts, Benny, 29
Roberts, Terrence, 307
Robertson, Claud, 34
Robertson, Jon, 281
Robertson, Marvin, 225
Rodgers, Hattie, 34
Rodgers, Lula, 34
Rogers, F. R., 33
Rogers, Sadie, 80
Rojas, Maximo, 239
Rolfe, Cecil, 212, 218
Roman, Frank, 313
Room and board charges, 16, 43, 130–132, 163, 211, 273, 296
Roosevelt, Franklin D., 142, 145
Rose, William, 219
Rozell, Flossie, 239
Rules, 74–76, 203, 282
Sabbath observance, 21, 76, 308
Russell, C. A., 186
Ruth McKee Chair for Entrepreneurship and Business Ethics, 218, 293

S

Sahly, Donald, 292, 293, 297, 310, 311, 314, color section xvi
Salaries, 36, 37, 45, 48, 83, 84, 130, 136, 152, 160, 213
Samson, Florida, 34
Sanders, Mr., 96
Sauls, Richard Lynn, 224
Scales, Lawrence, 167
Schmidt, H. H., 212
Schneider, Wilbert M., 197, 212, 264, 266, 267, 270–271, 273, 278, 279, color section iv, color section xi
Scholarships, 132, 192, 211, 273, 297. *See also* Loans
Schultz, Otto, 34
Scott, Candy, 239
Scourby, Alexander, 281
Seal, college, 238, 262
Seale, Ruth, 34
Segregation, racial, 12
Selective Service System, 70
Senior college status, 148–149
Seventh-day Adventist Theological Seminary, 204
Shankel, George, 212, 225
Sharp, Smith, 33
Sheehan, George, 308
Shepherd, Louis, 18
Shuler, J. L., 96
Siegel, Robert, 308
Sigma Gamma Tau, 168
Simmons, Gladstone, 285
Smith, Asenath M., 11
Smith, David E., 285
Smith, Evadne Thatcher, 248
Smith, Jere, 78
Smith, John, 34
Smith, Peggy, 217
Smith, Ralph, 29
Snodgrass, H. C., 18
So-Ju-Conion Hall, 292. *See also* Miller Hall
Social life, 21, 34–36, 75–76, 139, 140, 166, 230, 308
Sojuconians, 78, 140. *See also* Clubs: Catchem Club; Student Association
Somoza, Anastasio, 284
Sonestam, Anne Louise, 239
South Hall, 62, 63, 233, 236. *See also* Dormitory, men's; Jones Hall; Talge Hall
Southeastern Union Conference, 29, 39, 48, 49, 52, 61, 80, 96, 182
Southern Accent, 67, 166, 202–204, 220, 222, 224, 227, 229, 230, 241, 266, 270, 273, 275, 278, 279, 281–283, 286, 290, 305, 306. See also *Southland Scroll, The*
Southern and Southeastern Union merger, 132
Southern Association of Colleges and Schools, 73, 128, 134, 136, 137, 152, 156, 213, 226, 227, 277, 288, 305
Southern Association's Higher Commission, 153
Southern Columns, 159
Southern Conference Association, 43
Southern Finance Agency, 191
Southern Memories. *See* Annual: *Southern Memories*
Southern Mercantile, 190, 197, 200, 278, color section vi
Southern Publishing Association, 63, 69, 134, 161, 211, 231
Southern Review, 15
Southern Tidings, 140, 142, 149, 161, 186, 187, 220, 228, 298
Southern Union Conference, 26, 29, 32, 36, 43, 45, 48, 49, 51, 61, 72, 96, 123, 125, 132, 134, 135, 148, 149, 157, 159, 160, 166, 172, 190, 211, 214, 221, 227, 230, 264, 269, 271, 274, 275, 293, 306, 313
Southern Union Conference Educational Association, 43
Southern Union Worker, 67
Southland Scroll, The, 141. See also *Southern Accent*
Southland, The. *See* Annual: *The Southland*
Spalding, Arthur W., 10, 15, 204
Spalding Elementary School, 205, 312
Sparks, Brenda, 313
Spear, Laurence, 34
Spears, Kenneth, 212, 213, 248, 282
Springett, Ron, 300
Stahl, Ferdinand A., 168
Staley Christian Scholars, 308
Stanley, Richard, 218
Starkey, Glen, 141
Starkey, Wythe Clifton, 182, 183
Steele, Allen, 222, 223
Steen, Thomas, 155
Stephenson, C. B., 45
Steward, Mary Alicia, 41
Stone, C. L., 43
Stone, Edie, 284
Strawberry Festival, 279, 306
Strayer, Brian, 226, 290
Studebaker, John W., 144
Student Association, 151, 167, 168, 169, 202, 203, 213, 221, 227–230, 234, 239, 244, 246, 278–279, 284, 286, 296, 306, 307, 310, color section v. *See also* Sojuconians
Student missionaries, 211, 253, 283, 284, 286
Student organizations, 166–168, 278–279, 306–307. *See also* Clubs
Student Park, 168, 205, 278
Sturdevant, M. C., 17
Suhrie, Ambrose, 150–151, 278, color section v
Summer field schools, foreign language, 224
Summerour, B. F., 41, 134, 266
Summerour, Gradye Brooke, 134, 266. *See also* Brooke, Gradye
Summerour Hall, 153, 230, 266, 295
Sunday law violations, 12, 17
Sutherland, Edward A., 28, 290
Swafford, John, 253
Swimming pool campaign, 228

T

Tabernacle, 133, 141, 162, 171, 230, 266, 267, 275, 296, color section iv, color section vii
Talge Hall, 164, 205, 207, 208, 210, 211, 230, 245, 261, 264, 267, 268, 281, 282, 294, 296, 311, color section iv, color section vi. *See also* Dormitory, men's; Jones Hall; South Hall
Talge, Helen. *See* Brown, Helen Talge
Talge, John H., 60, 62, 84, 186
Taylor, C. O., 10
Taylor, Elsie Mae, 212, 250
Taylor, Morris, 225
Taylor, William H., 212, 213, 232, 250, 272, 294
Teacher education program, 17, 23, 70, 128, 139, 155
Telephone system, 63, 244
Tennant, Dianne, 230
Tennessee State College Association, 137
Tennessee State Department of Education, 136
Tenney, Earl, 29
Tenney, J. Ellis, 26, 29, 31–39, 41
Tent houses, 57–59, 62, 102, 183
Termier, Sophia, 34
Thatcher, Evadne, color section iii
Thatcher farm, 52, 56, 96, 100, 102, 178, 182
Thatcher farmhouse, 57, 96. *See also* Yellow House
Thatcher, Grace, 99, 263, color section ii
Thatcher Hall, 210, 211, 248, 264, 268, 281, 305, 310, color section vi, color

section xi. *See also* Dormitory, women's; North Hall; Women's Residence Hall
Thatcher, James, 51, 187, 263, color section ii
Thatcher, Jason, 248
Thatcher, Mrs. James O., 248
Thatcher, Mrs. Paul, 248
Thatcher, Paul, 248
Thatcher's Switch, 51, 255
Theology major, 274. *See also* Ministerial course
Thiel, Leo, 53, 60, 66, 77, 79, 83, 96, 175, 182, 189
Thiel, Mitchell, 221
Thomas, Vernon, 276
Thompson, G. B., 53, 96
Thompson, John C., 72, 73, 123, 124, 134, 135, 137, 144, 174
Thurber, John, 169, 170
Thurber, Wayne, 169, 170, 290
Thurston, H. G., 33
Tobiassen, Leif Kr., 159, 168
Trailer park, 205, 207, 268
Trios
  Aeolian, 170
  Girls', 170
  Harmonette, 170
  Southernettes, 170
Tucker, Captain B. F., 142
Tuition, 16, 22, 42, 84, 130, 131, 163, 192, 200, 211, 267, 269, 273, 296, 299, 306
Turlington, Drew, 219, 300
Turner, W. G., 136

U

Ulmer, Martha, 248, 293
Ulmer, Sanford, 248, 293
Underhill, Ray, 212

V

Vacation policy, 17, 19. *See also* Holidays
Van Arsdell, Brent, 314
Van Kirk, Marshall B., 30, 33, 34, 37–43
Van Rooyen, Smuts, 239
Vandeman, George, 216
VandeVere, Emmett K., 45
VandeVere, Wayne, 217, 218, 227, 293, 300, color section xvi
Veazey, Jack, 169, 170
Veltman, Fred, 166
Veterans, 113, 163–164, color section viii
Vietnam War, 204, 220, 269, 270, 275, 282
Village Market. *See* College Store
Vining, Nobel, 201
Votaw, H. H., 136
Vreeland, Rachel, 34

W

Wade, Leslie, 34
Wages. *See* Salaries
Wagner, John, 250, 290, 293, 310, 312
Wagner, Raymond, 285
Walker, Seth, 20
Wallack, Dwight S., 268, 290
Wallside Journal, 306
Walter, Edwin Carlton, 22, 29
Walters, Thomas W., 192, 197, 202–203, 204, 211, 212, 219, 226, 227, 230
Walther, Daniel, 124, 125
Warren, Karen, 270
Warren, Maude, 43
Washateria, 197
Watchman, 52
Watrous, Everett T., 160, 225
Weaver, John E., 125
Webb, Howard, 34
Webb, J. M., 52, 56
Wedgwood Trio, 225
Week of Prayer, 32, 47, 127, 135, 171, 172, 227, 231, 252, 308, 311
Week of Sacrifice, 135
Wehtje, Myron, 31
Wellman, Clarence Delmar, 149
Wellness program, 297
Wells, Laurel, 297
Wheeler, David, 275
Whidden, Carol Jean, 239
Whistle, steam, 255
White, Ellen G., 15, 22, 23, 27, 28, 32, 33, 38, 41, 49, 66, 69, 79, 106, 150, 182, 189, 219, 294
White, James, 11, 12, 33
White, Lucille, 218
White, W. C., 33, 51
White, Woody, 306
Widger, Gwendolyn, 80
Wiest, C. S., 96
Wight, S. E., 51, 52, 96
Willess, N. V., 96
Williams, Larry, 307
Williams, R. L., 29
Wilson, Eugene, 170
Wilson, John, 166, 310
Wilson, Morris, 170
Wilson, Tiffany, 314
Winter, C. E., 145
Wittschiebe, Charles E., 156, 159
Wohlers, William, 304
Women's Residence Hall, 205, 261, 263, 264, color section vi. *See also* Dormitory, women's; North Hall; Thatcher Hall
Wood, Bill, 253
Wood, J. Mabel, 160, 161
Wood, Lynn H., 36, 45, 46, 49, 52, 53, 56, 59, 66, 70, 72–74, 77, 79, 81–83, 101, 122, 136, 174, 183, 186
Wood, Mrs. Lynn, 84
Woodall, Cully, 29
Woodall, Luther, 20, 29
Woodruff, Elmer E., 34
Woods, Norman, 292
Woods, Robert W., 128
Woodward, H. A., 260
Wooley, Marianne Evans, 226, 299
Woolsey, Raymond H., 166
Work Festival Parade, 192, 195, color section viii
Work-study program, 25, 37, 38, 131, 174–191, 211, 214
World War I, 70, 113
World War II, 142–144, 163, 168
Worrell, Marie, 80
Worship attendance, 42, 81, 231, 308
  chapel, 42, 136, 231
  church, 42, 81, 136, 310
Wright Hall, 208–211, 213, 245, 249, 250, 261, 266, 281, 294, 295, color section x
Wright, John Francis, 31
Wright, Kenneth A., 125, 147, 153, 157, 160, 163, 165, 166, 172, 175, 188, 190, 191, 201, 202, 209, 212, 227, 249, 278, color section xi
Wright, Mrs. Kenneth A., 249, color section xi
WSMC, 168, 170, 221, 222, 229, 270, 276, 305, color section v

Y

Yalow, Roslyn, 308
Yellow House, 52, 59, 62, 63, 81, 98, 99, 211, 248, color section iii
Young, Ovid, 308
Youngs, David E., 34
Youth's Instructor, 223

Z

Ziegler, Judge Alvin, 200
Zook, George F., 70, 72

For Reference

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Events in United States History

- World War II
- U.S. uses atomic weapons against Japan
- U.S. defeats Japanese fleet at Midway
- New York declared UN headquarters
- D-day: Allies invade Nazi-held Europe
- Berlin blockade and airlift; Marshall Plan initiated
- Korean War
- McCarthy 'spy' hunts
- NATO formed
- *Brown v. Board of Education*
- A.F.L. and C.I.O. merge
- Desegregation crisis in Little Rock, AR
- U.S. launches first satellite: Explorer I
- U.S. spy plane shot down over U.S.S.R.
- U.S. tro combat
- Race riots in Birmingh JFK assassinated
- 1st manned space flight; Bay of Pigs 'inva
- Cuban Missile Crisis

United States President

- Franklin D. Roosevelt
- Harry S. Truman
- Dwight D. Eisenhower
- John F. Kennedy
- Lyndon B. Johnson

Year

1942 | 1947 | 1952 | 1957 | 1962

School Name

- Southern Junior College
- Southern Missionary College

School President

- Denton E. Rebok
- Kenneth A. Wright
- Thomas W. Walters
- Conard N. Rees

Events in School History

- Southern Mercantile Agency begins operation (1947)
- Lynn Wood, Maude Jones, and Talge halls named (1945)
- Daniells Library built (1946)
- School renamed SMC (Aug. 1944)
- SMC becomes senior college (1945-46)
- SMC awards first baccalaureate (May 1946)
- Crusaders quartet (1946-48)
- Commercial laundry established; First evangelism field school (1948)
- Southernettes trio (1949-52)
- Dixie Co-op merges with college store (Feb. 1949)
- Hackman Hall built; First SDA Intercollegiate SA workshop; SMC accredited as 4-year college (Dec. 1950)
- Adelphian quartet (1950-52)
- SMC accredited for 4-year teacher training (Feb. 1952) WSMC's first broadcast (Apr. 1952)
- Annual Work Festival (1953-55)
- Harold Miller Hall built (1954)
- Intramural sports begun; College Drive rerouted (1955-58)
- Student park created; SMC offers B.S. Nursing; Last sub campaign (1955)
- Wood Products building burns (1956) SMC nursing merges with Florida Hospital (1956)
- SA Soft Seats fund drive (1956-57)
- McKee Bakery moves to Collegedale (1957)
- Home Arts Center built; Yellow House razed (1958)
- WSMC issued FM license (1959)
- Barn razed (1962)
- New Talge Hall built; Creamery closes (1961)
- Bindery operated (1961-72)
- SA swimming poo campaign (1964-
- College Plaza opens; Committee of 100 fo
- Enrollment SMC takes

County Seats

orized to enter
m

1st manned moon landing

Vietnam War protests begin

Martin Luther King, Jr. assassinated

Last U.S. troops withdrawn from Vietnam

Watergate break-in

Student protesters killed at Kent State

Arab oil embargo

U.S. celebrates Bicentennial

U.S. hostages held in Iran

Carter mediates Egyptian/Israeli peace accord

Energy crisis

Space Shuttle *Columbia* makes 1st flight

1st woman on Supreme Court

Bell System broken up

241 U.S. troops killed in Beirut; U.S. troops invade Grenada

U.S. warplanes attack Libya

Space Shuttle *Challenger* explodes

Berlin Wall comes down

Persian Gulf War

U.S. troops invade Panama

Gerald R. Ford

Jimmy Carter

Richard M. Nixon

Ronald Reagan

George Bush

1967 1972 1977 1982 1987

Southern College of Seventh-day Adventists

Frank A. Knittel

John Wagner

Wilbert Schneider

Donald R. Sahly

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e Church built;
s admission regardless of race;
opens (1965)

st history tour of Europe;
A separates from SMC (1966)

1st Prof. of the Year Award;
Home Arts Center demolished;
Summerour Hall built (1971)

Rees Series started;
Collegedale incorporated;
McKee Library opened (1970)

Herin Hall built;
Talge and Thatcher expanded;
Racquetball courts built;
Pantsuits allowed for women;
Beards allowed (1976)

1st endowed chair (1983)

Jeans allowed on campus;
School name changed to SCSDA;
1st free 4th summer session (1982)

Home Ec major eliminated;
Promenade finished (1987)

East Hamilton County Journal starts;
Tabernacle burns(1989)

Peak enrollment: 2,079 (1980)

Rosaro Beach affiliated;
Garden of Prayer dedicated;
1/2 tuition for graduates (1985)

Old Talge Hall razed;
Thatcher Hall built;
McKee Plant 2 built (1968)

New cafeteria/student center opens;
+/– grades initiated (1973)

1st Strawberry Festival;
Madison campus closed;
Destiny Drama Company begun (1979)

College Bowl revived;
Brock Hall dedicated;
SC Triathlon started (1984)

Lynn Wood Hall renovated (1989-90)

All-night lights in dorm;
WSMC goes to 80,000 watts;
Wright Hall built (1967)

963)

Faculty Senate created;
WSMC broadcasts NPR;
Village Market opens (1972)

1st Black History Week (1978)

Most snow since 1927;
Art major phased out (1988)

1,000;
dison College (1964)

Nicaragua mission project (1971-79)

Non-discriminatory employment policy started (1969)

Southern Scholars started;
Mabel Wood Hall opened (1981)

1st presidential inauguration;
24-hour broadcasting from WSMC;
Church organ dedicated (1986)

'Tabeteria' operated (1971-73)

Absence Committee (1976-89)

Faculty retrenchment (1982-88)

Fund-raising for new science building (1991-?)